

Mahabharatha Spectroscope

Indexed, Compiled & Translated By G H Visweswara

Narayanam namaskritya naram chaiva narottamam, Devim saraswatim chaiva tato jayamudeerayeth

Dharme chaarthe cha kaamecha mokshe cha bharatarshabha, yadihasti tadanyatra yannehasti kutrachit

urdhvabahurviraumyasha na cha kashchit shrnoti me, dharmadarthashcha kaamashcha sa kimartham na sevyate

Introduction:

(Source: 32 Volumes--each volume about 550 pages--of 'Shriman Mahabharatha' published in **Kannada** (a rich & classical Indian language) by **Bharatha Darshana Prakashana**. These volumes are translated & commentary provided by eminent scholars under the guidance of Shri Shri Rangapriyamahadeshika swamy ji. They appear to have referred the publications of (i) Bhandarkar Research Institute, Pune (ii) Gita Press, Gorakhpur Edition (iii) Kumbhakonam Edition (iv) KM Ganguly's English version etc.)

Notes:

- (i) In some cases the '**Contents**' do not contain a complete translation of the relevant parts, but only an indicative text. If you need full translations for any such entry, you may write to me. I will try to translate & send it as well as include in the PDF.
- (ii) The text contains large number of Sanskrit words. Not all Sanskrit words are *italicised*. Plural version of some Sanskrit words have been formed by adding 's' just as for English words, such as *paapas*, *punyas*. I have used the following two **online Sanskrit-English** dictionaries: In at least one place I have provided in-line meaning for the Sanskrit word used. If needed, readers can use these or any other dictionary.
<http://www.spokensanskrit.de/index.php?tinput=satta&link=m>
<http://andhrabharati.com/dictionary/sanskrit/index.php>
- (iii) Some Tables viz Special animals, Plants related, Special about Krishna and Pre-cursor to Gita have not been filled exhaustively with all related instances in the volumes.
- (iv) Some of the contents in the Table Neeti/Aneeti/Strategy could also be relevant for Tables Character/Behaviour and Philosophy/Vedantha.
- (v) By the side of 'Content Title' for some *adhyayas* I have marked (**). This indicates that I found the content quite significant/useful.
- (vi) **My comments/opinion/views/summaries are in red**. The section **Other Observations** at the end are also my thoughts. URLs are added by me. Some sentences are made **bold** to draw attention.
- (vii) **The entire moksha dharma upa-parva in Shanti parva has been created as a separate PDF called Mahabharata-Moksha-dharma..**
- (viii) I have skipped **Srimad Bhagavad Gita** in this document as several commentaries are available. Similarly I have skipped **Vishnu Sahasranama**. The source I have used has extensive commentary on these.

Status: Completed version.

Tip for reading: This document need not be read from beginning to end or in that order. Select the topic that interests you and read that table. Within a table, sometimes there is a link to **Table: Long Translations**. If you wish to study the indicated content in more detail, go to that link. You could also study the contents of 'Long Translations' directly.

My email: gh_vish@yahoo.com; gh.visweswara@gmail.com. Also see www.ghvisweswara.com

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Update notes for this release

(Always use the latest release)

- This is the completed version. Have corrected almost all typing and spelling errors. Have corrected many errors of grammar & language. But many could still be still present.

T1: Administration/Governance/Raja-dharma

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Astika	41	272-273, Pg 274	1
	<p>Importance of King's dharmic rule: Shamika to his son Shringi: King follows dharma. If king is destroyed, dharma is destroyed. If King does not protect us while we are living in the forest, we cannot avoid dangers. We will not be able to carry on our dharma related activities without anxieties. Protected by the king who is focussed on dharma, we are able to do many acts of dharma. The king gets a share of the fruits of our activities of dharma. Therefore it was our obligation to forgive the king even if he committed an offence against us. (Shl 27) Several <i>doshas</i> will crop up in a kingdom without the king. The king punishes those who exceed the boundaries of dharma. Due to the fear of such punishment, the troubles caused by wicked & arrogant people are reduced. (Shl 29) The king establishes dharma. By following the path of dharma, we gain <i>swargaloka</i>. <i>Yajnas</i> & <i>yaagas</i> are performed & protected by the king. By this, <i>devatas</i> are pleased. (Shl 30-31) Once <i>devatas</i> are pleased they give timely rains. From this crops grow well. This causes prosperity & happiness to people. Therefore the king is the main cause for the happiness of citizens. A king who rules with dharma becomes responsible for the fortunes of his citizens. It is for this reason that Manu has said that a king is equal to ten <i>shrotriyas</i>.</p>			
2	Adi; Astika	49	311	1
	<p>Personal attention of king towards the unfortunate: Janamejaya! Listen to the way your father (Parikshita), who was a <i>dharmatma</i>, <i>mahatma</i> & good ruler of his people conducted his administration. He had made arrangements such that the people of four <i>varnas</i> could carry on with their own dharmas. He was a <i>dharmavid</i> (knew <i>dharma</i>) and <i>dharmamurthy</i> (personification of dharma) & looked after his citizens as if they were his children, without showing any partiality or treating them unequally in any way. He was directly supervising the care of widows, orphans, physically challenged etc.</p>			
3	Adi; Sambhava	82	556	1
	<p>King & untruthfulness: Yayati to Sharmishta: King should be a role model to others in all matters. A king who is given to untruth will bring total destruction. As far as I am concerned, however difficult a situation may be, I will not resort to lie.</p>			
4	Adi; Sambhava	85	571-572	1
	<p>Yayati as king: Yayati regained his youth. But even though he had regained youth only to enjoy sensual pleasures, he was not doing anything against the principles of dharma. He was performing his daily religious rituals and satisfying the <i>devatas</i>. He was giving away whatever poor and unfortunate requested. He was caring for <i>brahmanas</i> & guests with food & drinks, <i>vysyas</i> by protecting their wealth and <i>shudras</i> with kindness. He was giving exemplary punishment to the wicked that troubled the citizens. In administration also he was punishing the bad & rewarding the good and was ruling the country with dharma like the Indra himself.</p>			
5	Adi; Sambhava	100	677	2
	<p>People slept without worry, all kings were dharmic: About king Shantanu's rule: By having him as their supreme king, other kings were freed of fear, grief and anxieties. They did not have fear even in their dreams. Enjoying peace of mind, every night they were having only pleasant dreams. They were sleeping without any worries or concerns.</p>			
6	Adi; Sambhava	100	678	2
	<p>Killing of certain animals & birds banned: When Shantanu was ruling the kingdom, killing of cattle & pigs and birds & animals was banned. No animal was being tortured by resorting to <i>adharma</i>. He was both king & father to the grief stricken, orphans, animals & birds and all beings. (Contradiction: In the next page it says that one day he went for hunting and shot a deer with arrow?!)</p>			
7	Adi; Sambhava	109	743-744, Shl 5-7	2
	<p>Bhishma's rule: Agriculture was flourishing with good crops. Rains were always timely. Trees, plants & creepers were full of flowers & fruits. Animals & birds also enjoyed happiness. Flowers were fragrant & fruits were juicy. Towns were filled with traders & artists. People were courageous, well learned, trustworthy and</p>			

	always happy. There was no trace of thieves, liars and <i>adharmis</i> . It was as if <i>Krita yuga</i> had returned. People of all <i>varnas</i> lived happily & harmoniously. There was no enmity or malice. Aim of people was to make others happy. All were committed to <i>dharma</i> .			
8	Adi; Swayamvara	189	1199, Shl 10	3
	Everything for brahmanas: One of the princes after Arjuna dressed as brahmana wins Draupadi <i>swayamvara</i> : Our kingdom, life, wealth, children & grand-children, whatever kind of money or treasures we have, all are for the sake of <i>brahmanas</i> only.			
9	Adi; Viduragamanarajyalamba	207	1284	3
	Military training: Pandavas palace in Khandavaprastha: Soldiers were placed in secret places in the fort and they were given suitable training every day.			
10	Adi; Arjunavanavasa	213	1311, Shl 9	3
	Tax system: A brahmana addressing Pandavas after his cow was stolen: According to <i>rajaneetijnas</i> (those who know <i>rajaneeti</i>), if the king who enjoys one sixth of the kingdom's income, does not protect the citizens in times of difficulty, then he would be a great sinner.			
11	Adi; Khandavadaha	222	1360	3
	Yudhishtira: He was caring for the three <i>purusharthas</i> of <i>dharma</i> , <i>artha</i> & <i>kaama</i> as if they were his relatives and without any unequal treatment.			
12	Sabha; Sabhakriya	5	1441-1474, Shl 17 to 129	3
	Narada's Questions to Yudhishtira on good governance. See table Long Translations; Sl. No. 19			
13	Sabha; Sabhakriya	13	1500	3
	Yudhishtira wanted to perform <i>Rajasuya yaaga</i> ...He called a meeting of ministers & his citizens to know their opinion. He greeted those who came, was honoured by them and after they were all seated quietly, he told them about his intent. After extensive discussions with all of them, and with their full support he decided to conduct the <i>Rajasuya yaaga</i> .			
14	Sabha; Sabhakriya	13	1505, 1507	3
	About resource mobilisation for yaaga: Yudhishtira sat alone and again thought. He was not satisfied with the suggestions given by them (ministers, <i>ritwijas</i> etc). He might have got a doubt that ministers & brothers may have been overwhelmed by their respect for him and hence may have supported him without having thought through the significance of the task he had planned. Therefore he again started thinking about it. 'My work should only result in welfare of the world and not the least of difficulties/troubles. What are my current incomes & expenditures? Is it possible to conduct this <i>mahayaaga</i> with the current income? I should not levy more taxes on citizens under the pretext of this <i>yaaga</i> . By what methods can I collect the resources needed for the <i>yaaga</i> ? Etc.			
15	Sabha; Rajasuya	33	1604	3
	Donating to brahmanas: Yudhishtira to Sri Krishna: Krishna! By your grace this whole <i>Bharathakhanda</i> is under my control. I have been able to gain this much wealth only by your grace. Madhava! With your permission, I intend to donate all this huge wealth to the great <i>brahmanas</i> and to spend it on <i>yajna</i> & <i>yaagas</i> .			
16	Sabha; Dyuta	61	1727	4
	Yudhishtira paid his 1000 (8000?) <i>rathikas</i> 1000 gold coins per month whether in war or peace time			
17	Vana; Aranya	3	1892	4
	Kings succeed in care of people by <i>tapas</i>			
18	Vana; Aranya	4	1911	4
	Vidura: other kings will pay/give the taxes & gifts (<i>kappa</i> , <i>kaanike</i>) just like vysyas do regularly. (It also implies that only vysyas who were into Agriculture, business & trading were paying taxes based on profits generated. The King, a kshatriya was only collecting the tax for spending on welfare & protection of citizens & of course himself. The other <i>varnas</i> viz <i>brahmana</i> , <i>shudra</i> and normal kshatriya did not pay taxes)			
19	Vana; Arjunabhimana	15	1976	4
	Ugrasena's dictate that no one should drink liquor during state of preparedness in war against Shalva; all entertainments like music, dance was stopped & the artists had been sent out of town for safety			
20	Vana; Arjunabhimana	15	1977, 1978	4

	Soldiers were paid extra salaries in gold coins, good dresses & nutritious food & hence all were loyal to the king			
21	Vana; Tirthayatra	98	2587-2590	5
	Agasthya <i>Maharshis</i> manner & conditions of request to King Shrutharvana, king Bradhnashwa & king Trasadasyu for money & their response & Agasthya's response to it; clean accounting & balancing the income Vs expenditure & complete transparency in the matter.			
22	Vana; Tirthayatra	150	2921-2926, Shl 36-52	6
	Principles & strategies (Rajadharma) to be followed by <i>kshatriyas</i> for ruling the kingdom.			
23	Vana; Markandeya Samaasya	185	3156-3158, Shl 25-31	6
	Sanathkumara <i>Rishi</i> : Clarifies the importance of combining <i>kshatra</i> & <i>brahmana shakthis</i> for establishing dharma; importance of a king for the good of all sections of society. Hence king deserves to be praised as being equal to Indra.			
24	Vana; Markandeya Samaasya	191	3248, Shl 24	6
	Markandeya to Yudhishtira on how to be a good king: Dharmaja! Be kind to all animals and be interested in their welfare all the time. Think of your citizens as your own children and love them so. Do not feel jealous of any for any reason. Always speak truth. Be soft natured. Even though you are <i>chakravarthi</i> , be accessible to people. Be a <i>jitendriya</i> ; and let the care of citizens be your main aim. Do acts of dharma. Reject acts of <i>adharma</i> . Worship <i>pitrudevatas</i> & <i>devatas</i> .			
25	Vana; Markandeya Samaasya	195	3282-3284; also Shl 3, 4	6
	Kings never ignored the deserving needy. They would not humiliate them by making them come back again & again. On the other hand, they would regret that deserving needy were not coming to them. As soon as deserving persons came asking for something they would fulfil all their needs. They thought that it is inauspicious for them if the needy felt rejected or dejected. There is an interesting conversation between Yayati & a brahmana regarding the attitude of the giver.			
26	Vana; Markandeya Samaasya	202	3354-3356, Shl 11-15	6
	Uttanka's advise to King Brihadashwa on the importance of his continuing his dharma of ruling the kingdom rather than going to forest for <i>tapas</i> .			
27	Vana; Markandeya Samaasya	207	3391, Shl 28-31	6
	Dharma vyadha about Janaka's rule: will punish the guilty even if he is own son; will not punish those who follow dharma. Cares for all people without any partiality & with dharma as the only principle. Wealth & administration is the portfolio of King. Punishing the bad/evil and protecting the good/noble is his main dharma. (3393, Shl 35; 37) If king himself becomes sinner, commits wrongful deeds, ignores dharma & rules as per his whims, then dharma is corrupted & people also mix up their <i>varnas</i> & dharma. As a consequence of the <i>adharma</i> of the king, the people are put to trouble & later their happiness & prosperity declines.			
28	Vana; Ghoshayatra	240	3627-3628	7
	Duryodhana examined thousands of cows & by observing various characteristics divided them as superior, medium & bad variety. He got thousands of cattle marked (embossed) and separated those which had to be trained. He ordered the cattle staff to count the number of calves which could not be separated from the mother cows. He got all calves above three years counted & had the royal seal embossed on them.			
29	Vana; Ghoshayatra	243	3642, Shl 11	7
	Yudhishtira: Even an ordinary king will protect with his full might anyone who surrenders & seeks his protection. This is <i>kshatriya</i> dharma.			
30	Vana; Draupadiharana;	268	3765-3766	7
	Jayadratha to Draupadi: We also know what a <i>kshatriya</i> should be knowledgeable about: we know 17 <i>raja-tantras</i> like agriculture, trade, fort, bridges, capturing elephants, <i>karadaan</i> , <i>shoonya prakriya</i> ; We have six great qualities of valour, <i>tejas</i> , <i>dhriti</i> , <i>daakshinya</i> , <i>daan</i> & <i>aishwarya</i> . We are also aware of <i>rajaneetis</i> like <i>sandhi</i> , <i>vigraha</i> , <i>yaana</i> , <i>asana</i> etc.			

31	Virata; Keechakavadha	18	4295	8
	Draupadi talking to Bhima: Yudhishtira was not neglecting citizens of any group or class. The blind, the lame, the dumb, the deaf, the physically challenged, the old/aged, orphan children, those who were rich but became poor/destitute due to circumstances, those who became helpless due to furies of nature—all these were given refuge by Yudhishtira.			
32	Virata; Goharana	26	4355-4356	8
	Karna: We should again send our expert spies. They should be capable of cheating, be efficient & very clever in the art of spying. They should camouflage themselves in different dresses & check all the places. Dushasana adds: In addition, they should be completely trustworthy. They should be in agreement with our policies & practices. This is a very important criterion. Moreover, we should exercise care that wherever they go, they should not be lured by money and deviate from assigned task. Therefore we should pay them as much money as they want in advance before they leave from here. Further they should be enticed with much more rewards if they succeed.			
33	Virata; Goharana	70	4614-4618, Shl 9-28	9
	Arjuna's detailed introduction of Dharmaraja to King Virata. Describes all his qualities. Some highlights: ...He thinks ahead about the consequence of a work/act for the next 10 years, 100 years and then takes a decision. He does not do anything attracted by the greed of immediate gain. ..He had made arrangements such that all subservient kings would remit their taxes & donations at the right time by themselves without any reminders. He treats all aged persons, orphans, lame, blind etc with affection and takes care of them as if they are his own children...			
34	Udyoga; Sanjayayana	29	4822-4845	9
	Sri Krishna speaks to Sanjaya and makes several points. (4834, Shl 27) Protecting & caring for the other three <i>varnas</i> is the responsibility of the <i>kshatriya</i> . He should not only do this diligently he should also ensure that the respective <i>varnas</i> are engaged in karmas prescribed for them. He should not be attached to mere pleasure-seeking. Must treat all citizens equally. Should never have desires or wishes which are not conforming to dharma. (4835, Shl 28) If he comes to know that there is a noble person & scholar who is well versed in all dharmas he should invite him immediately and appoint him to find out about the happiness & grief of citizens. Such a person should work for the betterment of citizens. The king, through him, should find out if wicked persons are living in his kingdom. This will bring success & fame to the king and the citizens will also be happy. (4835, Shl 29) I will tell you how & when war occurs. When a cruel king desires others wealth, and due to the vagaries of fate accumulates military might for grabbing other's wealth, then this process of war begins. With this process are born various weapons & accessories of war. (4836, Shl 31) Only <i>punya</i> is earned by suppressing/killing thieves & robbers who take away other's wealth. The Kaurava princes have developed this defect of snatching away other's wealth rather strongly. They do not know dharma. They do not even wish to know it. This is not good for them.			
35	Udyoga; Sanjayayana	30	4847	9
	Yudhishtira to Sanjaya as he bids farewell to him: Yudhishtira sends his enquiries, prostrations, good wishes etc to each class of people & many senior individuals in Hastinapura. To many it is specific messages 'customised' to them. Some extracts: When you return to Hastinapura enquire about the well-being of all people & also tell them we are all right. Meet <i>acharyas</i> , <i>ritwijas</i> , aged, <i>purohits</i> , our well-wishers etc. Meet the people of lower castes (<i>Shudras</i>) and tell them I enquired about their well-being. Meet the vysyas and do the same.....Similarly meet and convey my cordial enquiries to all those who work in the interest of the king, ministers, guards, army chiefs, experts who decide the income & expenditure of the kingdom, those who always think about the economic/financial matters of the kingdom ...Enquire the welfare also of prostitutes , the very sight of whom brings glee to the eyes & mind, whose speech is sweet, who are decked up with good quality & colourful dresses & ornaments, who have smeared perfumes, who are without cruelty, who are happy & comfortable & who are in possession of objects of pleasure....Meet & enquire about the welfare of male & female servants of Kaurava princes and the lame & dwarfs who are dependent on them (servants)...meet thousands of mahuts, lame, blind, aged etc unfortunates and tell them I am all right & further tell them thus: Do not feel depressed for your current abhorrent life. You have got this due to the bad karmas of some past births. I will vanquish my enemies in a few days and take good care of you and will give food & clothes & nourish you.... Convey one particular aspect to Duryodhana: I had arranged payment of some money annually (like scholarships) to some brahmanas devoted to their karmas. I have			

	come to know that your officials are not treating them properly. Reinstate their financial support & send words to me of having done so through a messenger... in addition meet the orphans, the weak, those fools who are always devoted to the care only of their own body and the destitutes and enquire about them all.			
36	Udyoga; Prajaagara;	34	4920, Shl 10	9
	<p>Vidura's sayings (4920, Shl 10) A king who has no knowledge of forts fit for protection, facts of expenditure & income, amount of resource available in treasury, area of the kingdom and those who are deserving of punishment, will not remain a king for long. (4920, Shl 11) One who knows the forts & geography of his kingdom, money in the treasury, boundaries of the kingdom, and system of punishment and has good knowledge of <i>dharma</i> & <i>artha</i>, will be capable of regaining the kingdom even if lost. (4922, Shl 17) A bee collects honey from the flowers so gently that the flowers are not hurt in any way. A king should collect taxes from citizens in a similar way. He should not loot them by collecting taxes by harsh methods. Taxes should be such that they are paid happily by the citizens. (4923, Shl 18) A flower-seller plucks flowers individually & carefully from the plant. He does not uproot the whole plant for the sake of flowers. If he were to do that, it will destroy his means of livelihood. Similarly, a king should collect taxes as a small part of their income in such a way that it doesn't hurt them. He should not try to loot everything from them. (4923, Shl 19) A king should think deeply on the consequences of doing or not doing something. After considering all pros & cons and if it turns out to be beneficial to both him & citizens it can be done; else should not be taken up. (4924, Shl 20) Do not try to possess the <i>purusharthas</i> that you cannot. Do not try to obtain what is not regularly available. All such efforts are wasted. (Do not hope to fight a very mighty enemy & to win) (4924, Shl 21) The result of not achieving what you set out for is: the citizens will think of you as an incapable king. Because, then both his blessing & anger will be treated as meaningless. His assurances will be treated as hollow. Citizens do not wish to have such a king. Just as a woman does not wish to have a eunuch as her husband, citizens do not want such a king. (4925, Shl 22) A wise king starts without delay such works which yield great benefits with less effort. Once started, ensures that it is completed without breaks & obstacles. He does not stop midway.</p>			
37	Udyoga; Yanasandhi	50	5254	10
	Sanjaya about Yudhishtira's war preparations & support he has: Even the cowherds & shepherds etc respect him. Brahmana women, princesses, and daughters of <i>vysyas</i> they all come to greet him with a smiling face.			
38	Udyoga; Bhagavadyana	83	5468, Shl 62	10
	Sri Krishna stops to talk to <i>Rishis</i> & enquires: Are all happy in the <i>lokas</i> ? Is dharma being followed properly in the <i>lokas</i> ? Are <i>kshatriyas</i> , <i>vysyas</i> & <i>shudras</i> living as per the dharma diktats of <i>brahmanas</i> ?			
39	Udyoga; Bhagavadyana	114	5679, Shl	11
	Garuda to Galava: You cannot get the horses without money. Therefore you pray a king born in the <i>kula</i> of a <i>rajarsi</i> for the money. But that king should not loot the people for giving money to us. You have to request a king who can fulfil our desire without causing the least agony to his citizens.			
40	Udyoga; Bhagavadyana	118	5697-5698, Shl 13, 14	11
	King Ushinara to Galava: I could have given you the equivalent value of 200 horses. But the wealth with me is for the benefit of my citizens and not for my personal pleasures. It is my duty to spend the wealth only for the welfare of my citizens. Money in the treasury should not be spent for personal enjoyment & luxuries. One who decides to spend other's wealth for own enjoyment will gain neither dharma nor fame.			
41	Udyoga; Bhagavadyana	128	5768-5777	11
	<p>Gandhari advising Duryodhana: (Shl 23) One who is not a <i>jitendriya</i> cannot rule the kingdom for long. Only a <i>jitendriya</i> & <i>medhavi</i> (intellectual brilliance) can rule the kingdom. (Shl 24) <i>Kaama</i> & <i>krodha</i> are two powerful enemies of man. They make the man devoid of the four <i>purusharthas</i>. The king who wins these two enemies becomes capable of winning the world. (Shl 25) Lokeshwara! Kingship/lordship (<i>prabhutva</i>) is a very significant thing. A kingdom may become available easily. But the kingship is very significant. It is not easy to get kingship as it is to get a kingdom. Kingship means protecting/governing the kingdom by following dharma. Everyone may desire lordship of the kingdom. But the wicked cannot govern the kingdom by dharma. (Shl 26) One who wishes to achieve greatness should control the <i>indriyas</i> in the matter of <i>dharma</i> &</p>			

	<p><i>artha</i>. The intelligence of a man whose <i>indriyas</i> are in his control will increase in brilliance every day just as <i>agni</i> glows brighter with firewood.</p> <p>(Shl 27) Just as uncontrolled horses can cause an inexperienced charioteer to fall off, <i>indriyas</i> not in control can cause destruction of man.</p> <p>(Shl 28) One who tries to exercise control over his ministers before conquering his own <i>indriyas</i>, or attempts to conquer enemies before gaining control on his ministers, such an <i>ajitendriya</i> will suffer loss of both kingdom & life.</p> <p>(Shl 29) Man should always realise first that he is his own enemy (<i>kaama-krodha</i> as enemies reside within). Five uncontrolled <i>indriyas</i> should be treated as five enemies. After gaining victory over the six enemies viz <i>kaama</i>, <i>krodha</i> etc (<i>shadripu</i>) and the five <i>indriyas</i> he becomes his own friend. After winning over oneself, ministers & enemies should be attempted to be won. Such an effort will surely not fail.</p> <p>(Shl 30) Lakshmi will be immensely pleased with one who has won over his <i>indriyas</i> & his ministers, who punishes the guilty without feeling obliged in any way to them and thinks through carefully before initiating every task.</p> <p>(Shl 31) <i>Kaama</i> & <i>krodha</i> are wrapped up in the body just as two fish covered in a net with small holes. These two come out of the holes called <i>indriyas</i> and destroy the <i>jnana</i> (awareness/knowledge/wisdom) of man.</p> <p>(Shl 32) Because of this <i>kaama-krodha devatas</i> close the doors of <i>swarga</i> to prevent one who is desirous of entering it. <i>Devatas</i> make efforts to increase these two factors in men out of fear that too many men will enter <i>swarga</i>.</p> <p>(Shl 33) That king who has understood how to completely conquer <i>kaama</i>, <i>krodha</i>, <i>lobha</i> etc, and pompousness & arrogance can rule the whole world.</p> <p>(Shl 35) The king who, driven by <i>kaama</i> & <i>krodha</i>, practices cheating on own people and others, will not find anyone to help him in times of need.</p> <p>(Shl 40) Waging a war is not an auspicious/beneficial thing to do. When it does not result in achieving <i>dharma</i> & <i>artha</i>, how can it result in happiness? Whether you win or lose a war, there is no happiness. There is not even a guarantee that victory is assured. Victory is uncertain & impermanent. As there are so many defects in a war do not think of it.</p> <p>(Shl 54) We have never seen an instance where greed alone has resulted in wealth. Therefore give up your greed for kingdom. Compromise with Pandavas.</p>			
42	Udyoga; Bhagavadyana	132	5793-5805	11
	<p>Kunthi's advice to Yudhishtira conveyed through Sri Krishna. <i>(She has given excellent insights into the dharma of a Kshatriya)</i> (Extracts):</p> <p>(Shl 6) Do not waste your time postponing the duty that you have to do. The more you delay, more is the task of governance of people spoilt. You are like a <i>shrotriya brahmana</i> who has all his attention only on learning the Vedas by-heart (only to memorise & recite). Your mind is fully absorbed only in dharma. A <i>shrotriya</i> should learn to recite Vedas. Similarly you should also be interested in dharma. But the <i>shrotriya</i> should also understand the meaning of Vedas. He should not spend time in mere rote learning. Realise which dharma Brahma has created for you. <i>Kshatriyas</i> were created from the arms of Paramapurusha. Therefore they have to live by might of arms/valour They should be ready for cruel acts like punishing the wicked as also for governing the people.</p> <p>(Shl 12) One fourth of the <i>phala</i> (fruits) of the dharma followed by people will accrue to the king who governs them.</p> <p>(Shl 14) If the king applies the <i>danda-neeti</i> appropriately and in a timely manner, it enables the four <i>varnas</i> to follow their respective <i>dharmas</i> & prevents them from falling into <i>adharmas</i>.</p> <p>(Shl 16) Is time responsible for the ups & downs in the kingdom? Or Is king responsible for changes that happen in the kingdom?—do not have any doubt in this matter. It is the king who is responsible for the changes in the kingdom (normally attributed to time in the saying 'bad times' or 'good times'). <i>(raja kaalsya kaaranam)</i> (A good explanatory notes in given in the footnote of the book. It primarily refers to the system of governance & its consequence to the people at large)</p> <p>(Shl 20) Wicked acts of the king reflect on the people also. They will also indulge in sinful deeds. The king also gets a share of the <i>phalas</i> of the misdeeds of the people.</p> <p>(Shl 22) One who has a wavering mind, or has a weak heart, or is always merciful/kind to all, cannot gain even an iota of <i>punya</i> accruable by governing the people.</p> <p>(Shl 27) It is not known whether waging a war is dharma or <i>adharmas</i>. It is not known whether being kind to all or not being so is dharma. But you cannot be kind to everyone at all times. You should be cruel to the cruel and kind to <i>satpurushas</i>....because you are a <i>kshatriya</i> by birth this is the duty you</p>			

	<p>have to fulfil.</p> <p>What can be greater dharma than when a <i>vidwan</i> (scholar) born in a good family, having no livelihood, struggling & suffering without a solution, by going to a generous & brave king fulfils his desires/ambitions? (This also implies that such situations for brahmanas were not uncommon. Drona himself is an example)</p> <p>(Shl 31) A king living by begging is totally forbidden. Living by agriculture & trading is also not worthy of you. <i>Kshathath</i>—others from agony, <i>tratha</i>—who saves; one who saves others from difficulties—this is the meaning of the word <i>Kshatriya</i>. It is your duty & dharma to take care of your citizens so that they have no problems. This is the way you have to live.</p>			
43	Bhishma; Bhishmavadha	76	1901-1902	15
	<p>Dhritarashtra to Sanjaya wondering why their army is getting decimated:</p> <p>(Shl 3) Our soldiers are not very aged, not boys, not thin, not fat. They have good agility, are healthy and strong. All have all the needed weapons and equipment for fighting.....Before bringing them to the battlefield they have all been tested in various ways by making them ride horses, elephants, chariots etc and checking their skill & competence in handling these. Their wages have been fixed according to their competence after such testing. We have not recruited/admitted anyone in the army from any specific group or just because he had helped us in some way or we were obliged to him in some way or that he is our relative or due to the pressure brought by a friend etc. We have recruited them only after due testing and without any obligation and only based on merit. We have not recruited/admitted those who are not <i>kulina</i> (of noble descent). All the warriors in our army are rich enough and have good character. The relatives of our soldiers are also quite happy. We have helped them all in various ways. Our soldiers are all successful & have a sense of honour. Many good & important persons who are our own people are providing all the care & comforts for them and they have seen the loyalty, ability and interactions of these soldiers. All this is well known.</p>			
44	Drona; Abhimanyuvadha	56	2570	16
	<p>Suhotra had obtained his kingdom by the path of dharma. He was governing his kingdom as per the advice of <i>ritwijas</i>, <i>brahmanas</i> and <i>purohits</i>. He believed that the following were the path to <i>shreyas</i> (welfare, fortune, bliss): Caring for the citizens, living in accordance with dharma, giving to charity, performing <i>yajnas</i> and conquering enemies. He wanted to earn money only by following the path of dharma.</p>			
45	Karna	45	4050	18
	<p>Karna to Shalya: (Shl 18) if we examine closely, you will not get a share of people's <i>punya</i>. Because you are not protecting them (governing them) (you are not ensuring that they all practice their own <i>varnashrama</i> dharma). You will be a partner in their misdeeds. Only one who protects/governs people will have a right to share their <i>punya</i>. Therefore you will never share their <i>punya-karmas</i>.</p>			
46	Stree; Jalapradanika	8	5269	20
	<p><i>Maharshi</i> Vyasa to Dhritarashtra: The citizens will have the same behaviour/nature (<i>swabhava</i>) as the king. If the master is <i>dharmic</i> even the <i>adharmic</i> servant will change to be <i>dharmic</i>. Servants are always influenced by the good qualities and defects of their master. There is no doubt in this matter.</p>			
47	Stree; Jalapradanika	13	5289	20
	<p>Sri Krishna to Dhritarashtra: (Shl 6) That king who by himself with a firm mind understands his defects, and the relevance of time and place (what to do when) will achieve great success.</p>			
48	Shanti; Rajadharmanushasana	8	49	21
	<p>Arjuna to Yudhishtira: (Shl 26, 27) If a king does not take another's money how will he practice/implement dharma related activities? Even in Vedas & <i>shastras</i> scholars have come to the same decision in the matter of dharma. A king should study Veda every day. He should become scholar. He should accumulate money in every way. He should conduct <i>yajnas</i> with a wilful effort.</p>			
49	Shanti; Rajadharmanushasana	14	97-104	21
	<p>True kshatriya qualites</p> <p>Draupadi to Yudhishtira: (Shl 13) A coward can never enjoy a kingdom. He cannot earn money or cannot put it to good use. Just as fish cannot survive in mire, there can be no children in the house of a eunuch. (Shl 14) A <i>kshatriya</i> who cannot hold a <i>danda</i> (symbolic of punishment) does not shine. He will not enjoy kingdom. The citizens of a king who has no policy on punishment cannot be happy. (Shl 15) Being friendly towards all animals, <i>daan-pratigraha</i> (donating and taking) <i>adhyayana-adhyapana</i> (study and instructing/teaching) and <i>tapas</i>—these are prescribed only for a brahmana. They are not the dharma of a king. (Shl 16) <i>Duhta-nigraha</i> and <i>shishya-palana</i> and not running away in a war are the great dharmas for a king. A king who has following qualities is considered a <i>dharma-vid</i> or one who knows <i>raja-dharma</i>: who has anger against enemies, forgiveness towards <i>satpurusas</i>, who gives charity to the deserving as well as collects (taxes and gifts from subordinate kings, and</p>			

	<i>rajaadaya</i> (levies) from citizens at specified intervals), who can create fear among the enemies, who can give assurance (of no fear) to those seek refuge, who can subdue the enemy and can confer benefits to the weak and poor.			
50	Shanti; Rajadharmanushasana	15	104-125	21
	<p>Arjuna on the importance & power of danda</p> <p>Arjuna to Yudhishtira: (Shl 2) Brother! It is <i>danda</i> (Literal meaning: a strong, thick, long stick; figurative: Punishment) that rules all people. It is <i>danda</i> that protects people. When all are sleeping <i>danda</i> will be awake. That is why scholars say that <i>danda</i> is dharma. (Shl 3) <i>Danda</i> protects dharma. It also protects <i>artha</i>. Therefore it is said to be of three forms viz dharma-<i>artha-kaama</i>. (Shl 4) <i>Danda</i> protects grains. It protects money. You, who have understood the significance of <i>danda</i>, take up the <i>danda</i> and turn your gaze at the world too. (Shl 5, 6) All will not have good/noble qualities like, ‘do not snatch other’s wealth’, ‘do not cheat others’ etc. It is because of the fear that the king will punish that some who have natural tendencies for wicked and sinful acts do not indulge in it. Some do not indulge in sinful deeds due to the fear of ‘<i>yama-danda</i>’ (god of death). Out of fear that ‘there is a hell. There Yama will punish all justly without discrimination’ some do not commit sins. <i>Yama-danda</i> is responsible for people not committing sins here also (fear of inescapability of punishment for karmas done here). In some others there will be mutual fear (fear of retribution by the affected person/group). Therefore, in this world that expects some form of punishment to stay within limits, all actions of king are established in proper <i>danda-neeti</i>. (Shl 7) It is due to the fear of <i>danda</i> that people are not ‘eating up’ one another. If there was no such fear people would have ‘eaten up’ each other. If the <i>raja-danda</i> were not there to protect people, they would all be living in the darkness of anarchy. (Shl 8) It is called <i>danda</i> because it suppresses those who want to behave as they please. Punishing the wicked is also called <i>danda</i>. (Shl 9) This ‘punishment’ should be used differently on different <i>varnas</i>. If a brahama commits a mistake it is enough if he is threatened with words. In case of <i>kshatriya</i>, he should be given just enough to eat and should be made to work. In case of <i>vysya</i> he should be made to offer money to the king or money should be collected as fine. For a <i>shudra</i> there is no punishment (Commentary: Since he is already in service, he has to continue it. Commentators: These are for minor/milder offences)... (Shl 12) Whether a <i>brahmachari</i>, <i>grihastha</i>, <i>vanaprastha</i> or <i>sanyasi</i>, the fear that if they transgress the expectation of their <i>ashrama</i> it would result in punishment in this world and other world makes them stick to their <i>ashrama-dharmas</i>. (Shl 13) One who is not afraid of punishment will not perform <i>yajnas</i>. If there is no fear of sins, no one would like to donate his money to another. Without fear of sin, he will not even fulfil his oath/promise. (Shl 16, 17, 18) Yudhishtira! I will tell you another fact of life in this world as an example. Today the world especially worships only those <i>devatas</i> who have killed enemies with valour. Rudra, Skanda, Indra, <i>Agni</i>, Varuna, Yama, <i>Vayu</i>, Mrityu, Kubera, Surya, Vasus Marutts etc.—all these have at some time or the other killed their enemies. But people do not consider them as murderers. Having been made meek by their valour, people always bow to them. Brahma or Dhatru or Pushan are never worshipped for any reason. The reason is that these <i>devatas</i> are completely <i>sattwic</i>. (Shl 19) <i>Devatas</i> who have equanimity towards all beings, who are <i>jitendriyas</i>, who are peace-loving, who are of calm disposure are worshipped in all karmas by very few. (Shl 20) I have not seen anyone living entirely by non-violence. Stronger animals live by killing & eating weaker ones. This is the nature of this world...(Shl 22) Man kills and eats all animals. Observe how the times are changing. All the moving and unmoving things in this world are in the form of food for surviving. (Shl 23) Animals should live on animals is the rule formed in nature by <i>daiva</i>. Therefore a scholar should not get perplexed in this matter. (This view of the food chain has been mentioned by Dharma-vyadha also earlier. See Sl. No. 60 of Table: Philosophy/Vedanta) It is your duty to behave in accordance with the <i>varna</i> in which the destiny has created you. (Shl 65) A <i>tapasvi</i> in forest may claim that he is living only on roots and fruits and water. He may consider that this is not killing of animals. In water also there are many small life-forms that are not visible to the naked eye. In earth and even in roots and fruits there are many extremely small life-forms. There is none who does not eat them and hence kill them. (Shl 26) Brother! There are thousands of minute life-forms. They cannot be seen with naked eyes. We can conclude that they exist only by logic or guess. They are so minute that if a hair of human eyelid were to fall on them, many of their organs like shoulders may get displaced totally...(Shl 29) If the <i>danda-neeti</i> is used in a systematic way (scientifically?!), all undertakings will succeed. There is no doubt in this matter. (Commentary: <i>danda-neeti</i> is really for the good of humans and not for the selfish interests of the king. If the king applies this <i>neeti</i> properly, it will only benefit all people in the kingdom)...(Shl 31) An orderly and systematic use of <i>danda-neeti</i> protects people. (Shl 32) If there were no system to separate what is good and what is bad and then nurturing the good and punishing the bad, this world would have been filled with darkness. One would not know who is</p>			

	bad and who is good.(Shl 35) For people of all four <i>varnas</i> to live happily, for all to live with a system of <i>neeti</i> , and to protect dharma and <i>artha</i> , Brahma himself has prescribed <i>danda-neeti</i>(Shl 38) If <i>danda</i> were not to rule the limits of behaviour, there would have been lapse of dharma-karma everywhere. All kinds of 'limits' would have been broken. There would have been no discrimination of what belongs to me and what does not. Everyone would have assumed everything to belong to himself and there would have been mutual fights and destruction. (Shl 42) If there were no <i>danda</i> , servants would not listen to masters, children would not have obeyed parents; young woman would not have remained a chaste wife (<i>sati-dharma</i>). (Shl 45) If you were not to stand with a lifted <i>danda</i> , dog would try to lick the scared <i>havis</i> of <i>yajna</i> and crow would have carried away <i>purodasha</i>(Shl 50) No work in this world will be full of good qualities only. Nor will it be full of bad qualities. Both will be in some proportion. Whichever has majority good quality will be said to be good and that with majority of bad quality will be called bad/wicked. Therefore in every act of man there will be mix of both good and bad qualities.			
51	Shanti; Rajadharmanushasana	21	173	21
	King who knows dharma <i>Rishi</i> Devasthana to Yudhishtira: (Shl 13, 14, 15) That enthroned king who—has his <i>indriyas</i> under control, views pleasant and unpleasant things with equanimity, eats <i>vighasa</i> after performing <i>yajnas</i> , knows the meaning of <i>shastras</i> (<i>raja-neeti</i>), punishes the wicked, protects the good, makes all citizens follow dharma and he also remains steadfast on the path of dharma, hands over the kingdom to his son in old age, goes to forest and lives on roots and fruits and without becoming lazy even in forest practices the karmas learnt from <i>shastras</i> , such a king will be recognised as the <i>dharma-prabhu</i> who has understood dharma in its true essence and who has implemented it practically.			
52	Shanti; Rajadharmanushasana	24	188-197	21
	Vyasa on qualities of king <i>Maharshi</i> Vyasa to Yudhishtira: (Shl 10) A king who waits for the right time and place using his knowledge of <i>shastras</i> to punish the wicked will never be subject to sins. (Commentary: <i>Danda-neeti</i> is needed to punish, but there should be proper discrimination in respect of time and place, so that all evidences are gathered and time is ripe. Else, wrong people may get the punishment) (Shl 12) A king who inspite of collecting one sixth of the income of citizens as taxes does not give them protection will also accrue one fourth of the sins of citizens. (Shl 14) That king who completely rejects <i>kaama</i> & <i>krodha</i>, takes refuge in knowledge and intelligence based on <i>shastras</i>, treats all his citizens equally just a father would his children, will not be smeared with sins. (Shl 15) When a king is working for the welfare of his citizens, if due to fate, he faces difficulties/hurdles and the tasks do not get completed, no one will consider it as failure of the king. (Commentary: He should keep doing his sincere efforts. Some may fail & some may succeed due to destiny. In such a case, he will not be the defaulter). (Shl 16) Enemies must be suppressed by might or valour or intelligence. Company of the wicked and sinners should be strictly avoided. Kingdom should never be made an item for trading (an item in market). (Shl 17) A king should suitably honour/reward the brave, great personalities and scholars. He should give special protection to those who have cattle wealth or have huge wealth. (Shl 18) In matters of dharma, he should appoint only those who have studied all <i>shastras</i> . Even if a person has very good qualities, king should not repose full trust only in him. (Shl 19) A king who does not protect his citizens, who is arrogant/haughty, is impolite to the respectable, who always finds fault in others will accrue sins. Scholars are of the opinion that it is impossible to subdue/correct such a person. (Shl 20) Citizens not protected by the king will be destroyed due to situations/dangers caused by <i>daiva</i> as well as thieves & robbers. Therefore the king himself becomes responsible for the destruction of his citizens and accrues sins. (Shl 21) If, in spite of undertaking the tasks after due thinking about achieving welfare of the people, using <i>neetis</i> rooted in dharma, with all sincere human efforts, the tasks fail, the king will not accrue sins. No one will consider him as not being a follower of dharma. (Shl 22) Works started may fail or succeed due to factors of fate. It is <i>daiva</i> alone which gives results for all human efforts. But it is the duty of the king to make every effort in the interest of the people. Sins do not touch a king who undertakes tasks with such sincerity and faith.			
53	Shanti; Rajadharmanushasana	25	210-211	21
	Vyasa: Characteristics of great king <i>Maharshi</i> Vyasa to Yudhishtira: (Shl 33) A king who overcomes <i>ahankara-mamakara</i> and using his intelligence and wise <i>neetis</i> (<i>suneeti</i>) governs the kingdom, who performs <i>yajnas</i> and with the intent of protecting dharma travels to all countries, will enjoy bliss in <i>Devaloka</i> after death. (Shl 34) A king who defeats the enemies, governs the country with dharma, drinks <i>somasara</i> of <i>yajnas</i> , begets children and brings them up, uses <i>danda-neeti</i> with discrimination, protects and nourishes his citizens and finally dies in a war will enjoy in <i>devaloka</i> . (Shl 35) A king who studies Vedas and <i>shastras</i>			

	thoroughly, rules the country well, who organises for the people of four <i>varnas</i> to faithfully follow their prescribed practices, will enjoy in <i>devaloka</i> after death. (Shl 36) A king who, even after his death, is praised by people in towns and villages and by his ministers for his virtuous practices, will be considered a great king.			
54	Shanti; Rajadharmanushasana	33	300	21
	<i>Maharshi</i> Vyasa to Yudhishtira: Go with like-minded people to all the towns and nations whose leaders were killed by you in the war. Enthroned the brothers or sons or grandsons of those kings. In case the heir is a child or still in the womb, assure the family of the king and the citizens that upon the child growing up it will be crowned the king and console them. (Shl 45) In case in a royal family there are no sons, enthrone the daughter herself. By doing this the desire of the women of <i>antahpura</i> will be fulfilled and you will relieve their grief and concern.			
55	Shanti; Rajadharmanushasana	41	360-362	21
	Yudhishtira after being throned as the monarch assigns different portfolios: He nominated Bhimasena as the <i>Yuvaraja</i> (crown-prince). Yudhishtira who had a lot of affection of Vidura appointed him for: giving confidential suggestions in respect of <i>raja-karya</i> & to take appropriate decisions, to consult in six types of matters related to ruling the kingdom viz <i>sandhi, vighraha, yaana, asana, dvaidhi-bhava and samashraya</i> . He appointed aged Sanjaya of many good qualities: to know about which works have been undertaken with regard to progress of the country, which works have not happened, why they have not happened, and to think about and suggest regarding the budget for the country. Nakula was appointed to: to know the strength of the military (<i>chaturanga-bala</i>), to suggest what size it should be, for distribution of wages and salaries and to regularly supervise and monitor works done by labourers through officials. Arjuna was appointed to: to attack enemy countries when time is ripe and to suppress the wicked who trouble the citizens. Purohit Dhaumya was appointed to: regularly organise works & activities related to brahmanas & <i>devatas</i> and other dharmic activities. Sahadeva was appointed to: remain near him at all times and to protect him at all times. After having allotted these main portfolios, he assigned various other responsibilities to many others whom he thought fit for those jobs. Then he said to Vidura, Sanjaya and Yuyutsu, "(Shl 18) It will be the main duty of all of you to be alert and do whatever works our father Dhritarashtra desires. It will also be your responsibility to find out which works the town and village residents need and complete them individually after obtaining permission of the king. "			
56	Shanti; Rajadharmanushasana	42	364	21
	Yudhishtira cared well for all women who had lost their husbands or sons in the war and treated them with affection and respect. (Shl 11) Yudhishtira built houses and provided for food and clothing to the miserable, poor and the blind.			
57	Shanti; Rajadharmanushasana	45	373	21
	After taking over the kingdom, Yudhishtira, as his first job organised for all the four <i>varnas</i> to live according to their respective dharmas. Then he donated 1000 gold coins each to 1000 <i>snataka brahmanas</i> . Then he satisfied all the servants, subordinate kings, guests, pitiable beggars who were solely dependent on him by giving a variety of items they needed. He gave to <i>purohit</i> Dhaumya 10,000 cows, money, gold, silver articles and several clothes. He treated Kripacharya with the same respect as his guru. He also honoured Vidura duly.			
58	Shanti; Rajadharmanushasana	56, 57, 58	454-455	21
	Yudhishtira on raja-dharma Yudhishtira took permission of all elders present and asked, "Grandfather! Those who know dharma say that for kings, dharma is the greatest. But I feel that raja-dharma is very heavy (responsibility). Preach me such raja-dharma. (Shl 2) tell me especially raja-dharma . Because, for all the living beings on earth, raja-dharma provides refuge. In raja-dharma all three <i>vargas (dharma-artha-kaama)</i> are included. Even all the <i>moksha-dharma</i> is included in raja-dharma. (Shl 5) Just as reins are needed to control horses, to keep the world in check so that it does not cross the limits of dharma, a restraining type of raja-dharma is said to be necessary. If the king gets confused about implementing this raja-dharma which has come down to us from past <i>rajarsis</i> , the world order will be in chaos. Due to anarchy the world will plunge into grief. (Shl) Just as inauspicious darkness is driven out as soon as Sun rises, the raja-dharma drives away inauspicious ways of living. (Commentary: Raja-dharma encourages people to practice good dharma and helps them attain <i>punya-lokas</i> after death also).			

	Therefore first preach raja-dharma to me. For Bhishma's discourse See Table: Long Translations, Sl. No. 40			
59	Shanti; Rajadharmanushasana	59	492-521	21
	Bhishma explains to Yudhishtira many issues with reference to Brahma's <i>neeti-shaastra</i> . (The list of topics covered in this work is really amazing. It clearly indicates highly intelligent, evolved and comprehensive thinking. Unfortunately its original version appears to be lost to us and only two condensed versions Viz Brihaspati neeti and Shukra neeti are referred) See Tabel: Long Translations, Sl. No. 41			
60	Shanti; Rajadharmanushasana	67, 68	590-600	22
	Bhishma explains the importance of having a king and the risks of anarchy. See Table: Long Translations, Sl. No. 46			
61	Shanti; Rajadharmanushasana	69	616-643	22
	In response to Yudhishtira's questions Bhishma explains the main duties of a king and how to govern the country. See table: Long Translations, Sl. No. 47			
62	Shanti; Rajadharmanushasana	71	647-655	22
	Bhishma's advice on how to govern well Yudhishtira questions Bhishma: By governing people in what ways will the king not have to worry and will not be an offender of dharma? Bhishma replied: (Many of the points have appeared elsewhere like Vidura Neeti etc earlier. They have been omitted) (Shl 7) The king who attempts to accumulate <i>artha</i> by respecting/practicing <i>kaama</i> & <i>krodha</i> , such a foolish king will accumulate neither <i>dharma</i> nor <i>artha</i> . (Shl 8) Do not appoint either misers or fools for accomplishing goals of <i>kaama</i> & <i>artha</i> . (Shl 9) If you appoint a person who is unskilled (not smart), slave of <i>kaama</i> & <i>krodha</i> , and a fool as the officer for the task of collecting <i>artha</i> , he will resort to crooked/contemptible ways and agonise the citizens. ...(Shl 13) Yudhishtira! Do not resort to accumulating wealth out of greed by following <i>adharma-margas</i>. Because <i>dharma</i> & <i>artha</i> will be fleeting with the one who does not follow <i>neeti-shaastras</i>. (Shl 14) A king who acts against the <i>shaastras</i> will not get <i>artha</i> rooted in dharma. The wealth he accumulates by <i>adharma</i> paths will be wrongly spent and lost. (Shl 16) A man who desires milk should only take as much as the cow gives and be content. He should not try to cut off the udders. By doing so he will not get even a drop of milk. Similarly a king should collect taxes & levies from citizens such they are not hurt in the least. A kingdom which burdens the citizens with a variety of vile taxes will not prosper. (Shl 19) Just as a mother who has had adequate nutritious food feeds enough milk to the baby, just as a well-cared for cow will nourish its calf and give milk to others, land well cared for and protected by the king will yield plentiful grains and gold to the king and others. (Shl 20) Become like the garland seller who makes garlands and sells them. Do not be like the coal seller. The garland seller will first plant the flower plants, water them etc and then will pluck the flowers carefully, prepare a garland, sell them and make a living. Just like him, you should first govern the people well and then collect taxes from them so that it does not hurt or harm them and thus be happy. You should not be like the coal seller. He will burn trees and plants filled with flowers and fruits and make coal. Finally he may not find trees to burn and his life may be destroyed. A king should not become like him. (Shl 21) In case you lose wealth due to attack of enemies, then it is desirable to collect money from rich <i>kshatriya-vysya-shudras</i> by soft and friendly methods (<i>samopaya</i>). (Shl 22) However bad state you may be in, even if in your last stages, even if in stage you will lose your life due to lack of funds, let your mind not desire to collect money from rich brahmana. This being so, what to speak of collecting money from brahmanas when you are rich. (Shl 26) The best dharma for a king is the statement that, 'The king is governing the people with dharma'. Protecting all and being kind towards all are the dharmas of a king. (Shl 28) If the king does not protect his citizens for just one day, he will spend a thousand years in hell to clear that sin. Just as protecting people brings a lot of <i>punya</i> , not protecting earns lot of <i>papa</i> . It is wrong to believe that by not protecting people nothing will happen to me as I am happily sitting in the palace. (Shl 29) Conversely, a king who earns <i>punya</i> by governing well and protecting people for a single day, will enjoy it for ten thousand years in <i>swarga-loka</i> .			
63	Shanti; Rajadharmanushasana	73, 74	662-674	22
	Importance of brahmana and <i>kshatriya</i> working together. See Table: Long Translations: Sl. No. 49			
64	Shanti;	75	678-681	22

	Rajadharmanushasana			
	<p>Bhishma in response to Yudhishtira's question: (Extracts, as many points are in essence repeated) (Shl 4) The dharma that is honoured or practiced by the king will be honoured by all. Whatever the king practices will appear good to the citizen.</p> <p>Yudhishtira! I will tell you how the king can free himself from different sins.</p> <p>(Shl 10) If thieves take away the wealth of citizens and the king is unable to retrieve it, then the king should hand over equivalent wealth from his treasury to the citizen who is dependent on the king. This will clear the king's sin. (Shl 11) Just as brahmana has to protect all <i>varnas</i>, all <i>varnas</i> should protect brahmana's wealth. The king should not retain in his kingdom the person who harms brahmanas. ..(Shl 13) Just as all animals live dependent on rains, all birds live taking refuge in trees citizens live under the refuge of king who helps them fulfil all their desires. (Shl 14) That king who is interested in <i>kaama</i> and is always thinking about <i>kaama</i>, who is cruel and greedy, will not be able to govern the people.</p>			
65	Shanti; Rajadharmanushasana	76	687-691	22
	<p>Bhishma explains the best and worst among brahmanas and how the king should deal with them.</p> <p>See Table: Long Translations, Sl. No. 50</p>			
66	Shanti; Rajadharmanushasana	80	718-731	22
	<p>How to identify friends and enemies of a king.</p> <p>See: Table: Long Translations, Sl. No. 52</p>			
67	Shanti; Rajadharmanushasana	82	740-756	22
	<p>Bhishma talks about protecting, growing and crimes by officials in respect of king's treasury.</p> <p>See: Table: Long Translations, Sl. No. 53</p>			
68	Shanti; Rajadharmanushasana	83	763, 768-770	22
	<p>About ministers</p> <p>(Shl 28) Not having a firm resolve is indeed a defect in a minister. Such a person even if he is intelligent, learned in <i>shastras</i> and knows the four techniques (<i>sama, dana, bheda, danda</i>), will not be able to complete a task even if given a long time.</p> <p>....Yudhishtira! Therefore a king who desires success and fame should appoint a person who has all the good qualities described earlier, who understands the nature of citizens, is respected by them and is ambitious. Such ministers should be at least three in number.</p> <p>(Shl 53) The king should first gather the suggestions and feedback of all three ministers separately, then he should himself think about the matter, then he should consolidate own decision along with the three suggestions and then present it/discuss with <i>acharya or purohit</i>. (Shl 54) The king should approach with patient & calm attitude a <i>brahmana-guru</i> who is an expert in <i>dharma-arta-kaama</i> and question him with the intention of finding an answer. If the opinion of the guru is matching with the other four opinions, the idea or project arrived at after consultations and thinking should be executed immediately. (Shl 55) It is said by experts in the science of consultations that all important matters should be carried out in this manner. Only such matters which are related to the welfare of citizens and attracts the citizens should be chosen for such consultations and once decision is reached, it must be implemented immediately.</p>			
69	Shanti; Rajadharmanushasana	85	774-783	22
	<p>Constitution of ministry and miscellaneous matters of administration.</p> <p>Yudhishtira questioned: Governing by which special dharma can the king gain eternal love and fame? Bhishma replied: (Shl 2) Yudhishtira! That king who has clean practices, has internal and external purity and is dedicated to governing the people with love will achieve both dharma and fame and gain both this world and other worlds.</p> <p>Yudhishtira asked: (Shl 3) Very wise one! With whom should the king interact/transact in what ways? (Shl 4) You have stated earlier characteristics of good persons. But I believe no one can have all these qualities in him.</p> <p>Bhishma replied: (Shl 5) You are right. It is impossible to find a single person having all the great qualities. I will tell you what type of ministers you should have.</p>			

Council of ministers

(Shl 7-11) You must constitute a greater council of ministers consisting of 37 persons of following types: 4 brahmanas who are talented, have internal purity and are scholars; 8 *kshatriyas* who are mighty and are armed with weapons; 21 rich *vysyas*; 3 humble and polite *shudras*; and 1 *sootha* (here it means a *sootha-pauranika*) who has eight qualities (Commentary: capable of caring, listening to what is told, grasping what he hears, remembering it, guessing the consequence of an action, thinking what to do next if a work does not succeed, knowing architecture etc sciences, knowing philosophy) and knows *puranas* very well.

Age of *sootha* should not be less than 50. He should be talented. Should not be one who finds fault in others. Should have good knowledge of *shruti-smriti*. Should be humble. Should treat all equally. **Should have the ability to pacify two opposing/arguing parties in respect of any work.** Should stay away from seven types of horrible addictions. **The king should discuss secret matters within a sub-council of eight members formed by the sootha, four brahmanas and three shudras.** (Shl 12) Resolutions accepted by this council should be widely announced in the country. The advantage of these decisions should be conveyed/explained to the king's brother-in-law and other high level officials. With these practices the king should always care for the citizens.

Do not accept secret funds

(Shl 13) Yudhishtira! **Never accept any kind of *gupt-dhan* (secret funds) from anyone. Because it will destroy your duty and your system of justice (*nyaya-dharma*). If this happens it will bring agony both to you and those who gave you such money.** (Shl 14) If you take such money people will run away from you out of fear just as birds scared of eagle do. They will be like a boat that whirls in the ocean when filled with water.

Governing with dharma

(Shl 15) **The king who does not govern his people and rules with *adhrama* will be filled with fear in his heart.** Even *para-loka* will be unfavourable to him. (Shl 16, 17) Whether the king or minister or the prince, if they rule with *adharma* while sitting in *dharmasana* (seat of dharma) they will go to *naraka*. **If the associates of the king do not discharge their duties properly, they will lead the king into *naraka* and fall into it along with him.** (Shl 18) At such times, orphan citizens who cry for help harassed by the powerful should be protected by the king.

System of justice

(Shl 19) If a person who had indeed taken money accepts so in presence of the judge, then the judge will order in how many days he should return it. At such times there is no need for witnesses and evidences. But if the person who has taken money refutes it or if the person who has not lent says he has lent money, to prove the guilty there will be need for witnesses and evidences. The judge will have to listen to both sides, examine all documents & witnesses and then pass the judgment. **But witnesses cannot be produced easily by the poor as the rich can. Or there may be transactions without witnesses. It will be the duty of king to ensure that cases of 'orphans' who have no witnesses are examined specially and justice given to them.** (Shl 20) **Offenders should be given punishment according to their offences. If the offender is rich, he should be released by imposing fines. If he is a pauper, he should be given jail sentence.** (Shl 21) Attempt should be made to bring the wicked to the right path by beating also. The virtuous should be nourished by soothing kind words and by giving useful items. (Shl 22) Those who conspire to kill the king, who try to burn house or village, thieves and those who causes *varna-sankara* by indulging in adultery should be killed after torturing. (Shl 23) **That king who investigates a case thoroughly, and after confirming that the person is an offender awards punishment suited to him and who is always careful about his duties will not acquire any sins by killing or arresting the offender. It will not be *adharma* to award such punishments.** Awarding appropriate punishment for the offences is *sanatana dharma*. (Shl 24) The king who is careless and without discrimination awards punishments to both innocent and guilty as he pleases will not only earn ill-fame here he will also go to *naraka*. (Shl 25) **A person should not be punished by merely listening to what someone has said. Only after proper examining along with evidences and witnesses, if it is found that he is guilty he should be jailed. If it is found that he is not guilty, he should be freed.**

Qualities for certain other jobs

(Shl 26) **Whatever be the situation, the king should not kill a king's messenger.** (Shl 27) If a king dedicated to *kshatra-dharma* kills a messenger who has come just to convey word for word the

	<p>message of his master, he will acquire same sins as killing a foetus. (Shl 27) A <i>raja-doota</i> (king's messenger) should be of good birth, have good character, should be an orator, efficient, sweet spoken, should tell only what his master has sent him to say and should have good memory.</p> <p>(Shl 29) The <i>pratihari</i> who guards the main door of palace should also have similar seven qualities. The personal body guard of king should also have the same qualities.</p> <p>(Shl 30, 31) A person who is expert in <i>dharmashastra</i>, intelligent, courageous, is modest and can guard royal secrets should become sandhi-vigrahi (like foreign affairs). A minister who is born in noble family, courageous and pure in heart is considered a great minister. The commander-in-chief should also be of same qualities. (Shl 32) In addition the commander-in-chief must be an expert in <i>vyuha</i> (army formations), <i>yantra</i> (machines used in battle), and weapons. He should be capable of withstanding rain, wind, heat (Sun) and cold. He should be able to find out the defects and weaknesses of the enemy.</p> <p>(Shl 33) The king's behaviour & actions should be such that even the enemy believes it. But he should not trust anyone. Having total trust even in own children is not appreciated. (Shl 34) Yudhishtira! Not trusting anyone completely is said to be the greatest secret of kings.</p>		
70	Shanti; Rajadharmanushasana	86	787-791, Shl 16-32 22
	<p>Matters related to Administration</p> <p>Persons to be treated with respect</p> <p>(Shl 16) The king should consciously and with an effort honour <i>acharyas, ritwijas, purohits</i>, great archers, architects who build houses, astrologers who prepare varsha-phal (annual predictions) and doctors... (Shl 18) King should always honour those who practice dharma and suppress those who are <i>adharmic</i>. The king should with an effort ensure that all varnas are engaged in their prescribed karmas.</p> <p>Administering cities and villages</p> <p>(Shl 19) The king should gather all information from inside and outside of the city and villages through his spies and on that basis initiate works that benefit both city-dwellers and village residents. (Shl 20) The following responsibilities should be held by the king personally and should not be delegated: Meeting and talking to the spies, consultation with ministers on secret matters, overseeing of the treasury and punishing the culprits. Because, all works are primarily rooted in <i>chara-mantra-kosh-danda</i>. (Shl 21) He should all the time find out from spies what the friends, neutrals and enemies are planning in cities and villages. (Shl 22) After finding this out, the corresponding actions should be done with patience. Works being done by friends should be supported. If enemies are acting against they should be immediately suppressed. Ensure that the neutrals remain neutrals. A king should always reward his servants and suppress the enemies.</p> <p>Social security</p> <p>..(Shl 24) A king should always take care of the needs of the miserable, orphan, aged and widows. He should make suitable arrangements for their living.</p> <p>Relationship with tapasvis</p> <p>(Shl 25) He should send clothes, vessels and provisions for preparing food to the <i>ashramas</i> of <i>rishis</i>. These should be handed over to them with honour. (Shl 26) He should report to the <i>tapasvis</i> his personal matters, national matters and actions taken for the benefit of citizens. He should always behave with humility with <i>tapasvis</i>. (Shl 27) As soon as he sees persons who have completely sacrificed selfishness, who are of noble birth, and who are very learned, he should bring them to his palace and honour and show hospitality to them by way of offering food, comfortable bed etc. (Shl 28) A king can trust the <i>tapasvis</i> in times of danger. He can confess about the danger to them and find ways to escape from it. Because, thieves, rogues and robbers also have confidence in tapasvis. (Shl 29) In times of emergency/danger, the king can keep his wealth with <i>tapasvis</i> for safe-guarding. He can take their suggestions. (It is generally rumoured that many politicians in India still use these approaches!!) But he should not go to them frequently. He should not honour them too much at that time (these should be done in secrecy and not in public). (Shl 30) The king should cultivate cordial relations with <i>tapasvis</i> in own country, in enemy country, in forests and in subordinate provinces. (Shl 31) He should honour them and give them whatever essential items they need. He should similarly honour and show hospitality to <i>tapasvis</i> in other countries. (Shl 32) These <i>tapasvis</i> who do harsh <i>tapas</i> and <i>vratas</i> will voluntarily provide refuge to the king if he surrenders to them in times of danger.</p>		

71	Shanti; Rajadharmanushasana	87	791-804	22
	Structure for administration, defense and strengthening the treasury. See Table: Long Translations, Sl. No. 54			
72	Shanti; Rajadharmanushasana	88	804-813	22
	<p>Suggestions on administration (Extracts) Bhishma's explanations: (Shl 2) Dharmaja! A king who desires to follow the path of dharma to govern and is dedicated to the welfare of people should govern according to the circumstances of <i>desh-kaal</i> and his intelligence and might (<i>yatha deshama, yaatha kaalm, yatha buddhi, yatha balam</i>). (Shl 3) The king who thinks that the welfare of citizens is his welfare, he should behave in that way in all matters and should publicise all works undertaken. (Shl 14, 15) Those who have liquor shops, prostitutes, pimps, those who seek prostitutes, singers and gamblers etc cause harm to the nation. All of them should be suppressed. They live in the country and create problems for virtuous people. (Shl 16) Manu has already made a dictum long back that except in times of emergency no one should beg anything from anyone. (Shl 17) If he had not done such an arrangement no one in this world would have worked. All would have loved to live by begging. In such situation the whole world would have been destroyed. (Shl 18) The king who inspite of being capable of keeping all these under check does not do so and allows them to live as per their wish, will obtain one fourth of the sins that accrues to them.(Shl 21) The king should ensure that such centres of sin reduce steadily and do not increase. These activities only spoil wealth and fame. What is it that a lusty person will not do? (Shl 22) A person attracted to <i>kaama</i> will eat meat, drink liquor and snatch others wealth and women. Not only this, he will preach to others to live like him. (Shl 23) Those who have no money or stock of grains or have no right to receive will have to beg in times of emergencies as they have no other option. To such people monetary help should be given out of compassion as a cause of dharma and not out of fear. (Shl 24) In your kingdom let there be no beggars or thieves. They only snatch peoples' wealth and do not improve the wealth of nation. (Shl 27) The king should arrange for several skilled people to do activities like agriculture, trade and such things. (Shl 28) If people who are engaged in these activities are troubled by thieves and rogues, the king who does not provide protection for them will be blamed. (Shl 29) The king should regularly show hospitality to the rich in the country. He should request them to join hands with him and be kind to the citizens. (Shl 30) Rich people are an important component of the country. They are like the peaks of a mountain in the society. There is no doubt in this. (Shl 31) The wise, the brave, the rich, the king, the person who practices dharma, <i>tapasvi</i>, the truthful and the intelligent—all these together protect the people.</p>			
73	Shanti; Rajadharmanushasana	89	813-821	22
	<p>Some more duties of king (extracts) Duties towards brahmanas (Shl 1) Yudhishtira! Let not your servants or citizens cut the trees which bear edible fruits. Scholars say that roots, tubers and fruits belong to brahmana. Therefore such trees should not be cut. (Shl 3) In case a brahmana is unable to make a living by his honest <i>vritti</i> and prepares to leave your country and go elsewhere, it becomes the main duty of the king to arrange for his & his family's support and living. (Shl 4) Still if he does not want to return, the king should meet him in his group of brahmanas and tell him, "Great brahmana! If you go away from my kingdom, on whom will my citizens depend to practice dharma?" (Shl 5) There is no doubt the brahmana will change his mind when this is said. Still if he does not say anything, king should again tell him, "Please forgive me if I have hurt you in any way in the past even indirectly." Consoling him by saying such things politely is <i>sanatana dharma</i> and duty of the king. Dealing with insiders and outsiders (Shl 12) Protect outsiders from your insiders. Insiders will misuse their influence with you and trouble outsiders. You should ensure that such a thing does not happen. Also protect insiders from outsiders. There is always danger for insiders from outsiders. Once they know that the person is close to the</p>			

	<p>king, they will harass him. There can be differences and quarrels among your insiders also. Protect insiders from insiders. Thus protect all people connected with you.</p> <p>Self protection</p> <p>(Shl 13) First protect yourself in every possible way. This is very important. Then protect the kingdom. All this is rooted in the self (king) according to scholars.</p> <p>Introspection</p> <p>(Shl 14) What weakness do I have? What kinds of addictions attract me? Do I have genuine interest in governing people? If so, is my style of working aligned with it? Which defects in me are not yet cured? Why is this defect still in me? The king should do all these introspections every day.</p> <p>Gathering feedback</p> <p>(Shl 15) The king should send trusted spies all over the kingdom to find out whether people are appreciating or not appreciating the works undertaken by him till the previous day.</p> <p>(Shl 17, 18) You should suitably honour all people who appreciate you as well as criticise you from among: those knowledgeable about dharma (<i>dharmajna</i>), the courageous, those who do not turn their back in battlefield, those residing in your kingdom, the ministers and those with neutral stand.</p> <p>(Shl 19) To whomsoever the work belongs or whatever be the work it cannot be said that it will primarily be liked by all. All people have three types of relations—friend, enemy and neutral. Friends will praise the work done. The neutrals will neither praise nor criticise. Enemies (<i>amitra</i>) will find fault even if it is a good work. (We see this very commonly in democracies, particularly so in India).</p> <p>(Shl 21) Just as angry poisonous serpents swallow smaller snakes, moving animals eat fixed things, wild animals with tusks eat animals without tusks, the powerful enforce their authority on the weak. (Shl 22) A king should always be careful about all these and his enemies. Enemies wait for king's errors and pounce on him.</p> <p>Protecting the agriculturists</p> <p>(Shl 24) If your famers leave your kingdom harassed by your officials, danger is certain. Because, it is farmers who bear the burden of the kingdom. By providing grains and items of food, they support the king and all the citizens. (Shl 25) It is from the grains they grow that <i>devatas</i>, <i>pitrus</i>, human beings, serpents, <i>rakshasa</i>, animals & birds etc all survive.</p>			
74	Shanti; Rajadharmanushasana	90, 91	821-830, 831-846	22
	<p>King's responsibility towards dharma.</p> <p>Narrated as discourse given by Uthathya, the son of Angirasa to Maandhata, the son of Yuvanashwa. (Extracts. Many points have appeared earlier in the same form or with minor difference. Only new statements have been included here).</p> <p>(Shl 3) Maandhata! A person becomes a king to practice and to propagate dharma. He does not become a king to enjoy sensory/worldly pleasures. A king is the protector of the whole world. You should understand this important matter. (Shl 5) All life stands on the foundation of dharma. Dharma is established in the king. That king who properly practices/follows dharma and rules according to dharma will become lord of the whole earth.</p> <p>(Shl 7) It is seen that those who are steadfast in their dharma fulfil their desires. That is why the world follows this auspicious dharma. (Shl 8) When the king does not stop sinful deeds then <i>adharma</i> becomes rampant everywhere. All dealings of dharma will be destroyed. As a result people will be filled with fear day and night. (Shl 14) If sinful deeds are not prevented, human beings will become like de-energised old animals.</p> <p>(Shl 17) If dharma thrives all animals will prosper at all times. Similarly, if dharma declines all animals will be destroyed. Therefore there should be no deficiency in dharma. (Shl 18) Dharma is born from money. It is called as dharma because it bears everything (<i>dharanadveti nishchayah</i>). Scholars have said that dharma sets a limit for wrong deeds and prevents wrong deeds from spreading everywhere. (Shl 19) Brahma created dharma for the benefit of people. Therefore the king should propagate dharma in order to show favour to them.</p> <p>(Shl 22) Brahmana is the founding father of dharma. Therefore he should always be worshipped. Their desires should be fulfilled without any jealousy. (Shl 24) Virochana's son Bali was jealous towards</p>			

brahmanas since childhood. That is why *Rajalakshmi* left him.

(Shl 27, 28) **There is a saying in *shruti* that *darpa* (arrogance or haughtiness) was born from *adharma* in *shree* (wealth, richness) (commentary: If wealth and *adharma* join together, arrogance or haughtiness is born). *Darpa* by his power destroyed many *devatas*, *asuras* and *rajarshis*. **Maandhata! You must understand this very well. One who gains victory over this wicked *darpa* becomes a king. One who loses out to him will become a slave.****

(Shl 30) Stay away from these four: one who is intoxicated, who has no power of discrimination, boy in the age of 5 to 10 and the insane. Even if all these come together to serve you, do not let them even come near you. (Shl 33) Do not mate with unknown women, barren women, prostitutes and virgins.

(Shl 34) If the king follows *adharma* then *varna-sankara* will occur. Because of this sinners & *rakshasas* will be born in noble lineage. Eunuchs, physically disabled, those who stammer, idiots etc peculiar persons will take birth. Therefore in the interest of people at large, the king should especially remain committed to the path of dharma. (Shl 37) If king follows *adharma*, there will be such things as unseasonal cold and heat and no rains and excessive rains in some places. Several kinds of diseases will trouble human beings.

Adhyaya 91

Uthathya continues his discourse on raja-dharma.

(Extracts: many points are repeated in essence or verbatim & hence are omitted)

King as a washerman

(Shl 2) That washerman who has not learnt the art of washing clothes so that they shine brightly after washing and have no stains is as good as not being available (makes no difference whether he exists or not). (Shl 3) In the same way if a brahmana, or *kshatriya* or *vysya* or *shudra* does not know how to discharge his prescribed *karmas*, it is as good as his not being there. If they do not perform the *karmas* assigned to their *varnas* they all become useless. (Shl 5) **Just as the washerman removes all stains and cleans the clothes, a king who is capable of removing the defects in others character and helps them inculcate pure character becomes father-like figure to the citizens. He also becomes their master.**

Caring for the weak

(Shl 14, 15) **I believe that it is impossible to withstand the 'looks' of a weak man, a *muni*, and a serpent. Therefore the weak should never be harassed or humiliated.** Let not the 'cruel looks' of humiliated weak persons burn you along with your family. (Shl 16) There will be none born in the family to continue the lineage of that person whom the weak burns with his angry looks. Their entire family will be extinguished. Therefore never cause agony to the weak. ..(Shl 18) If the humiliated, harassed weak person who is crying for protection does not find the king as his saviour then the god's *danda* (the power of the unseen) will eliminate such king.

Fair justice

A king should not falsely accuse anyone without proper investigations. The cry of such people which comes from their agony results in tear drops. Such tear drops of the innocent will destroy the children and cattle of the unjust accuser.

Consequences of sins

(Shl 21) The sinner may not experience the consequence of his sin immediately. Just a seed sown in the soil germinates after some days, grows into a plant, then a tree and yields fruits much later, the *karmas* of men may yield fruits in his son or grandson or son of daughter. (Sins of the parents are visited upon the sons: Bible)

Miscellaneous

(Shl 23) If all the people in the village start begging like brahmanas, then the king who is responsible for such situation will be destroyed. (Commentary: Only those who are ordained to live by begging have to do so and not others. If that happens, it leads to calamity).

(Shl 24) When many officials of the king start to behave unjustly it is called '*maha-kilbish*' (very serious fault). This will result in the king acquiring sins.

(Shl 25) When the pitiful cries of people pleading not to take away their emergency funds (*aapadhana*) are rejected and either the king or his officers take it away either by trickery or force or greed, it

	<p>indicates the destruction of the king.</p> <p>(Shl 26) A massive tree takes birth, grows and becomes huge. Many birds and animals take refuge in it. When that tree is cut off or burnt, then all life-forms in it become homeless.</p> <p>(Shl 28) <i>Satpurushas</i> believe that <i>kali</i> has taken possession of the king in that country where sinners roam fearlessly and openly. When the king punishes the wicked and protects the virtuous, then that country will prosper well.</p> <p>(Shl 30) That king acquires great <i>punya</i> who sees the good karmas of his citizens or officials, listens to their sweet words and appropriately rewards all of them.</p> <p>Raja dharma</p> <p>(Shl 31) When the king distributes his wealth to those under his refuge suitably and he also enjoys it, who does not disrespect his ministers, who kills a mighty and arrogant enemy, then the dharma of such a king is called <i>raja-dharma</i>. (Shl 32) protecting all life with words, body and deeds, and not excusing offences even if done by own son has been said to be <i>raja-dharma</i>. (Shl 33) If the king makes available essential commodities to the weak and the he also enjoys, the weak will become strong. Doing so is called <i>raja-dharma</i>. (Shl 35) Even if someone is very dear to you, is constantly indulging in sins or speaking sinful language he should not be excused. He should be punished just as anyone else would be. Doing so is called <i>raja-dharma</i>. (Shl 38) when the king wipes the tears of the miserable, orphans and aged and brings joy in their lives, he becomes a <i>dharmatma</i>. Doing these and causing happiness to people is <i>raja-dharma</i>.</p> <p>(Shl 42) Maandhata! By punishing the wicked the king becomes the god of death for them. By protecting the virtuous he becomes Parameshwara for them. A king will be able to rule as long he has his <i>indriyas</i> under control. When he becomes a slave to his <i>indriyas</i> he will have a fall.</p> <p>(Shl 45) King compared to thousand eyed Indra in all respects. Therefore whatever the king decides as Dharma becomes best dharma.</p> <p>(Shl 46) You should always be careful and alert and understand when and how to use forgiveness, intelligence, <i>dhriti</i> (fortitude) and <i>mati</i> (understanding). He should always keep learning what is good and what is not for the people.</p> <p>(Shl 48) An inefficient king will not be capable of protecting his people. Governance is a very difficult and heavy burden.</p> <p>(Shl 53, 54) If you respect people, they will be prepared to even give up their wives and children out of love for you. Building love of people, <i>daan</i>, sweet speech, not being careless and purity—these earn a lot of wealth to the king. You should never lapse from these qualities.</p>			
75	Shanti; Rajadharmanushasana	92, 93, 94	846-863	22
	Discourse by <i>maharshi</i> Vamadeva to Vasumanasa on importance of following dharma at any cost. See Table: Long Translations, Sl. No. 55			
76	Shanti Rajadharmanushasana	parva; 96	871	22
	Bhishma to Yudhistira: (Shl 6) If the king brings wealth from an offender, the king should not use it for personal purposes (should be used for public good). He should not even drink milk of the cow which has been impounded from an offender. It should be given to the brahmanas. If an ox is impounded from an offender, it should only be used to pull a cart in which brahmanas travel. Or he can pardon the offender and return the items to him.			
77	Shanti Rajadharmanushasana	parva; 97	876-884	22
	<p>Should king worry about sins of killing in war</p> <p>Yudhishtira asked Bhishma: (Shl 1) There is no dharma more sinful than <i>kshatriya</i> dharma. Because, the king wages war against other kingdoms and kills several people there. (Shl 2) The king becomes a sinner by killing with the pretext of war. This being so, by doing which karmas does he acquire <i>punyas</i>?</p> <p>Bhishma replied: (Shl 3) Dharmaja! By doing the following the kings wash away their <i>doshas</i> and become pure: by suppressing the sinners, by encouraging <i>satpurushas</i> respectfully, by performing <i>yajnas</i> and by giving to charity. (Shl 4) The same kings who desiring victory cause trouble to people and animals in times of war, become responsible for their prosperity after the war.</p>			

	<p>(Shl 7) The farmer who removes the weeds in his land, while doing so also removes a few genuine saplings. But he does not completely spoil the genuine ones. He removes the weeds so that paddy can grow well. In the same way, king while fighting uses his weapons and kills many who deserve to be killed. A few who did not deserve may also get killed in the process. But that sin is cleared by his governing the people well after the war.</p> <p>(Shl 23, 24) Dying while lying in the bed is <i>adharma</i> for a <i>kshatriya</i>. That <i>kshatriya</i> who dies spitting phlegm frequently, discharging everything on the bed, whimpering with misery on the bed and with a body which has no injuries of war is not appreciated by those who know the dharma of a <i>kshatriya</i>. Such death does not befit a <i>kshatriya</i>...(Shl 28) Dying while surrounded by cousins and relatives after killing several enemy warriors and being wounded by many weapons is highly praised death for a <i>kshatriya</i>. (Shl 31) A valorous <i>kshatriya</i> will fight without caring for his life. He will not show his back to the enemy under any circumstances. Such a fighter will attain <i>indra-loka</i> after death.</p>			
78	Shanti parva; Rajadharmanushasana	102	930	22
	<p>(Shl 39) In this manner, the king should have soothing behaviour in all circumstances. He will be loved by people for having such behaviour. (Shl 40) All people will trust such a king. After gaining the trust of people, the king can have close relations with all and enjoy the kingdom as he likes. (Shl 41) The king, who wishes to enjoy this earth, should not have any cheating or deceit and behave such that trust develops in him. He should protect the people in every way.</p>			
79	Shanti parva; Rajadharmanushasana	106	966-971	22
	<p>Kalakavrikshiya to Videha <i>raja</i>: A king without ministers cannot rule for even three days. The minister should be brave and intelligent. Both this world and the other world are gained by might and intelligence. Accomplishing both worldly and other worldly gains is the benefit of a kingdom. Give up inappropriate greed and focus on dharma. Never give up dharma out of <i>kaama</i> or treachery.</p>			
80	Shanti; Rajadharmanushasana	107	971-979	22
	<p>Association of people as a political system This is an interesting discussion on countries which run on the model of 'Association of people' (<i>Gana or sangha</i>). (Commentary: While there is no mention of voting and elections, this description comes quite close to the concept of democracy. Shl 23 hints at the existence of such states in Yudhishtira's kingdom. Also the fact that Yudhishtira has asked this specific question and a whole <i>adhyaya</i> is devoted to it is another evidence) Yudhishtira asked Bhishma: (Shl 7) How do 'states' with 'association of people' (<i>Gana</i>) prosper. Will they not have differences of opinion? How do they defeat the enemies? How do they get friends? (Shl 8) The root cause for the destruction of such states has been lack of unity among them. It is my opinion that it is nearly impossible to maintain secrets when associations with many people are involved. I wish to know by doing what these Associations will not break up. Tell me about this in detail. Bhishma replied: (Shl 10) Nareshwara! That which inflames the fire of enmity among associations, families and kings is greed and <i>aamarsha</i> (impatience; also wrath, rage). (Shl 11) Someone first chooses greed. When another person sees this greedy person, he develops impatience. Groups of people driven by greed and impatience give rise to conflicts and the resultant loss of people and money destroys them all. (Shl 12) Kings and the association of brave people try to break each other through spies/messengers. They hold confidential meetings for each other's destruction. They gather armies to vanquish each other. They apply <i>sama-dana-bheda</i> techniques. They try several approaches like causing loss of people, money etc to weaken each other. (Shl 13) Even in states with such rule, if the soldiers are not paid salaries in time and food supplied in time, the association breaks up. Once it breaks up, they get disappointed with such system and become preys to the enemy out of fear. (Shl 14) These <i>gana-rajyas</i> break up due to mutual quarrels. Such states are attacked by enemies swiftly. Therefore such states should always work unitedly. (Shl 15) Those who are endowed with the strength of association and valour can fulfil their desires easily. Even those who are outside the associations develop friendship with them. (Shl 16) Very knowledgeable persons (<i>jnana-vridha</i>) appreciate this system. People who live in such associations will not have any ill-will internally. They help each other, listen to each other and live happily. (Shl 17) Great citizens of such states establish practices based on <i>shastra</i> and aligned with dharma. Because they treat all in the way they deserve to be treated, these systems prosper quite well. (Shl 18) People in such <i>sanghas</i> punish even if their children make a mistake and bring them to the path of</p>			

	<p>virtuousness. Once they start following the virtuous path and become humble they are accepted into the associations. Therefore all citizens of such states prosper.</p> <p>(Shl 19) Yudhishtira! Citizens of these states are always engaged actively in discharging the duties of a spy or messenger, in secret consultations, in formulating systems of administration, in collecting funds for administering the country etc. That is why they prosper in every way. (Shl 20) The members of the association always honour and reward the intelligent, brave, enthusiastic and those who have sustained valour and thus are constantly making efforts towards prosperity. That is why they prosper very rapidly.</p> <p>(Shl 21) All citizens of such states will be rich, brave, know use of weapons and are experts in <i>shaastras</i>. They rescue people who get caught in difficult dangers and get confused or suffer delusion. (Shl 22) If the people of such states yield to anger, develop mutual enmity, become scared, agonise the weak, arrest or kill someone who is not an offender, they will soon be vanquished by the enemies. (Shl 23) Maharaja! Therefore you should regularly honor the prominent leaders of such states. Because all transactions with the world will be dependent on them. (Shl 24) All members of an Association will not be eligible to know the secrets. Maintaining secrecy of such consultations and appointing spies will be under control of prominent leaders. (Shl 25) Prominent persons of different Associations should sit together in secret and together try for the betterment of all such states. Instead of that if the Associations remain separate, if there are mutual differences, if they get scattered, the works to be done in the interest of citizens will be spoilt. Not only this, many damages will also occur.</p> <p>(Shl 26) Persons who develop differences, split & come out from the Association, and become competitors based on their individual strengths should be quickly suppressed by the knowledgeable officials. If that is not done, the entire <i>gana-rajya</i> will be destroyed. (Shl 27) If a dispute develops in a family and if it is not resolved by the elders but ignored, then due to differences among the cousins the family itself will be destroyed. It will also lead to breaking of the Association. (Shl 28) This way of life by Associations has to be mainly protected from internal strife. If they remain united, fear from outside becomes ineffective. Outsiders will be afraid of intervening. Fear due to internal cracks cuts at the root of such system. (Shl 29) If the members stop talking to each other due to accidental anger or confusion/attachments, or due to natural greed, it will be a characteristic of defeat of such a system. (Shl 31, 32) It is possible for those who are of equal caste or equal family status to unite. But there is no possibility of being equal based on job/profession, intelligence/learning, looks or wealth. Since this difference exists, by creating difference among the members and by attracting people by giving money etc, others try to break up such life. Therefore states with such system of administration should mainly practice <i>sangha-jivan</i> (living as a united group).</p>			
81	Shanti parva; Rajadharmanushasana	111	1003-1022	22
	<p>This <i>adhyaya</i> contains a story of a cruel king who after death is reborn as a fox. Only some relevant extracts is given here.</p> <p>(Shl 22) A king cannot rule a large country without the assistance of a minister. Even if you get a wicked minister who is selfish you cannot rule through him. (Shl 23) You must worship a minister, just as you would an <i>acharya</i> or fore-fathers, who is attached to you, knows <i>raja-neeti</i> very well, is rich in virtuous qualities, is neutral to both your supporters and opposition, desires your victory, is without greed, is devoid of deceit, is wise, is always interested in the benefits to the king and is a <i>jitendriya</i>.</p>			
82	Shanti parva; Rajadharmanushasana	111	1012-1013	22
	<p>This <i>adhyaya</i> contains a story of a cruel king who after death is reborn as a fox. Only some relevant extracts is given here.</p> <p>After listening to Gomayu, the fox, the tiger agreed to its conditions and made him his minister. ..The fox did very good work and was giving very useful advice to the tiger. It earned the praise of the tiger. This was not tolerated by the existing servants of the tiger. They started hating the fox unitedly. They were acting as friends of the fox but were scheming to make him also as guilty as them. Before the fox became the minister, they were all leading a different kind of life. They were snatching things belonging to others. After Gomayu became the minister they were just not able to do it. It was their desire that the fox should also deviate from the path of <i>nyaya</i>. They were trying to influence the mind of the tiger in several ways. They were trying to attract the fox with plenty of money. But the wise fox did not fall a prey to their attempts and firmed up its mind with courage. The earlier ministers of tiger took an oath that they will somehow destroy the fox.</p> <p>Mother of tiger to the king tiger: (Shl 70) If the king punishes a person who has been accused due to other's jealousy and false allegations, he will be destroyed accompanied by his wicked ministers.</p>			
83	Shanti parva;	112	1022-1025	22

	Rajadharmanushasana			
	<p>(Shl 1) Yudhishtira questioned: What is the duty of a king? By doing what will the king be happy? Bhishma replied: We have heard the story of a camel. I will tell you that story. You should not behave like that camel.</p> <p>For the story See Table: Stories, similes etc, Sl. No. xx</p> <p>You should also act by give up sloth and with <i>indriyas</i> under control. Manu has said that the root of victory is intelligence. (Shl 18) Achieving success in a task using intelligence is most superior. Doing it with might of arms is medium. Doing it with strength of legs is inferior. Carrying weight on the head and achieving the task is the worst of the inferior ways. (Shl 19) The kingdom of one who is <i>jitendriya</i> and efficient will remain firmly with him. Manu has said the the victory of a king who is in distress is rooted in intelligence.(Shl 20) The resources (<i>artha</i>) of one who listens to secret suggestions, who has good associates and who does his work after thoroughly examining them will remain with him firmly. A King having good associates will be able to rule the whole world.</p>			
84	Shanti Rajadharmanushasana	parva; 115	1036-1040	22
	<p>Types of servants & soldiers to employ</p> <p>Yudhishtira: (Shl 6, 7) All the servants born of a good lineage will be of unsuitable character for a king who is interested only in accumulating bad things, who gives refuge to bad elements due to friendship and attachment and who does not develop company of virtuous people because of lack of control on <i>indriyas</i>. At such times the king is deprived of the fruits he can gain from the strength of servants. (Shl 11) What type of servants endowed with all good qualities wish to be near a king? With soldiers born in which type of families should the king go to war? A king without the help of servants cannot protect the country. All good kings desire protection of the country.</p> <p>Bhishma said: (Shl 13, 14, 15) No one can rule a kingdom without associates. Let alone ruling a kingdom; no accomplishment of <i>artha</i> can be done without associates. Even after accomplishing <i>artha</i> it is not possible to protect it alone without the help of associates. That king whose servants are all highly knowledgeable, are well-wishers, are born of noble lineage and are friendly will enjoy the fruit of kingdom. (Shl 17) That king whose ministers are born of noble lineage, who do not separate from the king due to greed, who live with the king, who give suitable & timely advice, are virtuous, who are skilled in knowing with whom to have relations and with whom not to, who can act knowing what will happen as consequence, who are experts in assessing the 'time' (<i>kaal-jnana</i>) and who do not repent foe what has already happened in the past will enjoy the fruits of kingdom. (Shl 18) That king who has associates who consider king's grief and happiness as their own, who work to make the king happy, who are dedicated to improving the king's treasury and who are truthful will enjoy the fruits of kingdom. (Shl 19) That king whose country is not filled with sadness, is under his control, is not mean and follows the virtuous path will enjoy the fruits of kingdom. (Shl 20) That king who has officers of the treasury who are trusted, constantly try to grow the treasury will be a great king. (Shl 21) If people who are not attracted to greed, who are trusted, who are virtuous are protecting the treasury and granary then the treasuries will double in strength. (Shl 22) That king in whose kingdom for obtaining fruits according to karma, system of justice propounded by Shankhalikhita <i>muni</i> is being followed will enjoy the fruits of kingdom. (Is such a work traced and available now?!)</p>			
85	Shanti Rajadharmanushasana	parva; 119	1054-1059	22
	<p>Types of servants & soldiers to employ - 2</p> <p>Bhishma continued and said: Yudhishtira! In this manner the king who appoints quality servants at positions best suited for them will enjoy the fruits of the kingdom. (Shl 2) This becomes clear from the illustrative story of <i>rishi</i> and the dog just narrated. A dog should not be treated beyond what it deserves and wrongly elevated to unworthy high positions. If you do that it will only result in being irresponsible. (Shl 3) Only person who are of the same <i>jaati</i>, who are endowed with good qualities, who are dedicated to performing <i>karmas</i> of their <i>varna</i> should be appointed as ministers. Whoever he be, should not be appointed to positions not suited for them. (Shl 4) That king who assigns responsibilities according to their capability will enjoy very good fruits of service from them. (Shl 5) A <i>sharabha</i> should be in place for <i>sharabha</i>. A mighty lion should be in its place. A tiger should be in its place. A cheetah should be in a place deserved by cheetah. (Shl 7) The foolish king who appoints persons without considering their abilities or contrary to their abilities will not be able to please the citizens. (Shl 8) A king who desires quality servants should not have fools, mean people, dim-witted, not <i>jitendryas</i> and those born in wicked families. (Shl 9) King should appoint for his immediate support (<i>parshva-varti</i>: those who will be by his side) <i>sadhus</i>, born of noble family, courageous, knowledgeable, not jealous, not mean, sacred and efficient persons. (Shl 10) Those who are polite, dedicated to task, calm, clever, naturally endowed with good qualities are well suited as</p>			

	<p>outside associates/servants. (Shl 11) By the side of a lion, another lion only accompany it. If some other animal is beside the lion, it will also get the same respect as the lion. (Shl 12) But that lion which is surrounded by dogs but interested in acts and fruits befitting a lion, will not be able to enjoy it. Similarly a king surrounded by mean persons, even though himself great, will not enjoy the fruits of greatness. (Shl 14) Do not have servants who are not learned, who are not straight-forward, who are fools and who are pauper. Do not accumulate such people as servants. (Shl 15) Servants who are dedicated to the tasks of the master work for it rapidly and directly like an arrow shot from the bow. The king should talk consolingly and patiently with them and should encourage those who are dedicated to executing his works....</p>			
86	Shanti parva; Rajadharmanushasana	120	1059-1076	22
	<p>Yudhishtira requests Bhishma to once again summarise the principles of Raja-dharma in a way that they can be practiced. Bhishma explains. See Table: Long Translations, Sl. No. 56.</p>			
87	Shanti parva; Rajadharmanushasana	121, 122	1076-1088, 1088-1098	22
	<p>Bhishma explains about <i>danda</i> and its form, names, character and nature See Table: Long Translations, Sl. No. 57.</p>			
88	Shanti parva; Rajadharmanushasana	130	1134-1147	22
	<p>Bhishma explains <i>aapadharma</i> (dharma to be adopted in danger or emergencies). See table: Long Translations, Sl. No. 58</p>			
89	Shanti parva; Aapadharma	133	1160-1165	23
	<p>Importance of strong treasury (Shl 3) One who is too pure in thoughts and practices cannot accumulate for the treasury. One who is very cruel also cannot grow the treasury. Therefore adopt a middle path for growing the treasury. (Shl 5) If someone who has gone to a significantly high position with money loses money it will be like death to him. After losing money he will be as good as dead. Therefore a king should constantly improve his treasury, army and friends. (Shl 6) A king who has lost his treasury will be disrespected by ordinary people also. The servants of such a king will not be satisfied with the low wages they are paid. They will not be enthusiastic to do his jobs. (Shl 7) Because the king has immense wealth, he receives great honour from everyone. Just as cloth covers the private parts of women, wealth covers up all the blemishes of the king. (Shl 10) It is possible to roam around with animals in the forest. But never join thieves and robbers who know no limits of social honour/moral conduct. (Shl 13) A king should establish such regulations which please all citizens. Even if the regulations yield small benefits, it will be acceptable in the world.</p>			
90	Shanti parva; Aapadharma	136	1175-1178	23
	<p>How to fill the treasury Bhishma quotes from <i>gitas</i> of Brahma: (Shl 2) King should not snatch money of those who perform <i>yajnas</i>. Similarly he should not take away properties or assets reserved for god-worship related works. He can take away the wealth of robbers and those who do not practice their <i>varnashrama-dharma</i>. (Shl 3) All people belong to <i>kshatriyas</i>. All royal pleasures also belong to <i>kshatriyas</i>. All the money in the world belongs to <i>kshatriyas</i>. It is not anyone else's. But that money which is his own should be used only to strengthen the army or for performing <i>yajnas</i>. (Shl 4,5,6) Man separates the grains from other parts of crops and eats them. It is said that money with someone who does not satisfy <i>devatas</i> & <i>pitrus</i> with <i>havis</i> and guests with food and drink is a waste. A <i>dharmic</i> king should collect from the greedy the money that would get wasted and use it for creating facilities to the citizens and please them. But he should not fill the treasury with such money. (Shl 7) That king who forms a bridge between the wicked and virtuous in terms of taking the money from the former and reaching it to the latter knows dharma completely. (Shl 9, 10) Just as <i>udbhijas</i> (plants, creepers etc) grow according to their abilities, a king who knows dharma should expand his kingdom according to his capability. Just as many insects/worms are born in this world for no purpose, people who oppose <i>yajna</i> are also born similarly. Therefore the king should have same attitude and behaviour towards such people as normal people have towards fly, mosquito, eggs or ants. (Shl 11) Just as dust particles, if ground with stone will keep becoming finer in size, as you keep thinking about the nature of dharma, it also becomes progressively subtler.</p>			
91	Shanti parva;	139	11259-1263	23

	Aapadharma			
	<p>Qualities of a good king (Shl 97) That king is the best king in whose kingdom taxes are not collected forcibly, where there is no fear, who cares for the destitute, and where the relationship between the king and citizens is that of guardian and the protected. (Shl 98) If the king has good qualities and is a staunch follower of dharma, wife, country, friends, sons, relatives will all have good qualities. (Shl 99) Citizens will be destroyed by the overly wrathful administration of that king who does not know dharma. The king is the root cause for obtaining dharma-<i>artha-kaama</i>. Therefore he should govern with great care. (Shl 1001) That king who assures protection from fears to the people and then does not practice it due to greed of money will acquire every sin and go to <i>naraka</i>. (Shl 103) Prajapati Manu has said that the qualities of mother, father, guru, protector, <i>agni</i>, Kubera and Yama are all concentrated in the king. (Shl 105) Just a mother consoles and cares for the children king takes care of the citizens. He soothes the poor and destitute and hence is like a mother. He burns the wicked who are disliked by the king and citizens and hence is like fire. Because he suppresses and controls those who are not virtuous he is Yama also. (Shl 106) Because he makes available money, gold, things, vehicles etc to his dear ones he is like Kubera. By preaching dharma or arranging for the preaching of dharma to citizens from time to time he is like a guru. By governing the people with dharma he is also the protector. (Shl 107) The kingdom of that king who pleases the people in towns and villages with his qualities will not be shaken (will not be dethroned). Because, the king will himself be a practitioner of dharma.</p>			
92	Shanti parva; Aapadharma	142	1319-1323	23
	<p>Necessity of cruelty in kings Bhishma said: (Shl 24) Yudhishtira! It is not right for you to not accept my words of <i>neeti</i>. Because, you have been created by Brahma to perform cruel deeds. You have not noticed this. (Shl 25) Look at my own life. Listen to what I did in the past. I fought with all kings who desired kingdoms and freed them from the bondage of <i>samsara</i>. Others did not support that act of mine. They were accusing me of being cruel and tormentor of kings. I ignored their criticisms and did my duty. Similarly, you who are born a <i>kshatriya</i> should discharge your duties. (Shl 26) Brahma created goat, horse and <i>kshatriya</i> with the same intention. It is due to these three that life for all beings on this earth constantly progresses. Goats are for <i>yajna</i>, and horses and <i>kshatriyas</i> are created for war. (Shl 28) Therefore only a king who can become cruel at times can enforce the respective <i>varnashrama-dharma</i> of people. Even he is always soft natured people will not be under his control and will be indulging in mutual fights like wolves and will live as they please. (Shl 29) That king is indeed a blot on <i>kshatriya kula</i> in whose kingdom thieves loot others wealth just as crows pick up fish from water. (Shl 31) That king who appoints ministers who are devoid of virtuous deeds, who do not know justice and who do not know the means to accomplish <i>raja-karya</i> is indeed a eunuch <i>kshatriya</i>. (Shl 33) Dharmaja! This <i>kshatriya</i> dharma is very difficult to follow. I have a lot of affection for you. Therefore I am telling you all this repeatedly. The creator has created you to perform cruel tasks. You cannot escape it. Therefore you should be both harsh and soft depending on the need of the hour and govern the country. (Shl 34) Great Shukracharya himself has stated that even in critical or dangerous times a king should be dedicated to punishing the wicked and protecting the virtuous (<i>dushta-shikshana and shishta-rakshana</i>).</p>			
93	Shanti parva; Aapadharma	166	1488	23
	<p><i>Loka-palakas</i> to Manu when handing over the divine sword to him: (Shl 70, 71) Those who violate the limits set by dharma for the sake of pleasures of this gross body and the subtle mind, should be punished justly and separately for each of the offences. All animals should be protected in accordance with dharma. You should never act as arbitrarily in regard to anyone. Punishing with harsh words is called <i>vagdanda</i>. Punishing by taking gold coins from him is <i>artha-danda</i>. Cutting off any body part is called <i>kaaya-danda</i>. Killing the person due to a major offence is called <i>prana-danda</i>. All these four are forms of the invincible sword.</p>			
94	Shanti parva; Mokshadharma	267	2382-2392	25
	Principles of punishment: See Sl. No. 249, in the separate PDF on <i>Mokshadharma</i> .			
95	Anushasana parva; Daandharma	61	4059-4068	27
	<p>(First 23 verses are in table T13) Some tips on good governance Bhishma said: (Shl 24) When all citizens join together to shower the king who is dedicated to the</p>			

	<p>welfare of people with money and gold and thus all kinds of wealth is accumulated with him, then he should worship gods by way of <i>yajnas</i>. (Shl 25) King should protect the money of the aged, very young, blind and the poor. He should not collect money from those who have dug wells due to lack of rains and are living supported by it. He should not also collect money from women who are in difficulties. (Shl 26) If a king snatches money from the poor that sin will destroy the kingdom and its wealth. Therefore a king should always strive to provide wealth to the poor. He should ensure that the virtuous do not have fear of hunger. (Shl 27) Children will be looking at delicious food served to others with great hope & desire. But the children do not get it. What can be more sinful than that? (Shl 28) In case a scholar dies in your country due to hunger you will acquire the sins of foeticide. You will attain very bad states just as a great sinner would. (Shl 29) Shibi has said ‘my condemnation to the king in whose kingdom a brahmana or anyone else dies due to hunger’. (Shl 30) That kingdom where <i>snataka brahmanas</i> die due to hunger will not prosper. It will be taken over by enemies. (Shl 31) That king is as good as dead in whose kingdom women wailing helplessly are carried away in the presence of wailing husband and sons. (Shl 32) That cruel king who does not protect his citizens, but loots their wealth and has no good advisors in the form of ministers will be killed by people coming together. (Shl 33) That king who promises to protect the citizens but fails to do so at right time should be killed by people like a rabid dog. (Shl 34) One fourth of the sins accumulated by citizens who are not protected by king will accrue to the king. (Shl 35) Some say that all the sins will accrue to such king. Some say half the sins. But I who have heard the preaching of Manu believe that one fourth will accrue to the king. (Shl 37) On the other hand, one fourth of <i>punyas</i> done by citizens protected by king will accrue to the king. (Shl 37, 38) Just as all living beings depend on rains, birds depend on trees, <i>rakshasas</i> depend on Kubera and <i>devatas</i> depend on Indra, let all citizens, relatives and friends depend on you as long as you are alive.</p>			
96	Anushasana parva; Daandharma	62	4068-4090	27
	<p>(Shl 41, 42) The citizens of that kingdom where the king does not know dharma and is an atheist cannot sleep happily. They cannot be happy even when awake. Citizens will always be upset because of his misdeeds. No prosperity will be seen by such kingdom. (Shl 43) Those citizens who have a wise and <i>dharmic</i> king will sleep peacefully. They will also be happy when awake. (Shl 44) The people will be happy due to such king's illustrious rule and auspicious deeds. The people there will see prosperity due to the care of the king, grace of gods and their own auspicious deeds.</p>			
97	Anushasana parva; Daandharma	69	4164	28
	<p>Bhishma to Yudhishtira: (Shl 20, 21) The king should arrange a job (as a means of living) to a brahmana who is dedicated to <i>vedanta</i>, is well versed in <i>shastra</i>, who is content by virtue of his knowledge of <i>adhyatma</i>, who has restrained <i>indriyas</i>, who puts in efforts, who has virtuous conduct, who has control on his mind, who speaks pleasingly and likeably to all beings, who does not engage in wicked deeds even out of fear of hunger, who never indulges in wicked deeds, who is soft natured, calm, loves guests, who treats all with equality and has wife & children.</p>			
98	Ashwamedhika parva; Ashwamedha	4	5612-5615	30
	<p>Power of virtue in a king Vyasa to Yudhishtira (Context: Telling him about Marutta): Khaninetra, the eldest among the brothers was agonising the younger brothers very much. Khaninetra who was very valorous had even though conquered others and had taken control of the kingdom, he could not protect it. Because, the people had no love for him. Therefore the people got together and banished him from the kingdom. They crowned Suvarchasa, his son. People were very happy after doing this. Keeping in mind what happened to his father, he was behaving politely with the people. He was a lover of brahmanas. He was truthful, pure and had qualities of <i>shama</i>, <i>dama</i> etc. Therefore people loved him very much. But since he was always engaged in daan & dharma his treasury got emptied. Because there was no systematic care, elephants, horses etc were also lost. Seeing his empty treasury, subordinate kings attacked him from all sides. Having no strength to fight, he had to face much difficulty. His servants and citizens also faced similar troubles. But since Suvarchasa was devoted to dharma and virtuous conduct, even though his army was destroyed, the enemies were unable to kill him. At that difficult juncture, Suvarchasa made conch-shell sound using just his palms. Soon a big army appeared. With the help of that army, he defeated all the enemies who had camped at the borders of his kingdom.</p>			
99	Ashramavasika parva; Ashramavasa	1	6343-6346	31
	<p>As a result of good <i>neetis</i> of Vidura the subordinate kings used to complete many works desired by Dhritarashtra with least expenditure. King Dhritarashtra many times ordered the release of prisoners.</p>			

	He was pardoning some who were subjected to death sentence. Yudhishtira never interfered in these matters.		
100	Ashramavasika parva; Ashramavasa	5	6366-6371
	<p>Dhritarashtra preaches rajaneeti -1</p> <p>After having his meal, Dhritarashtra softly patted the back of Yudhishtira sitting near him and said to him: <i>Kurunandana!</i> You should always be careful/alert in the kingdom recognised for its dharma and consisting of <i>ashtangas</i> (Eight components viz King, minister, friend, treasury, country, fort, army and citizens). It is possible to rule/protect the country only if you are careful & alert. You also know this matter. Still listen to what I have to tell you.</p> <p>You should always worship those who are old by learning (great scholars). You should listen to them. You should obey them without second thoughts. You should wake up early in the morning and after completing morning formalities/procedures/ablutions, you must suitably felicitate such scholars. Whenever some royal action has to be taken, you should ask them about your duties. Honoured and respected by you, they who desire your welfare, will always advice whatever is right for your welfare. Just as a charioteer controls all horses, you must have control on your <i>indriyas</i> and protect them. If you do so, just as protected/carefully saved money becomes useful in times of need your <i>indriyas</i> will also be beneficial to you.</p> <p>For all works appoint ministers who are pure hearted, work without cheating, who are working from the time of fore-fathers, who are <i>jitendriyas</i>, who have holy karmas and are virtuous.</p> <p>You should always get to know the moves of enemies through many spies who have been thoroughly tested and who live in their own countries. But the enemies should not get to know about you.</p> <p>You must protect your city thoroughly. The outer walls and main doors should be very strong. Six kinds of forts having upper floors should be built in all directions. The main doors of the city should be quite wide and huge. These doors should be made proportionate by measuring in all dimensions and should be aesthetic. Machines like <i>shataghnis</i> should be kept near them at all times for their protection.</p> <p>For your work you must appoint only those whose family background and character is well known. You must protect yourself constantly during times of eating meals etc. During times of relaxation, when wearing garlands, sleeping and sitting you should be alert and protect yourself.</p> <p>You must protect women of <i>antahpura</i> under the supervision of those who are from good families, are of good character, are scholars, trustworthy and aged people.</p> <p>You must appoint as ministers those who are highly learned, humble, of good family, experts in <i>dharma & artha</i> and honest brahmanas. You should be having regular consultations with them. But you should not do so with too many people. You should not also consult for too long. Such consultations should be done with individual ministers or with all of them in special rooms enclosed from all sides or in open fields. It can also be done in forest which does not have thorny plants & grass. But in such places consultations should never be done at nights. Monkeys, birds, fools and the lame should not be brought to places of consultation. It is my opinion that it is impossible to rectify harm done by leaking of secret consultations. Therefore you should explain repeatedly to them the dangers of leaking discussions and the benefits of maintaining secrecy.</p> <p>You should make suitable arrangements to know whether people in the towns & villages have good or bad feelings about you.</p> <p>You should handover the affairs of the kingdom to those who are close to you, who are contented and are well-wishers. Still, through spies you must continuously keep an eye on the works done by them.</p> <p>The legal officers appointed by you should award suitable punishment according to law and after thorough examination of the quantum of punishment. Those officials who are interested in accepting bribes, have contact with women other than wife, have the habit of awarding harsh punishments, give false judgments, are interested in adventurous activities, who destroy assembly halls and recreational centres and who censure <i>varnashrama dharmas</i> should be punished either by huge fines payable in gold or by death sentence depending on the context of time and place.</p> <p>Soon after finishing morning ablutions, you should first meet officials in-charge of income and expenditure. After gathering all required information from them and giving them necessary directions, you should start paying attention to your personal beautification or eating. Then you should meet the commanders of army. You should always keep them happy. Evening times are the best to meet messengers and spies. Last part of night or early morning is the best time to plan for next day's works. Either at mid-night or noon time, you should go around and get to know the difficulties or happiness of citizens.</p> <p>All times are useful for doing work. Therefore at the appropriate times you should be ready with proper dresses and decorations and be ready to take up the works. Work keeps happening continuously</p>		

	<p>one after the other like a rotating wheel. Always keep making efforts to collect money, gold, vehicles etc in just ways. But give up trying to collect wealth in unjust ways.</p> <p>Suppress from a distance through close aides those who are committing treason or bring about division in the country by finding out about them through spies. Servants should be appointed after first carefully examining their works. Once appointed, whether fit or unfit you must get work done by them. Your commander-in-chief should always be of firm resolves. He should be capable of withstanding difficulties and should be quite loyal to the master. You should appoint only such person as your army chief.</p> <p>Just as a person who gets work done by oxen and donkeys takes good care of them, you should take responsibility for the care of all those who work for you.</p> <p>Yudhishtira! You should always be getting to know your own blemishes and defects in enemies. You should shower grace on those who are born in your country, are skilled in their works and are interested in your welfare by way of arranging for their livelihood suitably. A learned king should encourage scholars who come to you desiring prosperity. There is no need to have second thoughts about them. They will always be firm like a mountain in matters of king's welfare.</p>			
101	Ashramavasika parva; Ashramavasa	26	6444-6446	31
	<p>Dhritarashtra's questions to Yudhishtira (Only first part of the <i>adhyaya</i> is included here. Rest are under other topics)</p> <p>Dhritarashtra said: (Shl 1-4) Oh mighty! Yudhishtira! Are you keeping well along with your brothers and citizens? Are your ministers, servants and elders who are living depending on you healthy & strong? Are they all living in your kingdom without anxieties? Are you following the <i>neetis</i> and procedures that were practiced by ancient <i>rajarshis</i>? (Shl 4) Is your treasury getting filled up without using unjust means? Are you reacting appropriately in respect of enemy, friend and neutral? (Shl 5) Are you gifting <i>agraharas</i> (donation of land or villages) to brahmanas suitably? Are they happy with your character & behaviour? (Shl 6) It is not a great matter if the people in your towns, servants and your own people are happy with you. Are the enemies also happy with your character & nature? Are you worshipping <i>devatas</i> & <i>pitrus</i> with faith? (Shl 7) Are you showing hospitality to guests with food & drinks? Are <i>brahmana</i>, <i>kshatriya</i>, <i>vysya</i> and <i>shudras</i> who have families engaged in <i>swakarma</i> and walking the path of justice? (Shl 8) I hope children/youth, women and aged are not grieving due to any reason in your kingdom? I hope they are not begging anyone for a living? In your house are daughter-in-law, wife, younger sister and daughter receiving due respect and hospitality? (Shl 9) Is this <i>vamsha</i> of ours which had many <i>rajarshis</i> which has you as king gaining more prestige? I hope it is not losing fame and slipping towards infamy.</p> <p>Upon being questioned thus, Yudhishtira who was skilled in speaking said: (Shl 12) <i>Maharaja!</i> All are well in my country. The governance is happening on the foundation of dharma.</p>			

T2: Astrology/Astronomy/Event Thithis/Panchanga

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Sambhava	72	445	1
	Menaka to Devendra: Vishwamitra created <i>nakshatra rashis</i> starting from <i>Shravana</i> . (May be he identified the zodiac starting from <i>Shravana Nakshatra/Makara rashi</i> ?)			
2	Adi; Sambhava	81	505 Footnote	1
	Though <i>Devatas</i> are enemies to Danavas, Brihaspati is not an enemy to Shukra. Shukra has neither enmity nor friendship towards Brihaspati. He is neutral. Therefore Shukra was able to accept Brihaspati's son as his student. (In astrology, the two are treated as enemies)			
3	Adi; Sambhava	123	806	2
	Day of birth of Yudhishtira: Aashwayuja panchami, Sun in Tula <i>rashi</i> , Abhijin <i>muhurtha</i> of noon, Jyeshtha <i>nakshatra</i> .			
4	Adi; Sambhava	123	808	2
	Day of Birth of Bhima Shravana krishna trayodashi, Magha <i>nakshatra</i> .			
5	Adi; Sambhava	123	812	2
	Day of Birth of Arjuna: Phalgun masa, when Poorva-phalguni <i>nakshatra</i> was about to end and Uttara-phalguni was about to			

	begin. Therefore he was also called Phalguna. Also in Virata; Goharana parva; <i>Adhyaya</i> 44, Pg 4444, Shl 17: I was born at the base of Himalayas in day time in the Uttara Phalguni <i>nakshatra</i> .			
6	Adi; Svayamvara	198	1247	3
	Vyasa to Yudhishtira: Today is an auspicious day. <i>Chandra</i> will enter the nourishing Pushya <i>nakshatra</i> . Today you marry Krishna.			
7	Adi; Viduragamanarajyalamba	210	1296	3
	On the night of Makha <i>nakshatra</i> Sundopasundas started their victory march along with their army.			
8	Adi; Haranaharana	221	1359, Shl 85	3
	Draupadi gave birth to a son from Sahadeva in Kritika <i>nakshatra</i> which is related to the god of fire.			
9	Sabha; Sabhakriya	2	1426-1427	3
	Sri Krishna took bath to purify and then performed some <i>shantikarmas</i> to overcome any hurdles that may occur during his journey.....He started from Indraprastha to Dwaravathi on a day with <i>Shubha-nakshatra</i> , <i>Shubha-thithi</i> and <i>Shubha-muhurtha</i> .			
10				
	Intentionally Blank			
11	Sabha; Sabhakriya	23	1566	3
	Panchanga details indicating duration of Bhima-Jarasandha duel The fight started on <i>Karthika shukla prathama</i> and went on uninterrupted till <i>Karthika shukla trayodashi</i> , that is, for thirteen days.			
12	Sabha; Dyuta	46	1664, Shl 11	3
	Vyasa to Yudhishtira: Calamities (<i>utpatha</i>) always give various types of bad results for 13 years.			
13	Vana; Aranya	3	1892	4
	Dhaumya to Yudhishtira: Once upon a time all the animals were suffering due to thirst & hunger. Just a father shows pity on children, Sun having taken pity on them, took the Uttarayana route, absorbed (sucked) the <i>rasas</i> through his rays, turned to South, and stood on top of the earth with all his power concentrated. The Moon, the lord of <i>oshadhis</i> , seeing this position of Sun, converted the <i>rasas</i> in Sun's rays into clouds by his cool rays, and caused it to pour on earth as rains. For this reason, Sun became the main reason for the production of <i>shadrasas</i> on earth. The <i>oshadhas</i> , generated by Sun's rays & filled with <i>shadrasas</i> later became food for the living beings. Therefore Sun is called the father for all living beings on earth.			
14	Vana; Tirthayatra	92	2560	5
	Yudhishtira to Lomasha <i>Rishi</i> : I am ready to leave at the <i>muhurtha</i> you decide.			
15	Vana; Tirthayatra	93	2566	5
	Pandavas left for tirthayatra on Pushya <i>nakshatra</i> day soon after full Moon of Margashira masa.			
16	Vana; Tirthayatra	106	2631	5
	Mahadeva to Sagara: As per the position of planets at the <i>muhurtha</i> of your asking the boon...			
17	Vana; Tirthayatra	134	2815	5
	Vandi: Trayodashi <i>thithi</i> of shukla <i>paksha</i> is considered very auspicious			
18	Vana; Yakshayuddha	163	3008-3011, Shl 29-42	6
	About movement of Sun & Moon, consequent seasons, time divisions etc.			
19	Vana; Markandeya samaasya	182	3119-3120	6
	Pandavas spent the night of auspicious <i>Karthika shukla pournima</i> on the banks of river Saraswathi. Next day, on <i>Karthika Bahula Prathama</i> , they started their travel to Kamyaka vana.			
20	Vana; Markandeya samaasya	190	3243, Shl 90	6
	Start of Krita yuga is signified by Sun, Moon & Jupiter in Pushya <i>nakshatra</i> rising in the same <i>rashi</i> .			
21	Vana; Markandeya samaasya	200	3331, Shl 85	6
	Markandeya: For a brahmana who does Gayathri japa thrice a day without fail, even the planets positioned in wrong places (in horoscope) cannot do any harm nor give any bad results. The good results of well-placed planets will be emphasised.			
22	Vana; Markandeya samaasya	200	3345, Shl 125	6
	<i>Daan</i> given at following times gives undecaying results: (i) beginning of Uttarayana & dakshinayana, (ii) Sankramana time of Tula, Meshra, Mithuna, Kanya & Meena, (iii) Eclipse of the Sun & Moon.			
23	Vana; Markandeya samaasya	209	3424-3430, Shl 5-24	7
	About the inevitability of our being subjected to the effects of our past karmas. Even the apparent			

	anamolies in life we see are subject to that but are not realised by people. Dharma Vyadha: (3429, Shl 21) Many are born in the same <i>nakshatra</i> , same <i>rashi</i> & same day but there will be lot of difference in the results in their life. Even the karmas they do will not be related.			
24	Vana; Markandeya samaasya	224	3517	7
	Indra saw: The Sun was rising and Moon was entering the Sun. It was a New Moon day (Amavasya)...it was a great sight that Sun & Moon had joined in the same place. Indra thought: there is merger of Sun & Moon's orbs. As a result there might be a great war by tonight itself.			
25	Vana; Markandeya samaasya	230	3550-3551, Shl 8-10	7
	Mention of Rohini & Abhijit in a story form. That Abhijit (female) wanted a higher place than Rohini but since no one can alter these, she went away for <i>tapas</i> . Brahma has created time with Dhanishta etc <i>nakshatras</i> . (Note starting star is mentioned as Dhanishta & not Ashwini). Now the place of Abhijit has to be filled. So Kritikas joined the <i>taramandala</i> . These <i>nakshatras</i> shine as if having 7 heads & the <i>adhidevata</i> of these is <i>Agni</i> .			
26	Vana; Ghoshayatra	253	3690	7
	Karna leaves for victory yatra on a day of Shubha yoga, Shubha <i>karana</i> , Shubha <i>nakshatra</i> , Shubha <i>dina</i> , Shubha <i>Thithi</i> , Shubha <i>muhurtha</i> after having <i>mangala-snana</i> with Shubha <i>Jala</i> .			
27	Vana; Kundalaharana	302	3972	8
	With your glittering <i>karna-kundalas</i> you look like Moon between two Vishakha <i>nakshatras</i> .			
28	Vana; Kundalaharana	308	4005	8
	Karna's conception occurred (in Kunthi's womb) on <i>magha shuddha prathama</i> .			
29	Virata; Goharana	30	4375	8
	Susharma's Trigarta army started its march on Viratanagara on Krishna Saptami. Next day, Krishna Ashtami, Duryodhana's army attacked from another direction and captured a large number (a few lakhs) of Virata's cattle. (Pg 4385) That being the night of Krishna Saptami, after 14 <i>ghalige</i> (1 <i>ghalige</i> = 24 minutes; 5.6 hours later) (from Sunset) Moon appeared.			
30	Virata; Goharana	52	4495	8
	Bhishma: <i>kala, kaashta, muhurtha, dina, ardhamaasa, maasa, nakshatra, graha, ritu and samvatsara</i> —the wheel of time constituted with these keeps rotating. Due to the variations in <i>paksha</i> & <i>maasa</i> , and due to variations in movement of Sun & Moon, two <i>maasas</i> will be extra every five years. During the 13 years of Pandava's <i>vanavasa</i> & <i>ajnathavasa</i> , 5 months & 12 days have come extra.			
31	Udyoga; Senodyoga	6	4663	9
	Drupada tells his ambassador brahmana to proceed to Hastinavati in the <i>muhurtha</i> named Vijaya in Pushya <i>nakshatra</i> for achieving success for Pandavas.			
32	Udyoga; Yanasandhi	48	5240-5241	10
	There are with us, many aged <i>Brahmanas</i> , versed in various sciences, of amiable behaviour, well-born, acquainted with the cycle of the years, engaged in the study of astrology, capable of understanding with certainty the motions of planets and the conjunctions of stars as also of explaining the mysteries of fate, familiar with <i>shakunas</i> indicated by birds & animals, and answering questions relating to the future based on positions of planets at the time of questioning, acquainted with the signs of the Zodiac, and versed with the occurrences of every hour, who are prophesying the great destruction of the Kurus and the Srinjayas, and the ultimate victory of the Pandavas, so that Yudhishtira, who never made an enemy, already regards his objects fulfilled as a consequence of eventual slaughter of his foes.			
33	Udyoga; Bhagavadyana	83	5458, Shl 6, 7	10
	Sri Krishna left for Hastinavati on: End of <i>sharatkala</i> & beginning of <i>himantaritu</i> , Karthikamasa, Revati <i>nakshatra</i> , Maitri Muhurta. (Some have tried to treat maitri as 8 th <i>nakshatra</i> counted from Krishna's janma <i>nakshatra</i> . But counting from Rohini, Revati will be the 24. This will result in remainder of 6 which is Sadhaka tara. But if Arjuna's <i>janma nakshatra</i> of Pubba is taken, Revati will be 17 th which gives remainder 8 or <i>maitri tara</i> . Hence commentators have treated <i>maitri</i> as <i>muhurtha</i> & not <i>tara</i> . Or one has to consider Arjuna's <i>janma tara</i> for reckoning). (<i>Maitre muhurthe, Koumude mase, Revatyam, shradanne himagame</i>)			
34	Udyoga; Bhagavadyana	114	5677, Shl 3-4	11
	Garuda to Galava: (the essence of the shloka): If <i>Agni</i> is worshipped on a Friday having Poorvabhadra or Uttarabhadra <i>nakshatra</i> , <i>Agni</i> will give			

	plentifully the <i>dhana</i> which is with him to man. <i>Dhana</i> is constantly protected by Ajaikapada, Ahirbudhnya and Kubera. There is no other way of acquiring money. <i>Dhana</i> will not become available easily to all; it comes only by luck. (These two <i>nakshatras</i> are referred to as 'Proshtapada'. Ajaikapada is the deity of Poorvabhara and Ahirbudhnya of Uttarabhadra.)			
35	Udyoga; Bhagavadyana	138	5854	11
	Bhishma, Drona advising Duryodhana to avert war: Comet called Digdaha is being seen in all directions.			
36	Udyoga; Bhagavadyana	142	5877	11
	Sri Krishna to Karna: Karna! Go immediately and inform Drona, Bhishma & Kripa the following: "Now it is <i>saumya maasa</i> . In this season grass for cattle, food items and firewood can be collected & stored comfortably. All plants are full of fruits & are plentiful. There is no problem of insects. Ground is devoid of mush. Water is tasty. Being <i>shshira ritu</i> (winter season) there is not much sun. It is not very cold either. The climate is very comfortable. On exactly eighth day from today it will be <i>Amavasya</i> (New Moon). It is said that it is the day of <i>shakra god</i> (Indra). Let the war begin on that day of <i>Amavasya</i> .			
37	Udyoga; Bhagavadyana	143	5879	11
	Karna to Sri Krishna: The powerful <i>shanaishchara</i> (Saturn) is troubling <i>Rohini nakshatra</i> which is related with <i>prajapathi</i> or <i>Uttarabhadrapada nakshatra</i> which is <i>prajapathi</i> (ruler of citizens) Duryodhana's <i>naama nakshatra</i> . (Rohini is in Vrishabha or Taurus and Uttarabhadra is in Meena or Pisces. Ruling planet of Uttarabhadra is Saturn. Also the first 'phoneme' in naming a child born in Uttarabhadra, 1 st paada is 'du', which means Duryodhana's birth star was Uttarabhadra, 1 st Paada & his rashi was Meena. This naming convention is in practice even today & the system can be found in any <i>Panchanga—Indian almanac</i>). By causing agony to Duryodhana's <i>nakshatra</i> he is causing agony to his citizens. <i>Angaraka</i> (Mars) has not gone to <i>Jyeshtha</i> and has remained in <i>Anuradha</i> by being retrograde (in Vrishchika or Scorpio. This is the 'negative' sign of Mars in astrology). Because of this it would appear that all the friends of the kingdom's <i>jyeshtha</i> (the eldest, first son--Duryodhana) will join Yama (God of death) (It may be inferred that Saturn was in Taurus & Mars in Scorpio opposing each other. Such opposition of Mars & Saturn in transit indicates war, strife, accidents & such catastrophes in astrology)...It is also noteworthy that a bright object called <i>Mahapaatha</i> is agonising <i>Chitta nakshatra</i> (in Tula or Libra. The ruling planet of Chitta is Mars & again this shows an affliction to Mars, the planet of war, strife, catastrophe etc. <i>Mahapaatha</i> literally means 'great fall'). There is circle around Moon. Rahu is rushing towards Sun. Meteors are falling from the sky with loud & fearsome sound.			
38	Udyoga; Bhagavadyana	150	5922	11
	Sri Krishna narrating to Pandavas the happenings at Dhritarashtra's assembly informs this: Duryodhana, addressing all the kings who had followed him out of the assembly, ordered repeatedly, 'Proceed to Kurukshetra right now. Today being Pushya <i>nakshatra</i> it is very auspicious day'. Then all the kings with their armies proceeded to Kurukshetra.			
39	Udyoga; Ambopakhyana	196	6202	11
	The warriors who had big bows with them were shining brightly like <i>grahas</i> in the sky.			
40	Bhishma; Jambookhanda-vinirmana	2	14	12
	Vyasa describing to Dhritarashtra about various omens he has seen: ...Arundhathi (<i>nakshatra</i>) has caused her husband Vasishtha to be seen at her back/rear side (<i>prishtha bhaga</i>). Shani is continuing to torment Rohini... (Wikipedia: Arundhati is the wife of the sage Vashistha, one of the seven sages (Saptarshi) who are identified with the Ursa Major. She is identified with the morning star and also with the star Alcor which forms a double star with Mizar (identified as Vashista <i>Maharshi</i>) in Ursa Major).			
41	Bhishma; Jambookhanda-vinirmana	3	17-25, Shi 11-37	12
	Planetary positions just before Mahabharatha war began There are several shlokas which have given astronomical positions of planets & <i>nakshatras</i> . But the whole thing is quite confusing due to several incompatibilities. I have noted the incompatibilities in red. The given placements have been grouped planet wise and given here. Sun: No explicit mention. While interpreting Shloka 31, the commentators have said that both Sun & Moon along with Rahu are in Swathi <i>nakshatra</i> . Moon: No explicit mention. While interpreting Shloka 31, the commentators have said that both Sun & Moon along with Rahu are in Swathi <i>nakshatra</i> .			

<p>(This is not compatible with the statement that Venus was in Pisces/Meena. This is because Sun and Venus are never separated by more than one sign)</p> <p>Since <i>thithi</i> is mentioned as <i>Amavasya</i>, Sun & Moon being together checks out.</p> <p>Mars: (Shl 14) Is retrograde in Makha <i>nakshatra</i> (Leo/Simha sign). (Shl 18) Is retrograde and is 'occupying' (or perhaps influencing) the Shravana <i>nakshatra</i> where Jupiter is placed and the sign of Jupiter (Capricorn/Makara).</p> <p>(Two incompatible placements. If in Makha and retro, it can be considered to be aspecting, & not occupying, Capricorn & hence Sharvana & Jupiter from its retro position in Cancer)</p> <p>Due to this retro movement of Mars the earth is very green and is covered with all kinds of plants. The wheat plants have five <i>thene</i> (ears/kernel?). The paddy plants have 100 <i>thene</i> (panicle?).</p> <p>Mercury: No mention at all. See the note in red for Venus.</p> <p>Jupiter: (Shl 14) is in Shravana <i>nakshatra</i> (Makara/Capricorn). Later on Page 22, a few Shlokas after 22, it is said that though Jupiter should be in one sign for a <i>samvatsara</i>, it is approaching Vishakha <i>nakshatra</i> in retrograde motion.</p> <p>Venus: (Shl 15) In Poorva proshta pada <i>nakshatra</i>; has turned towards Uttara proshta pada <i>nakshatra</i> and has joined another planet (unknown name?) and is 'influencing' that <i>nakshatra</i>. (In Udyoga; Bhagavadyana, <i>Adhyaya</i> 114, pages 5677, Shl 3-4 it has been explained that these two mean Poorva-bhadrapada & Uttara-bhadrapada which are in Pisces/Meena sign. As a planet moves it has to cross Poorva & then go to Uttara. Since Venus & Mercury are generally close to Sun & each other, the other planet here could be Mercury)</p> <p>Saturn: (Shl 14) is tormenting <i>Bhaga nakshatra</i> i.e., Uttara <i>nakshatra</i> (Leo or Virgo). Later on Page 22, a few Shlokas after 22, it is said that though Saturn should be in one sign for a <i>samvatsara</i>, it is approaching Vishakha <i>nakshatra</i> in retrograde motion.</p> <p>(This is also incompatible.</p> <ul style="list-style-type: none"> (a) According to some books on Astrology the Deity of Poorva phalguni <i>nakshatra</i> is Bhaga and Uttara phalguni is Aryaman. If Saturn is taken to be in Poorva phalguni, it will be in Leo/Simha. This will result in Mars-Saturn conjunction which could indicate bad events like wars etc. Saturn if in Leo will also have its 10th aspect through which it can aspect Taurus where Rohini <i>nakshatra</i> is placed) (b) Saturn if in Virgo, can approach Vishakha in forward motion. It can approach Vishakha in retro only if it is in Scorpio sign or Sagittarius sign. (c) Also Saturn is in a sign for about 2.5 years. Possibly it means conjunction of Jupiter & Saturn was expected for a <i>samvatsara</i> but is not happening) <p>Rahu: (Shl 11) Is approaching Sun</p> <p>White Planet (Shwetha graha): (Shl 12) It has crossed Chitta <i>nakshatra</i> and gone to Swathi <i>nakshatra</i> (In Tula/Libra). (Shl 16) Like fire covered with smoke & shining brightly, it has occupied Jyeshtha <i>nakshatra</i>.</p> <p>(The <i>nakshatras</i> in Tula/Libra to Vrishchika/Scorpio are: Chitta, Swathi, Vishakha, Anuradha, Jyeshtha. Hence the two statements are incompatible. Some have interpreted this as Kethu but there is no basis for this and it results in another incompatibility of placing both Rahu & Kethu together which are always 180 Degrees apart)</p> <p>Purusha graha: (Shl 17) This graha is between Chitta & Swathi and is tormenting Rohini <i>nakshatra</i> as well as Sun & Moon. It is shining fiercely and is moving with Dhruva <i>nakshatra</i> (Pole star) to its left (anti-clockwise)</p> <p>(Purusha = male. In astrology, Sun, Jupiter & Mars are considered as male planets)</p> <p>Others: (Shl 13) A fearsome planet called 'Dhooma-kethu' (normally this word means a comet) has occupied Pushya <i>nakshatra</i> (Cancer/Kataka).</p> <p>(Shl 28) In this paksha, the Sun & Moon came together on the thirteenth day itself—that is <i>Amavasya</i> (New Moon day). (Shl 32?) I have seen a <i>paksha</i> with fourteen days. I have seen also with 15 days. Very rarely there can be thirteen days in a <i>paksha</i>. But I have neither seen nor heard of <i>amavasya</i> coming thirteen days after <i>poornima</i>. Only in this month in thirteen days both Sun & Moon are eclipsed by Rahu.</p> <p>(Shl 30) Krittika <i>nakshatra</i> is being tormented by very hot rays and powerful storms are blowing under the refuge of <i>dhoomakethu</i>.</p> <p>(Shl 31) If the 27 <i>nakshatras</i> are divided into three parts, each part will have nine <i>nakshatras</i>. If the main <i>nakshatras</i> in each of these parts have an affliction with malefic planets, it indicates great fear/danger. (Commentary: In the first group—Krittika to Ashlesha-- Krittika, Rohini & Pushya are afflicted. In the second—Makha to Jyeshtha-- Makha and Swathi are afflicted by malefic planets. In the</p>
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	<p>third—Moola to Revathi—only Jupiter & Venus are placed [which are not malefics] and Saturn is in Uttara [which is not in third group]</p> <p>Related references available: (i) Sri Krishna left for Hastinavati in Karthikamasa, Revati <i>nakshatra</i> (ii) Sri Krishna to Karna: Karna! Go immediately and inform Drona, Bhishma & Kripa the following: On exactly eighth day from today it will be <i>Amavasya</i> (New Moon). It is said that it is the day of <i>shakra god</i> (Indra). Let the war begin on that day of <i>Amavasya</i> (iii) Sri Krishna narrating to Pandavas the happenings at Dhritarashtra's assembly informs this: Duryodhana, addressing all the kings who had followed him out of the assembly, ordered repeatedly, 'Proceed to Kurukshetra right now. Today being Pushya <i>nakshatra</i> it is very auspicious day'. Then all the kings with their armies proceeded to Kurukshetra. (iv) Karna to Sri Krishna: The powerful <i>shanaishchara</i> (Saturn) is troubling <i>Rohini nakshatra</i> which is related with <i>prajapathi</i> or <i>Uttarabhadrapada nakshatra</i> which is <i>prajapathi</i> (ruler of citizens)</p> <p>(Time Moon takes to traverse Revathi to Pushya could be about 8-10 days. This would mean Sri Krishna arrived at Hastinapura, finished the meeting and met Karna also in this period. Since Duryodhana orders his commanders as soon as negotiations break down, all these have happened in this period. Pushya to Swathi could be 7-8 days for the Moon to transit)</p>			
42	Bhishma; Bhoomi	12	103	12
	<p>Sizes of grahas</p> <p>Sanjaya to Dhritarashtra: Now I will tell you about the <i>grahas</i>. I will tell you about the size of <i>Rahu</i>. I have heard that <i>Swarbhanu</i> (another name for Rahu) is circular in shape. The diameter of Rahu is 12,000 <i>yojanas</i>. Its circumference is 36,000 <i>yojanas</i>. Its thickness is 6000 <i>yojanas</i> according to <i>pouranikas</i>.</p> <p>The diameter of Moon is 11,000 <i>yojanas</i>. Its circumference is 33,000 <i>yojanas</i>. Its thickness is 1900 <i>yojanas</i>. (Actual dia is 2159 Miles or 3475 KMs)</p> <p>Surya graha is 10,000 <i>yojanas</i>. Circumference is 30,000 <i>yojanas</i>. Its thickness is 5800 <i>yojanas</i> (Actual dia is 864,327 Miles or 13,91,684 KMs). Dhritarashtra! This has been determined firmly as the size of Surya graha.</p> <p>Because Rahu is biggest among the three, sometimes it covers Surya &/or Chandra.</p> <p>(The circumference to diameter ratio of three is interesting as it is equal to $\pi \cdot D$ which is 3.1 D. Rahu is today accepted to be a mathematical point & hence this description looks uninformed. Similarly, size of Sun being smaller than Moon is more by virtue of visible orb and hence again is quite uninformed as a scientific fact. Since thickness is given as something different from diameter, it is assuming it to be a thick circle or a cylinder rather than a spherical body which is also not correct. The conversion factor of 1 <i>yojana</i> = 8 Miles also does not hold good)</p>			
43	Bhishma; Bhishma vadha	45	1650-1660	14
	<p>(Pg 1654) Dhritakethu and Bahlika roared at each other repeatedly and fought each other with great anger. They fought each other like <i>Angaraka & Budha</i> (Mars and Mercury). (In astrology, Mercury is enemy of Mars but Mercury treats Mars as neutral).</p> <p>(Pg 1656) An intense war took place between Drupada and Saindhava raja. Like the fight between <i>Angaraka and Shukra</i> (Mars & venus), this war was pleasing to the eye. (In astrology the two treat each other as neutral)</p>			
44	Bhishma; Bhishmavadha	73	1885	15
	<p>Upon being hit by Duryodhana, Bhima became very angry and shot ten powerful & sharp arrows at Duryodhana's chest. Duryodhana was wearing a golden chain in his neck. There was a pendant made of gem at the centre of that chain. Bhima's ten arrows pierced & stuck in Duryodhana's chest region. At that time the gem looked like Sun surrounded by planets.</p>			
45	Bhishma; Bhishmavadha	101	2067	15
	<p>Mahatma Arjuna attacked Drona angrily. They fought each other just as Budha & Shukra meet in the sky.</p>			
46	Bhishma; Bhishmavadha	104	2079	15
	<p>Just as fearsome Budha & Shani shine together at one place in the sky....</p>			
47	Bhishma; Bhishmavadha	112	2137, Shl 9,10	15
	<p>Drona to Aswatthama expressing his concerns about various bad omens he is seeing: A huge comet fell from the skies. Rahu is enveloping Sun from all directions.</p> <p>There is a scary circle around the periphery of both Sun & Moon. This signifies massive destruction of <i>Kshatriyas</i> soon.</p>			

48	Karna	17	3805	18
	The fight between Arjuna and Ashwatthama was like the fight between Jupiter and Venus in star studded sky. The arrows shot by Arjuna and Ashwatthama were like two planets in <i>vakra</i> (retrograde) or <i>athichara</i> (fast forward) movement..			
49	Karna	18	3810, Shl 5, line 2	18
	Interpretation by a commentator: Just like headless Kethu whose effect among the sun etc planets is impossible to withstand..			
50	Karna	19	3816	18
	Sanjaya describing Arjuna's fight with Samshaptakas: " <i>Maharaja!</i> Just like planet <i>mangala</i> (Mars) becomes very inauspicious to the world by its retrograde and fast forward movements (<i>vakra</i> and <i>athichara</i>), in the same way Arjuna came back and killed many Samshaptakas by <i>vakra</i> & <i>athichara</i> movements.			
51	Karna	46	4064	18
	Shalya to Karna: See there Karna! The terrible, scary, hair-raising, similar to a huge cloud, like a <i>kabandha</i> (headless body) Kethu graha has enveloped Surya...			
52	Karna	49	4083	18
	Two famous warriors were lying dead near Dharmaraja's chariot and were looking like Punarvasu <i>nakshatras</i> near <i>Chandra</i> .			
53	Karna	94	4512	19
	Evening/Night of Karna's death Mangala <i>graha</i> (Mars) and Chandra's son Budha <i>graha</i> rose horizontally. ...Brihaspati (Jupiter) enveloped Rohini <i>nakshatra</i> from all sides and shined like Chandra-Surya. (The meaning is not clear. At the beginning of war, Jupiter was either in Makara (Capricorn) or in Scorpio. Rohini is in Vrishabha (Taurus). It could not have moved to this sign because Jupiter takes about a year to change signs)			
54	Shalya Parva	16	4635	19
	..Just as Saturn appears near Moon..			
55	Shalya; Gada	34	4821	20
	Balarama: "Madhava! It is 42 days today since I left for my <i>tirtha-yatra</i> . I left on the day of Pushya <i>nakshatra</i> and have returned on the day of Sharavana <i>nakshatra</i> . (Commentary: Counting one day per star Pushya to Pushya is 28 plus 14 for Pushya to Sharvana=42 days)			
56	Shalya; Gada	35	4825	20
	..Kritavarma along with all the yadava warriors started the journey in Anooradha <i>nakshatra</i> and joined Duryodhana's side...Sri Krishna started the journey towards Kurukshetra along with Pandavas in Pushya <i>nakshatra</i> ...			
57	Shalya; Gada	35	4829	20
	Daksha brahma had many unmarried daughters. Of them, he gave 27 in marriage to Chandra. Since they had a relation with the stars for measuring time, they were all known by the names of the stars. But Rohini was the most beautiful. Therefore Bhagawan Chandra started to love her immensely. Therefore he spent all the time only with her...The daughters repeatedly complain to father about Chandra not spending time with them. Daksha brahma many times advised Chandra to spend time with all equally, but he did not change his ways....After sufficient attempts to correct him and failing, he created the <i>rajyakshma</i> disease and made it afflict Chandra. Chandra started decaying every day. This had many consequences such as all vegetation started to die....When other <i>devatas</i> requested Daksha brahma for a remedy he said Chandra has to suffer this. He should live equally with all wives...For half a <i>masa</i> he will decay gradually and another half <i>masa</i> he will gradually regain his shine....Then Chandra corrected his ways and spent one day with each wife.			
58	Shalya; Gada	37	4845	20
	..Vridhha Garga lived near <i>Gargasrota-tirtha</i> . He by virtue of his immense and long term <i>tapas</i> near Saraswati-tirtha had obtained <i>kaal-jnana</i> (what will happen when), when the movement of stars will be retrograde (<i>vakra-gati</i>) , when major natural calamities will occur and indications of auspicious happenings.			
59	Shalya; Gada	41	4871	20
	..Dhritarashtra called <i>praashniks</i> (Commentary: Those who knew <i>prashna</i> related part of Jyotisha. They provide answers and remedies to questions asked) and asked the reason for his kingdom declining continuously. The <i>praashniks</i> multiplied, divided, added, subtracted and gave the answer, "You have humiliated Bakadalbhya <i>muni</i> when he came to you asking for cows in charity....."			
60	Souptika; Aishika parva	18	5218	20
	Immediately the <i>yajna-purusha</i> took the form of a <i>mriga</i> and ran away along with <i>agni</i> . He went to the sky and shone in the form of <i>mrigasira nakshatra</i> . Rudra also chased him in the sky in the form of			

	<i>ardra nakshatra.</i>			
61	Shanti; Rajadharmanushasana	59	501	21
	Brahma's neeti <i>shastra</i> describes (Shl 44) all the paths of planets and stars (Commentary: the changes that occur due to movement of planets from one sign to another, results of stars rising and setting etc), 84 qualities or strengths of earth.			
62	Shanti; Rajadharmanushasana	76	689	22
	Bhishma to Yudhishtira: (Shl 6) The following five types of brahmanas are considered to be <i>chaandalas</i> (outcaste) among brahmanas. Those who call out the names of accuser, defendant and witnesses in court, who worship gods in temple by taking salary, who make aliving by using <i>nakshatra-vidya</i> (astrology) , who do the <i>pourohitya</i> (functions of a priest) of villages and who travel over 'seas' (<i>maha-pathika</i> = great traveller).			
63	Shanti parva; Rajadharmanushasana	102	920	22
	Bhishma: (Shl 3, 4) When man is prompted by fate to wage a war, scholars first find out from their divine intuitive knowledge (<i>jnana-drishti</i>) whether <i>daiva</i> is favourable or not. In case it is unfavourable, the scholars who know the needed procedures perform such <i>japa-homa</i> or remedial measures to appease the <i>daiva</i> . They perform these auspicious activities and douse these troubles.			
64	Shanti parva; Aapadharna	141	1287	23
	(Shl 15) At that time Indra did not cause rains (describes a twelve year long drought). <i>Guru</i> (Jupiter) was <i>vakri</i> (retrograde). Moon had peculiar (<i>vyavritt</i>) characteristics and was moving towards south.			
65	Shanti parva; Mokshadharna	180	1623	23
	Indra in the guise of a fox to brahmana Kashyapa: (Shl 45) Those who are born in good <i>nakshatra</i> , good day (<i>thithi</i>), and good <i>muhurta</i> (time) try their best to perform <i>yajnas</i> , to give to charity and to beget good children. (Shl 46) Those who are born in <i>asuri nakshatra</i> , blemished <i>thithi</i> and inauspicious <i>muhurta</i> do not perform <i>yajnas</i> , do not beget children and after death are born as <i>asuras</i> .			
66	Anushasana parva; Daandharma	89	4336-4339	28
	Bhishma tells Yudhishtira about the results of performing <i>shraaddha</i> in different <i>nakshatras</i> . It is interesting to note that the list starts with Kritika and ends with Bharani (not from Ashwini to Revati).			
67	Anushasana parva; Daandharma	167	5585-5592	30
	Bhishma prepares to end his life Then Bhishma, who was skilled in giving discourses, lifted his arms and with a voice like that of clouds (booming voice) said: (Shl 26) Kaunteya! Yudhishtira! Fortunately you have come here along with ministers. Sun with thousand rays has turned from Dakshinayana to Uttarayana. (Shl 27) I, who have been sleeping on bed of sharp arrows, have completed 58 nights now. But it appears like a hundred years. (Shl 28) Yudhishtira! This time is <i>Magha masa</i> according to lunar calendar (Maagha is a month of the Hindu calendar. In India's national civil calendar, Maagha is the eleventh month of the year, and in the Gregorian calendar it corresponds with January/February. In lunar calendars, Maagha may begin on either the new moon or the full moon around the same time of year, and is usually the eleventh month of the year. It is named because in this month, The full moon is usually found nearby or within the star cluster called "Magha". In solar calendars, Maagha begins with the Sun's entry into Capricorn, and is usually the tenth month of the year). Since three parts of the month are still remaining, this must be Shukla paksha. (Because one fourth of the month is over, it must be Ashtami) (Bhishma Ashtami: This comes after the day of Ratha Saptami. In the great Mahabharata, It is believed that sage Bhishma breathed his last).			
68	Ashwamedhika parva; Anugita	44	5875-5879	30
	Beginning and end of things; eternity of <i>jnana</i> Brahma said (Shl 1) <i>Maharshis!</i> Now I will tell about the beginning, middle and end of all things along with their names and characteristics and methods of grasping them. (Shl 2) Day was born first. Then night was born. <i>Masas</i> started with <i>Shukla paksha</i> . <i>Nakshatras</i> started with <i>Sravana nakshatra</i> . Seasons started with <i>shishira rtu</i> .			
69	Ashwamedhika	64	6000-	30

	parva; Anugita			
	Yudhishtira to brahmanas: Great <i>vipras!</i> Please perform whatever karmas that are needed to be done on whichever day and whichever <i>nakshatra</i> you consider auspicious for starting the work about bringing the wealth. Decide what will help accomplishing the task quickly and do the needed karmas. Brahmanas said to him: (Shl 14) <i>Maharaja!</i> Today itself is an auspicious day with a sacred <i>nakshatra</i> . Therefore we will start the karmas today itself. Today we will live only on water. We will not take any other food. You should also observe fast today...			
70	Ashwamedhika parva; Anugita	72	6032-6035	31
	Yudhishtira called Vyasa and said to him: (Shl 2) Worshipworthy! Give me <i>deekha</i> whenever you consider it the right time to start the <i>Ashwamedha yaaga</i> . Because this <i>yajna</i> that I am about to perform depends on you... Vyasa said: On Shuddha Poornima of next Chaitra your <i>deeksha</i> ceremony will be conducted. By then you should arrange all the needed things.			
71	Ashwamedhika parva; Anugita	85	6089	31
	The <i>Ashwamedha</i> horse followed and protected by Arjuna reach outskirts of Hastinapura on <i>magha shuddha Dwadashi</i> day with <i>Pushya nakshatra</i> . Yudhishtira tells Bhimasena: This is <i>poornima of magha masa</i> . Now only one <i>masa (Phalguna)</i> is left. Therefore go and locate the right place for the <i>yaaga</i> and make required preparations.			
72	Mausala Parva; Mausala	2	6519-6524	32
	Sri Krishna orders Yadavas to go to sea shore for pilgrimage Vaishampayana said: There were several most unnatural happenings and evil omens in their towns. Seeing all these evil omens, Sri Krishna met all Vrishni warriors on a day when <i>Amavasya</i> (New Moon) combined on <i>chaturdashi</i> (fourteenth lunar day) and said: Oh warriors! Today <i>Chaturdashi</i> itself is <i>Amavasya</i> . It is also solar eclipse due to <i>Rahu</i> . This same combination had occurred at the time of Mahabharata war. Now it has returned to indicate our destruction. When calculating this, he realised that 36 th years since end of war had come. ..			

T3: Architecture/Construction + Tech related

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Sambhava	128	840-841	2
	Duryodhana builds temporary structures to attract Bhima: He got built several big tents of different styles made of cotton & wool at the shores of Ganga river. These tents were filled with varieties of objects of pleasure and items of games. Flags were hoisted on all the tents. That place was named as ' <i>Udaka-kreedana</i> '. The walls of the tents were covered with drawings/paintings. At the centre of the tents there were artificial water-machines (<i>jalayantra</i> -fountains?). Small lakes & canals were built on all sides. On the banks of the lake there were beautiful creepers.			
2	Adi; Viduragamanarajyalamba	207	1286	3
	About Khandavaprastha: Gardens had sparkingly clean rest houses. There were innumerable <i>lathagriha</i> (creeper-houses!); artificial mountains; several clear lakes; ..in some places wide & deep swimming pools were constructed. ..After town-planning/building, administration etc were streamlined, Sri Krishna returned to Dwaravathi.			
3	Adi; Viduragamanarajyalamba	211	1301, 1302	3
	Vishwakarma creating Tilottama: Vishwakarma sat alone and recollected all the beautiful objects in the world. He then collected all moving & unmoving objects which were known for beauty. He collected best quality gems. Keeping the best of the items he had collected as models, he created the form of a woman with <i>navaratnas</i> (nine gems). There was no other woman of such beauty in the three worlds. Vishwakarma had created that model with great effort. There was no part in that body which would not attract others.			
4	Sabha; Sabhakriya	1	1425	3
	Maya builds an exquisite hall			

	Maya starting to build an exquisite assembly hall (<i>sabha-bhavana</i>) for Yudhishtira: He measured land of about 10,000 <i>mola</i> (<i>mola</i> is about 18 inches) to build a beautiful & grand hall which would maintain balanced hot & cold environment (<i>samasheetoshna: Air-conditioned</i>) at all times.			
5	Sabha; Sabhakriya Dyuta	3, 47	1433-1434-1435, 1670	3
	<p>Size & description of hall built by Maya The hall that Maya built was about 10000 square <i>mol</i>s (15000 square feet). That hall was large, quite tall, attractive, built out of best of materials, had gem studded <i>praakas</i>, gem-studded <i>thorana</i>, had many drawings/paintings and was built with huge expenditure. That hall was carried by 8000 <i>rakshas</i> called '<i>kinkara</i>' who were brave, fearsome, big-bodied, had eyes like glowing coals and were capable of moving in the sky. They were also the protectors of the building. In that building Maya had also created an exquisite lake. That lake had lotus flowers in it. The leaves were made of blue diamonds. The creepers were made of brilliant gems. All the lotuses were of gold. There were many varieties of birds in that lake. There were gold coloured fish and many tortoises. There was absolutely no muck at the bottom of the lake. The water was very clear. Around the lake there were steps made of crystal. Many kings would fall into it thinking it was land. You can therefore imagine how skilfully it was made....Maya built such a unique building in fourteen months and handed it over to Dharmaraja.</p> <p>Duryodhana rushed to the nearest door. But what he thought as door was not a door but a wall which looked just like a door and was made of several precious stones....Duryodhana saw many similar carvings and was confused. He was caught in the web of Maya's intricate & astounding sculpture.</p>			
6	Sabha; Sabhakriya	7-11	1477 to 1494	3
	Narada's detailed description of Bhavanas belonging to—Indra, Kubera, Varuna & Brahma			
7	Sabha; Sabhakriya	21	1548, 1550	3
	<p>About Jarasandha's capital: Sri Krishna: See, Partha! How beautiful this city is! It is densely filled with cows & people. There is no dearth of water or food here. All the buildings are constructed in rows and look so pleasing. As Krishna, Bhima & Arjuna were walking through the capital of Jarasandha's kingdom they noticed many shops on the main street. Each shop was attractive. The shops were filled with utility items. There were shops for a large variety of flowers and snacks.</p>			
8	Sabha; Rajasuya	33	1607, 1609	3
	Building guest houses: Yudhishtira's <i>Rajasuya yaga</i> preparations: Several <i>pandits</i> came to Indraprastha accepting Yudhishtira's invitation. As per his orders, several architects/sculptors built suitable/appropriate residences for all the guests.			
9	Sabha; Dyuta	47	1668, 1670	3
	Duryodhana falling in a pond in <i>sabha bhavana</i> , confusing a door etc			
10	Sabha; Dyuta	49	1685	3
	Dhritarashtra's dyuta bhavana: Dhritarashtra summoned his servants & ordered: 'Immediately call experts who know <i>vastushilpa</i> (architecture of buildings). Let them soon construct a beautiful and large hall having 100 doors, thousands of pillars. Bring skilled carpenters. Let high quality gems be embedded in the walls. Inform me as soon such a hall is made ready.'			
11	Vana; Arjunabhisgamana	22	2002	4
	Krishna: Can water be contained in a broken dam ?			
12	Vana; Tirthayatra	111	2661	5
	She (an old prostitute) got built a floating boat-like <i>ashrama</i> on the river. Around it there were many artificial/fake trees, flowers & creeper as well as artificial birds & deer.			
13	Vana; Markandeya Samaasya	207	3386-3387	6
	Description of Mithila-nagari ruled by Janaka: It was dense with big buildings, there were many palaces of seven floors; the roads were straight & had variety of shops on both sides.			
14	Virata; Goharana	47	4468-4469	8
	Karna to Duryodhana about Brahmanas: they are fit for...., in the design of main entrances & highways (architecture),			

15	Udyoga; Senodyoga	8	4673	9
	When Shalya <i>maharaja</i> 's mammoth army was travelling to join Pandavas, Duryodhana cleverly organises to give Shalya & his army wonderful facilities and treatment along the route. One of the things mentioned is water fountains of many varieties & lakes of different shapes.			
16	Udyoga; Bhagavadyana	86	5481	10
	Dhritarashtra excitedly & reverently wishes to give a grand welcome to Sri Krishna & tells Vidura of the various gifts he would give to Krishna & other arrangements (extracts): .Dushasana's palace is much better than Duryodhana.....It has beautiful halls. It is auspicious & very beautiful. The palace has the same controlled environment in all weathers (air-conditioned). You never feel change of weather due to seasonal changes there.			
17	Udyoga; Sainya-niryana	151	5939	11
	Yudhishtira's army had several wise & knowledgeable <i>shilpis</i> (architects) who were receiving salaries.			
18	Udyoga; Sainya-niryana	152	5937-5940	11
	Arrangements for Yudhishtira's army to camp (extracts): Yudhishtira chose a level, plain, smooth area with abundant grass, wood & water sources nearby and camped his army. He avoided places close to burial grounds, temples, <i>ashramas</i> of <i>maharshis</i> , <i>theerthas</i> (sacred water bodies) & <i>siddha kshetras</i>Sri Keshava identified a place near the clean Hiranvati river and had a moat/well dug there. He deployed a unit of army to protect it.....Hundreds of tents were set up for all the kings. Each tent had plenty of water, firewood and variety of food items.			
19	Udyoga; Sainya-niryana	153	5942	11
	Construction of camps with tents Duryodhana ordering all the kings with him: Right now make ready hundreds & thousands of tents. They should be large as needed. The enemies should not be able to gain control over our tents. They should be in such a place & be secure. There should be abundance of water & wood near the camp site. The routes through which we supply food to the tents should be secured. It should not be possible for enemies to destroy them. Construct forts/defences around our tents. The tents should be well equipped with variety of weapons. They should be decorated with flags. The routes from outside the city to the tents should be level ground. Do all these immediately.			
20	Udyoga; Ambopakhyana	195	6201	11
	Duryodhana had the tents in battlefield area constructed as if second Hastinapura. People were not finding any difference between the city & these camps. Similarly, he got constructed several secure tents for the living of kings. Five <i>yojanas</i> away from the actual battlefield several circular tents were set up such that each accommodated 100 soldiers. There was facility to supply food & water to all the people. Such facility had also been made to feed elephants & horses.			
21	Shanti; Rajadharmanushasana	59	506	21
	Brahma's neeti <i>shastra</i> describes how to do agriculture and <i>shilpa</i> (architecture, sculpting). Building various parts of a chariot, methods of building houses in villages and cities.			
22	Shanti; Rajadharmanushasana	86	783-787, Shl 4-15	22
	Yudhishtira questioned Bhishma: Grandfather! In which type of city should the king live? Should he live in an already built and existing city or should he build a new one and live there? Building town and forts Bhishma said: (Shl 4) Towns should be built incorporating six types of forts where all kinds of resources are available and where a large area is available. (Shl 5) The six forts are: <i>dhanva-durga</i> (surrounded in all directions by a few miles of desert), <i>mahi-durga</i> (surrounded by man-made forts), <i>giri-durga</i> (surrounded by mountains), <i>manushya-durga</i> (surrounded by soldiers for protection), <i>jala-durga</i> (surrounded by water) and <i>vana-durga</i> (surrounded by forest). (Shl 6-10) A king should occupy along with his ministers that city which incorporates one or more of these types of forts, which has plentiful grains and weapons, has strong outer walls and moats, has several elephants and horses, in which scholars and architects/sculptors reside, in which all essential commodities are available in plenty, in which the treasury is always full, is filled with people who follow dharma, which looks attractive by virtue of squares and rows of shops, in which there is a court founded on dharma, which is calm, which has an environment of no fear, which has plenty of light and where music flows all the time, in which each house is well designed, where brave and rich live, which is resounding with the chant of <i>Veda-mantras</i> and where festive social events and worship of gods occurs constantly.			

	(Shl 11) The king should strengthen treasury, army, friend-power, and judiciary in that city. He should remove all defects & deficiencies in city & villages. (Shl 12) He should with a conscious effort increase the store-houses for grains and weapons. He should nalso encourage workshops which make machinery and weaponry. (Shl 13, 14) The following items should be well stocked: Firewood, gold, silver and other metals, chaff of grains, coal, timber, horns and bones of animals, bamboo, fat, oils, honey, medicines, jute, grains, weapons, arrows, animal skins, sticks, and two kinds of dry grass used for making ropes. (Shl 15) The king should prevent destruction of lakes, wells, big water-bodies, and trees which ooze milk like liquids.			
23	Shanti parva; Aapadharna	170	1524	23
	Description of the town Meruvraja of <i>rakshasa</i> Virupaksha: ..That town had many <i>yantras</i> meant for defending the town.			
24	Shanti parva; Mokshadharna	325	3032-3040	26
	Town of Mithila Thus travelling Shuka soon reached Videha kingdom. Shuka continued to walk past many villages fertile with grains & having innumerable cattle. He saw many lakes with lotuses and several birds. Then he came to a very attractive and well stocked garden/planted forest near Mithila. Shuka went past that area which was filled with elephants, horses, chariots and men & women, as if he had not noticed them. He was only carrying the load of subjects to be learnt and was thinking about the hidden meanings of many things. Shuka reached the main gates of Mithila town and entered it without any doubts. But the guards there stopped him with harsh words for entering without their permission. ... Soon a minister of king came and bowed to him and sent him respectfully to the third enclosure of the palace. In that enclosure there was a beautiful and large garden meant for young & beautiful women. That garden was like the famed Chaitraratha garden of Kubera. There were separate pools for playing in water. There were many trees filled with flowers.			
25	Ashwamedhika parva; Ashwamedha	9	5659	30
	Indra to <i>devatas</i> : (Shl 27) All of you should work together and bulid a theatre for Gandharvas & <i>apsaras</i> . It should have specified number of pillars. It should have beautiful steps to climb up. In that theatre all <i>apsaras</i> should be dancing.			

T4: Character/Behaviour/Nature/Etiquette

Sl. No	Parva; Upa parva	Adhyaya	Page Nos; Shloka Nos	Volume
1	Adi; Poushya	3	123, Shl 163	1
	Poushya raja to Uttanka: Brahmana's heart is like butter but words are harsh but <i>kshatriya's</i> case is the opposite.			
2	Adi; Sambhava	81	547, Shl 20 & 548	1
	About brahmanas: Yayati to Devayani: All the four <i>varnas</i> were born from the <i>Paramapurusha</i> . But their <i>guna & karmas</i> will be different and there <i>shauchachara</i> (practices) will be different. Considering the <i>guna & karma</i> there is no doubt that brahmana <i>varna</i> is superior to other <i>varnas</i> . Brahmana is never cruel. He is full of <i>satwaguna</i> . Without <i>satwaguna</i> he cannot be a brahmana. But brahmana's anger can be very cruel.			
3	Adi; Sambhava	89	586, Shl 3	1
	Respectability: Ashtaka: It is our opinion that only that person who is superior by learning & <i>tapas</i> becomes worthy of worship by <i>dvija</i> (brahmana).			
4	Adi; Sambhava	89	587, Shl 6	1
	Politeness: Yayati: Even if knowing all <i>vidays</i> (every kind of knowledge), he should be polite. There should be no ego by virtue of possessing immense knowledge.			
5	Adi; Sambhava	119	779-780	2
	Pandu's decision of good behaviour in Vanaprastha: I will follow the <i>sadvritti</i> that Vedavyasa is following. I will devote myself to <i>tapas</i> by winning over			

	<i>panchendriyas</i>I will give up all things that I like & do not like...I will neither rejoice in happiness nor cry in grief, I will not care for appreciation or blame....I will not bow to anyone. I will not receive <i>ashirvada</i> (blessings) from anyone. I will not make fun of any; will not get angry with any; I will always be happy and will always desire welfare of all beings. I will not only not trouble/be cruel to the four types of life-forms viz <i>swedaja</i> , <i>udbhijja</i> , <i>andaja</i> & <i>jarayuja</i> and plants, I will treat them all as my own children.			
6	Adi; Chaitraratha	167	1084	2
	Checking quality of fruit Vs character: Upayaja to Drupada: One who cannot determine the purity & impurity of a fruit cannot discriminate anything else.			
7	Adi; Chaitraratha	174	1126, Shl 7-8	2
	Vasishta's supreme control over anger: Vasishta is that great person who has complete victory over desires & anger. Desires & anger were slaves at his feet. Because he had control over his five <i>indriyas</i> he was given the name Vasishta. Though Vishwamitra's several offences could have inflamed Vasishta's anger, the great man that he was, he suppressed it within himself and did not cause annihilation of Kushika <i>vamsha</i> . Though he lost his one hundred children due to the devious acts of Vishwamitra, though he had the power of <i>tapas</i> to annihilate him in an instant, he tolerated it like a weak person and withstood the extreme grief of death of all his children.			
8	Adi; Chaitraratha	181	1165, Shl 12-13	2
	Nature of a brahmana: Pulasthya Brahma to Parashara: The way you are destroying my lineage without any reason is certainly not worthy of you. What you are doing is not worthy act for a brahmana. Parashara! Brahmanas should always be dedicated to <i>tapas</i> & self-study. Peace is the supreme dharma for brahmanas.			
9	Adi; Khandavadaha	222	1361, Shl 11	3
	Qualities of Yudhishtira: Yudhishtira was intelligent, always speaking likeably, would never say anything which was a lie, which was inappropriate, which was intolerable, which was not palatable. Just as one does only such things that are good to own body, he would always strive for the well-being of all citizens and would feel happy in their happiness.			
10	Sabha; Rajasooyarambha;	13	1508, Shl 50	3
	Who gives right advice: Yudhishtira to Sri Krishna: Some due to their special affection for me are incapable of seeing the obstacles or mistakes in achieving my goals. Some others tell me only what I like for selfish reasons. Some others advise me to do what is helpful to them. Therefore my mind is not comfortable acting according to their suggestions. Krishna! There is no reason for you to have any such biases. You are beyond both <i>karya</i> & <i>kaarana</i> . You have renounced both <i>kaama</i> & <i>krodha</i> . Therefore you alone are competent to give me clear advice.			
11	Sabha; Rajasooyarambha;	15	1517, Shl 3	3
	About self-praise: Yudhishtira to Sri Krishna: How can anyone who knows the might & valour of others indulge in self-praise? Only that person who is praised by his powerful enemies is truly valorous and worthy of worship.			
12	Sabha; Jarasandha vadha	21	1552	3
	Jarasandha coming at mid-night to meet Bhima & others: It was nearing mid-night. Immediately the king (Jarasandha) came out of his palace and came to the guests who were dressed as brahmanas. Janamejaya! It was well known about Jarasandha that when <i>snathaka</i> brahmanas were his guests, he would welcome & care for them at any time. Even at midnight he used to felicitate them and serve them.			
13	Sabha; Jarasandha	21	1554, Shl 46	3
	Brahmana Vs Kshatriya: Jarasandha addressing Sri Krishna, Bhima & Arjuna: Brahmana has extraordinary powers of speaking but not doing. Power of doing is with <i>kshatriya</i> only.			
14	Sabha; Arghabhiharan	36	1613, Shl 5-6	3
	Argument-discussion skills:			

	Referring to discussions/arguments that were held among <i>pandits</i> everyday after the completion of <i>Rajasuya</i> yaaga: Some would say 'this only is correct'. Some would say, 'this cannot be so'. Another would say, 'It can only this way and not any other way'. In such arguments sometimes someone's voice would become soft. Some would make the voice of his opponent to be lowered by their argumentative abilities. Some would prove with their skills that a worthless/hollow subject was very valuable/meaty. Similarly they would make a strong subject look weak. For some intelligent people, finding fault with other's commentaries had become a habit. Just as eagles flying in the sky forcefully pull apart a piece of flesh in their beaks, some scholars with same forcefulness would find the smallest fault in opponent's commentary and would pounce upon him to condemn him. But all the arguments were taking place within the framework/boundaries of <i>shaastrartha</i> .			
15	Sabha; Arghabhiharan	38	1627, Shl 18,19	3
	Best in each varna: Bhishma to Shishupala: Among <i>brahmanas</i> one who is <i>jnani</i> is considered superior. Among <i>kshatriyas</i> the mighty is considered superior. Among <i>vysyas</i> one with plentiful wealth & grains is considered superior. Among <i>shudras</i> , aged person is considered superior. <i>Shruthis</i> & <i>smrithis</i> have decided so...Sri Krishna has two kinds of greatness. He is well versed in Vedas & Vedangas like a <i>brahmana</i> and is <i>mahajnani</i> ; he is also quite valorous & mighty like a <i>kshatriya</i> . Therefore this Keshava is superior to all.			
16	Sabha; Shishupalavadha	41	1638	3
	Birth guna does not change: Shishupala abusing Bhishma: Even if a thousand times it is repeated that a wicked person is a noble person, he cannot give up the wickedness born with him.			
17	Sabha; Shishupalavadha	44	1651, Shl 24	3
	Bad behaviour: Shishupala to Bhishma: You do not appear to know that self-blame and self-praise, blaming others, praising others—all four are not recommended.			
18	Sabha; Dyuta	52	1702, Shl 48	3
	Draupadi, a great host: Duryodhana narrating to Dhritarashtra the things he saw during Yudhishtira's <i>Rajasuya</i> yaga: Yaajnaseni (Draupadi) would not eat for a very long time, and would personally enquire whether the deaf, lame, dumb, midgets etc had finished their meal. She would eat her meals only after confirming that there was no one who had not eaten.			
19	Sabha; Dyuta	61	1723	4
	Mind-state of a gambler: The gambler will not be consciousness of this world or the other. He will not have discrimination of right & wrong. He will continue playing with just one hope, "If I win once".			
20	Sabha; Dyuta	63	1735, Shl 1	4
	Consequences of gambling Vidura to Dhritarashtra: Gambling will lead to quarrels. It will lead to mutual distrust. The result of gambling is very cruel. Your son is creating bitter enemy.			
21	Sabha; Dyuta	64	1738, Shl 2	4
	Our attitude towards those we like & dislike Duryodhana to Vidura: It is the nature of man to desire victory for the loved ones and defeat for the others. The appreciation and criticism he makes will be in accordance with this.			
22	Sabha; Dyuta	64	1739, Shl 5	4
	Enemy & his behaviour Duryodhana to Vidura: A person who says undeserved things will be considered as an enemy only. Even if the enemy is to be praised, the wise does not reveal the secret of his own side.			
23	Sabha; Dyuta	64	1741, Shl 10	4
	Duryodhana: A person who doles out advices forcibly even when the other person is not interested in listening will be considered an enemy. Pandits ignore friendship with such a person.			
24	Sabha; Dyuta	64	1742, Shl 13	4
	Frailty of kings Vidura: Mind of kings is inconstant. First they speak sweetly and give refuge and then drive away with a thick stick.			
25	Sabha; Dyuta	64	1742, Shl 14	4

	Who is really immature Vidura to Duryodhana: Immature is that person who first accepts someone as friend & well-wisher and then finds faults which do not exist in him and blames him.			
26	Sabha; Dyuta	68	1787-1790, Shl 74-84	4
	Vidura: Kashyapa's clarifications to Prahlada on Dharma-adharma (Shl 74) If a person knows the right answer to a question and yet remains silent due to anger or fear or greed, he will be bound by a thousand <i>Varunapaashas</i> . (Shl 75, 76) If a person who was an actual witness when brought to give his statement, loses firmness of mind –like the loose dangling ears of a cow--and gives his statement in a suspicious way such that it suits both parties, he will also be bound by a thousand <i>Varunapaashas</i> . These <i>paashas</i> will release one per year. Therefore one who knows the matter should speak the truth without ever hiding it. (Shl 77) When dharma, pierced by <i>adharmas</i> like a spear, enters an assembly of people, it is the duty of assembled members to extract the spear and protect dharma. If not done so, that spear will later trouble the decent persons also. (Shl 78) If an <i>adharmas</i> is happening in an assembly, & the perpetrator is not condemned & members remain silent, then half of the sin attaches to the presiding person, a quarter to the perpetrators and the rest to the members. (Shl 79) On the otherhand if the perpetrator is condemned, the presiding person & members are freed of the sin and the entire sin attaches to the perpetrator alone. (Shl 80) Prahlada! When a question is raised about dharma, if it is answered against dharma (or lie is uttered) then the <i>punyas</i> acquired by him & his seven previous generations by having performed <i>ishtapoortha etc</i> yaagas are destroyed. (Shl 81-84) <i>Devatas</i> opine that grief suffered by each of the following are equivalent: who has lost all his wealth, who has lost his son, who is struggling with the burden of debt, who did not get benefit proportionate to his effort, a widow, who has lost everything due to anger of the king, woman who cannot bear a child, who is caught in the jaws of a tiger, whose husband has other wives, who has lost everything by giving false evidence. All these grief will afflict the one who lies. (Shl 84) To be a witness he must have seen the incident. Should have listened to what the accuser & defendant have said. Should know the truth. Such a witness should always tell the truth & never lie; nor should he be silent. One who gives his evidence truthfully will never lose his <i>dharma or artha</i> .			
27	Sabha; Dyuta	73	1811-1812, Shl 6-11	4
	Nature of good & noble persons Dhritarashtra: (Shl 6, 7) Noble people never remember the troubles caused by enemies. They only see good qualities in them & do not take into account the defects. Even if the enemies have indulged in violent/cruel acts, they forget it and remember only the good deeds done to them. Another special quality of <i>satpurushas</i> is, they help others without expecting anything in return. (Shl 8, 9) Yudhishtira! Wicked (worst) people speak bad words during a conversation. Middle level people (<i>madhyama</i>) though do not speak harshly on their own, respond with such words to their enemies. But <i>satpurushas</i> who are <i>dheeras</i> will not even respond with bad words. They will not even remember such words. They do not bother to ruminate whether harsh words were uttered or not uttered by the enemy. (Shl 10) Realising the pain they feel when someone uses bad language to them, <i>satpurushas</i> understanding that the same pain will be felt by others under similar situation, do not use bad words. It is for the same reason they do not even bother to remember such words. They only remember good deeds, if any, done by the enemy. (Shl 11) <i>Satpurushas</i> never breach the honour of <i>aryas</i> . Everyone likes to meet them. The world desires to see/meet such people.			
28	Sabha; Anudyuta	77	1832	4
	Bhima boiling with anger to Duryodhana: Mean people lacking in far sight do not hesitate to commit any kind of lowly act.			
29	Sabha; Anudyuta	78	1839	4
	Vidura to Yudhishtira: You are not greedy, always contented; who would not like to emulate you? Your determination will lead you to all the auspicious things.			
30	Sabha; Anudyuta	79	1842	4
	Kunthi to Draupadi: Good women do not grieve for the inevitable. Your following the dharma will protect you.			
31	Vana; Aranya	7	1923, Shl 23	4

	Vidura to Dhritarashtra: Righteous people are always partial towards the weak & troubled. This is their nature.			
32	Vana; Aranya	8	1928, Shl 11	4
	Vyasa to Dhritarashtra: Qualities/characters which come with birth cannot be shaken off till death.			
33	Vana; Aranya	9	1931-1932, Shl 16	4
	Kamadhenu to Indra: I have thousands of children. My affection towards them all is impartial. Still my sympathy/compassion is more towards the weak child.			
34	Vana; Arjunabhigamana	29	2037, Shl 16, 17 2038, Shl 20-23, 2041-Shl 33	4
	<p>Who is a 'Tejaswi'</p> <p>Yudhishtira to Draupadi: (Shl 16) <i>Vidwans</i> call only such person as '<i>tejaswi</i>' who has no place for anger in his heart.</p> <p>(Shl 17) <i>Vidwans</i> call only such person as '<i>tejaswi</i>' who, when anger wells up in him, controls it by thinking of the precedences & consequences.</p> <p>(Shl 20) A <i>tejaswi</i> should have following qualities: efficiency, courage, agility, and anger under control. These qualities will not even come near a person of angry temperament.</p> <p>(Shl 21) A <i>tejaswi</i> who has conquered anger can show valour when needed. But an angry person will not be able to do so (He does not have the discrimination of when to & when not to).</p> <p>(Shl 22) Only the ignorant will confuse anger with <i>tejas</i>. Anger which is prominently driven by <i>rajoguna</i> can be the cause of destruction of the world.</p> <p>(Shl 23) Therefore <i>satpurushas</i> must give up anger.</p>			
35	Vana; Arjunabhigamana	30	2046-47, Shl 9+	4
	<p>About nature & qualities</p> <p>Draupadi to Yudhishtira: Just as shadow always follows the animal, your mind always follows dharma. Just as shadow & the animal cannot be separated, you & dharma cannot be separated. You have dedicated your body-mind-wealth for dharma alone.</p> <p>You have never rejected persons who are your equals or your elders or younger to you. Even though you are <i>chakravarthi</i> for the whole earth, ego (<i>ahankara</i>) could not find a place in you.</p>			
36	Vana; Nalopakhyana	71	2338	5
	Nala: Mind of a woman is inconstant (Frailty, thy name is woman: Shakespeare). No one can understand their thinking (what goes on in their mind)			
37	Vana; Nalopakhyana	79	2394, Shl 14	5
	Even when fortune or luck is very adverse and all self-efforts fail, persons with firm mind neither lose hope nor regret the efforts.			
38	Vana; Tirthayatra	83	2460-2461, Shl	5
	Darbhi <i>Maharshi</i> : A brahmana is one who regularly does <i>vrata</i> , <i>upanayana</i> , <i>sandhyadi kriyas</i> & study of vedas.			
39	Vana; Yakshayuddha	159	2970-2973, Shl 6-14	6
	<p>Good qualities applicable to a king as well as to normal person</p> <p>Arstishena <i>rishi</i> to Yudhishtira as QA: Good qualities applicable to a king as well as normal person.</p> <p>(Shl 6) Dharmaja! Even though there may be temporary benefits of lying and several difficulties may have to be faced in the path of truth, I hope your mind does not get attracted to <i>asatya</i>? Are you doing your duty with <i>dharma</i> as the prime factor of concern? Are you giving enough attention to the care of parents?</p> <p>(Shl 7) Are you suitably honouring those who are elder to you, aged and <i>vedavids</i>? I hope your mind never indulges in sinful deeds?</p> <p>(Shl 8) Have you turned away from wicked deeds and focussed only on good deeds? Are you awarding those who do noble deeds and kept away the wicked? I hope you do not indulge in self-praise claiming you know all matters?</p> <p>(Shl 9) Are you honouring <i>satpurushas</i> and behave in a way to make them happy? Are you following the path of dharma even though living in forest?</p> <p>(Shl 10-11) I hope you are not doing anything which worries <i>purohit</i> Dhaumya? Are you practicing <i>daan</i>, <i>dharma</i>, <i>tapas</i>, <i>shoucha</i>, simplicity, obedience and forgiveness in the same way as your fore-fathers? Are you following the path of <i>rajarshis</i>?</p> <p>(Shl 12-13) Our fore-fathers in <i>pitru-loka</i> laugh and cry when a son or grandson is born. They think</p>			

	both ways—will this child accrue sins by its wicked deeds which we have to share or will he do only noble deeds and will we get a part of his <i>punya-phala</i> ? (Shl 14) Those who steadfastly worship father, mother, guru, <i>agni</i> and Paramatma who is <i>atma-swaroopa</i> will be happy both in this world and in the other worlds.			
40	Intentionally blank			
41	Vana; Ajagara	180	3101, Shl 20-21	6
	Nahusha-Yudhitira QA: Who is a <i>brahmana</i> ? One who has truthfulness, attitude of giving (<i>daansheelatha</i>), forgiveness (<i>kshama</i>), good character (<i>sousheelya</i>), generosity (<i>udaaratha</i>), <i>tapas</i> & compassion (<i>daya</i>). But above all he should have knowledge of Parabrahma. Understanding & realising Parabrahma is the main duty/purpose of a human.			
42	Vana; Ajagara	180	3102-3103, Shl 23, 24, 25, 26	6
	<p>Yudhishtira's clarification on <i>brahmana</i> & <i>shudra</i>:</p> <p>One who has the qualities described for <i>brahmana</i> only is a <i>brahmana</i> & not anyone else. (<i>Varna is determined by qualities & not birth</i>)</p> <p>Nahusha to Yudhishtira: (Shl 23-24) Vedas ordain the system for the four <i>varnas</i> in the interest of their welfare. Vedas and <i>smritis</i> have prescribed the <i>karmas</i> of the respective <i>varnas</i>. This being so, if a <i>shudra</i> has the qualities of <i>satya-vachan</i>, <i>daan-sheelatwa</i>, <i>kshama</i>, <i>daya</i>, <i>ahimsa</i> etc enumerated by you, will he become a <i>brahmana</i>? Secondly you said the compulsory knowledge is that of Parabrahma. You also said that by knowing it man will not be subject to dualities of happiness and grief and will always be in a state of <i>Ananda</i>. But I have neither seen or am aware of a pure <i>atma-vasthu</i> which is devoid of both happiness and grief.</p> <p>Yudhishtira: (Shl 25-26) Sarparaja! What I said earlier can be said as follows also. If the qualities I listed above are in a <i>shudra</i>, then the <i>shudra</i> is not a <i>shudra</i>. If not in a <i>brahmana</i> then he is not a <i>brahmana</i>. On the other hand, one who has <i>shama</i>, <i>dama</i>, <i>daya</i>, <i>satya</i>, <i>tapas</i>, <i>kshama</i> etc is indeed a <i>brahmana</i>. He is not a <i>shudra</i>. There is no possibility of his becoming a <i>shudra</i>. One who does not have these qualities, has <i>kaama-krodha</i> etc and who indulges in cruelty is indeed a <i>shudra</i>. He can never be a <i>brahmana</i>.</p> <p>One who has the above listed qualities of <i>shama-dama</i> etc will be considered a <i>brahmana</i>. One who does not have these but is driven primarily by <i>tamo-guna</i> will be considered a <i>shudra</i>.</p>			
43	Vana; Markandeya Samaasya	194	3280-3281, Shl 4, 5	6
	<p>Cruel & noble persons</p> <p>Narada <i>Maharshi</i> to Shibi & Suhotra (facing each other in their chariots & not giving right of way): A cruel person tends to be cruel even when he meets a noble person. His cruelty does not go away merely by meeting him; nor does he feel that he should behave with politeness (<i>satvik</i> ways) with noble people. He does not ever give up his nature which has come by birth.</p> <p>Noble persons are also similar. When he meets a cruel person, he does not become cruel. So when two noble persons meet each other, why can't they show respect to each other? If even small respect is shown towards noble persons, they regard it as 100 times that. That will be their nature. Between two noble persons, it is very difficult to differentiate.</p>			
44	Vana; Markandeya Samaasya	205	3382-3384, Shl 33-42	6
	Who is a <i>brahmana</i> : characteristics, nature etc.			
45	Vana; Markandeya Samaasya	207	3392, Shl 34;	6
	<p>Dharma vyadha on some qualities</p> <p>One can be in cruelty related profession & still lead a pious life without cruelty. Even if a man has bad character, by constant meditation of the supreme lord he can become noble. Even if one is cruel to animals, he can be <i>dharmic</i>.</p> <p>(3394, Shl 40-41) Giving food in donation as per one's capacity, being patient, dedication to dharma, being kind to all living beings, treating respectfully all beings according to what they deserve--these good qualities are possible only to one who is rooted in sacrifice (<i>tyaga-sheela</i>)</p> <p>Helping others voluntarily & on own initiative is better than helping only those who come seeking help. Dharma should not be given up due to fear, hatred or desires.</p>			
46	Vana; Kundalaharana	304	3985	8

	Kunthibhoja to Kunthi: Do not be scared thinking that Durvasa will easily get angry. Everyone gets angry only when there is at least some reason; anger does not come without any reason at all.			
47	Vana; Kundalaharana	304	3986	8
	Kunthibhoja to Durvasa: I have heard from elders that noble <i>brahmanas</i> generally do not get angry on old persons, children & <i>tapasvis</i> , even if they make mistakes repeatedly.			
48	Vana; Kundalaharana	305	3989	8
	Though Kunthi was doing everything to care for the needs of erratic Durvasa, he would many times find fault and scold her. He could not change his nature. But Kunthi never got upset. Her only focus was on understanding what mistake she had committed & never repeating the same.			
49	Virata; Pandavapravesha	4	4191-4203, Shl 13-50	8
	Dhaumya to Pandavas (<i>When Pandavas are about to leave for Matsya desha to be with King Virata as his servants in the palace</i>): It is not that easy to live in other's house. Eventually several difficulties will have to be suffered...living in a king's house can sometimes become intolerable even to a discriminating & wise person. He advises them on how to live as ordinary persons & behaviour/etiquette to follow in a king's palace: (These could be applicable at least in India even today as many of our ministers have imbibed the pomp of kings and think of themselves so. Some of these may also be applicable w r t spouse!!) See Sl. No. 9, Table: Long Translations			
50	Virata; Keechakavadha	21	4320, Shl 42	8
	Draupadi to Keechaka By protecting the wife, one's children are protected. By protecting the children, you protect yourself. Because a husband enters wife's womb and comes out again as son, wife is called 'jaaya'. In the same way wife should also protect the husband. If she does not do so, how can children worthy of husband be born? Similarly, for <i>kshatriyas</i> the only important dharma is to destroy the <i>adharmic</i> . Nothing is more important than this dharma for <i>kshatriyas</i> .			
51	Virata; Keechakavadha	24	4344, Shl	8
	Citizens of Viratanagara to the king when reporting the death of Keechaka & his 105 brothers: Undoubtedly copulation is a thing which human being likes very much.			
52	Virata; Keechakavadha	24	4348, Shl 25	8
	Brihannala (Arjuna) to Sairandhri (Draupadi): However close you may be to someone, it is not possible to know completely the innermost thoughts/feelings of that person.			
53	Virata; Goharana	47	4468-4469	8
	Karna about brahmanas Karna to Duryodhana about Brahmanas: They are fit to sit in gardens, assemblies, beautiful buildings and narrate entertaining and peculiar/strange stories; in preparing the various vessels & items required for <i>yajna</i> & arranging them neatly in right places & purifying such places; finding faults in others, reading other's minds, deciding the nature & character of others, inspecting elephants, horses & chariots, treating/curing donkeys, camels & goats, building cattle wealth, in the design of main entrances & highways (architecture), finding defects in food & drinks. They are unfit to fight or lead a war.			
54	Virata; Goharana	50	4481-4489, Shl 2-21	8
	Ashwatthama to Karna angered by his comments on his father Drona talks about nature of 'real doers': See Sl. No. 10 of Table: Long Translations			
55	Virata; Goharana	50	4487, Shl 21	8
	Ashwatthama: Dharma <i>shastra</i> says that for <i>acharyas</i> , after their sons, students are the most loved ones.			
56	Virata; Goharana	51	4491	8
	Bhishma: When it comes to fulfilling selfish intentions, even those who know dharma very well are bewildered.			
57	Virata; Goharana	61	4553,	9
	Arjuna to Uttarara Kumara: Courage increases strength. Fear causes weakness.			
58	Virata; Goharana	68	4605, Shl 64	9
	Yudhishtira as Kanka to Virata: I have been practicing forgiveness for many years. I have relinquished anger completely. Hence anger is totally absent in me.			
59	Virata; Goharana	70	4614-4618, Shl 9-28	9

	Arjuna on Yudhishtira's qualities Arjuna's detailed introduction of Dharmaraja to King Virata. Describes all his qualities. Some highlights: Whatever <i>vrata</i> he takes up & however difficult it may be, he always completes it/adheres to it with a steadfast mind. He is the personification of dharma. He is considered most intelligent among the intelligent. He is himself the refuge for several kinds of <i>tapas</i> . He thinks ahead about the consequence of a work/act for the next 10 years, 100 years and then takes a decision. He does not do anything attracted by the greed of immediate gain. He has his <i>indriyas</i> under control. He treats all aged persons, orphans, lame, blind etc with affection and takes care of them as if his own children. He is dedicated to dharma; is <i>jitendriya</i> ; has conquered anger; very generous; respects & loves <i>brahmanas</i> ; is utterly truthful.			
60	Udyoga; Senodyoga	7	4659-4660, Shl 1-3	9
	Drupada about brahmanas Drupada to the aged <i>brahmana</i> he chooses as the ambassador to meet the Kauravas: Among all the creations on this earth, living-beings are better. Among these, those with intelligence are better. Among these, human being is better. Among humans, <i>Dvijas (brahmanas)</i> are better. Among them the learned are better. Among such scholars those with decisive/clear knowledge are better. Among them those who practice their knowledge are better. Among them those who understand Brahma & try for realising Brahma are better. You are one of the main persons among such best persons.			
61	Udyoga; Sanjayayana	26	4790, Shl 2,3, 4	9
	Efforts and happiness Yudhishtira responding to Sanjaya: If a man gets all his desires fulfilled without working for it, then no one will work. I know this quite well. If without war & with minimal effort, the expectations are met, then it is very praiseworthy. Man does not like to unnecessarily face troubles & difficulties. He always exercises care about avoiding possible dangers. We desire happiness rooted in dharma. Those who desire pleasures of <i>indriyas</i> only, will try hard to avoid or remove all obstacles in its path. Their efforts will all finally end in grief.			
62	Udyoga; Sanjayayana	26	4793, Shl 9	9
	Yudhishtira responding to Sanjaya: Dhritarashtra has adopted a path of inequality (partiality for selfish pleasures), but expects others to tread the path of dharma & sacrifice. This is certainly not fair. He should understand that others will behave with him the same way he behaves with them.			
63	Udyoga; Sanjayayana	30	4846	9
	Sanjaya's qualities Yudhishtira to Sanjaya who is about to leave & apologises if his words have hurt Pandavas: We know you are a neutral member in Dhritarashtra's assembly. You have a pure heart. You have spoken only well-wishing words. You have very good character. Your intelligence/thinking is not swayed by attachments. You do not get angry if others abuse you. You never speak words which are harsh and very hurtful/painful. Your talk is never insipid. It is not irrelevant. What you have said is pleasant, filled with dharma, meaningful and devoid of any feeling of violence.			
64	Udyoga; Prajaagara	33	4879, Shl 15, 16	9
	Vidura to Dhritarashtra: On qualities of a <i>pandita</i>, a fool and other character types: See Table: Long Translations, Sl. No. 15.			
65	Udyoga; Prajaagara	34	4945-4946, Shl 72	9
	Vidura's sayings (Shl 72) The wicked will not have the following characteristics: not being jealous, earnestness & simplicity, purity, happiness, likeable speech, control over <i>indriyas</i> , devotion to truth and not being lazy. (Shl 73) These qualities will only be found in <i>satpurushas</i> & not in the mean: <i>Atmajnana</i> , no anger, tolerance, dedication to <i>dharma</i> , keeping one's words or not going back on promises made and donating to the deserving. (Shl 74) Fools harass scholars by abuses or by making false allegations. But the abuser by his act exchanges whatever few sins they may have. Hence a forgiving <i>satpurusha</i> becomes free of sins. (4946, Shl 76) Controlling one's speech/not speaking much is quite difficult. By speaking too much, it becomes difficult to make it meaningful & attractive/intelligent.			
66	Udyoga; Prajaagara	36	4979-, Shl 1-	9
	Teachings of Dattatreya narrated by Vidura: (4983, Shl 16) That person is called a great person (<i>uttamapurusha</i>) who wishes well for everything/everyone, does not wish ill even in the mind for any living being, who is truthful, is soft-			

	natured & has control over <i>indriyas</i> ,. (4984, Shl 17) That person is said to be of medium character (<i>Madhyama Purusha</i>) who does not try to console others with false statements, keeps up his promise & knows defects in others. (4984, Shl 18-19) Such a person is inferior among men (<i>Adhama-purusha</i>). whose administration is very harsh, who is rejected by all, who is a subject of criticism by all, who cannot control anger, who has no gratitude, who does not have friendship with any, who is wicked—One who has no faith when others intend to do good to him, has no confidence in himself, distances himself from good friends.			
67	Udyoga; Prajaagara	36	4991	9
	Vidura's sayings (4991, Shl 37) If you are afraid of someone's anger, then he cannot be considered a friend. One who cares for you, but with suspicion, is also not a friend. One whom you can trust like your father is considered a friend. Others are only acquaintances. (4991, Shl 38) One who is very friendly even though he has no relationship with you in the past, is a relative; he is friend; he is a refuge. (4991, Shl 39) That person whose mind changes every moment & who does not serve the aged, such inconstant man's friendship will also be inconstant. (4991, Shl 40) Just as ducks fly away from a dry pond, <i>Purusharthas</i> renounce the person who has no fixity of mind, who is ignorant & who is a slave of his <i>indriyas</i> . (4992, Shl 41) Becoming angry for no reason, felicitating & giving away gifts out of great happiness, again for no reason—these are characteristics of the wicked. Just as the shapes of clouds change constantly, the mind of a wicked man also changes frequently. (4992, Shl 42) Even carnivorous animals will not eat the dead body of one who after getting good support from friends, achieving many things with their help, does not help them in anyway and becomes ungrateful.			
68	Udyoga; Bhagavadyana	80	5439-5444	10
	Nakula expressing his opinion to Krishna: (Shl 5) Opinion of man changes according to the reason or circumstances. Therefore a man should do what appears correct at that time. (Shl 6) A well thought out decision at a point of time can again change with <i>kaal-desh-vartaman</i> (Time, location, current context). A decision does not remain unchanged forever in a person. People in this world do not have fixed minds. This applies to us also.			
69	Udyoga; Bhagavadyana	90	5510, Shl 53	10
	Kunthi: A person becomes an <i>arya</i> (respectable, worthy of worship) only by his <i>sadachara & sadvritti</i> and not by either having huge wealth or great learning.			
70	Udyoga; Bhagavadyana	90	5520-5521, Shl 94-97	10
	Sri Krishna to Kunthi (Shl 94) Your children have won over the following dualities and are enjoying the happiness deserved by the brave—sleep & laziness, anger & happiness, hunger & thirst, cold & heat. (Shl 95) Your children have completely renounced ordinary/commonly sought pleasures. They only desire comforts deserved by the brave. Being very enthusiastic and mighty they are not satisfied with small wealth. (Shl 96, 97) The brave can withstand a lot of suffering. They can attain <i>atmananda</i> which is said to be the greatest bliss. But those who desire ordinary pleasures are unable to withstand difficulties. They will not have any experience of <i>atmasukha</i> . The brave are able to withstand the most difficult situations when discharging their duties. They are also therefore able to enjoy superhuman happiness (<i>manushyananda, Gandharvananda, devananda etc</i>) which ordinary people cannot. Attaining a state beyond normal dualities is said to be real happiness. Suffering at the hands of happiness & grief is considered real grief.			
71	Udyoga; Bhagavadyana	91	5526	10
	Sri Krishna replied to Duryodhana. His voice was like the sound of clouds in rainy season (<i>gambhira shabda</i>). His answer was great. It was very skilful. It had no meekness in it. The diction was clear. There was no skipping of letters/phonemes. Letters/phonemes were not overlapping. Thus he spoke in a decisive manner, was clear, was skilled, was best in content, had no defects in letters, words or diction.			
72	Udyoga; Bhagavadyana	92	5534-5535, Shl 2-5; 5538, Shl 18	10
	Vidura describes to Sri Krishna the negative qualities of Duryodhana.			
73	Udyoga; Bhagavadyana	106	5635, Shl 1-3	10

	Janamejaya describes the negative qualities of Duryodhana as understood by him by listening to the story thus far.		
74	Udyoga; Bhagavadyana	122	5715-5716, Shl 9-11
	Drona to Duryodhana: (Shl 8) The nature & actions (<i>guna-karma</i>) of sinners and good-souls (<i>shubhatma</i>) are as follows: A sinner even when repeatedly stopped by good-souls from doing sinful deeds, still desires to do them. A good-soul will not indulge in sinful deeds even if encouraged by a sinner to do so but will do only good deeds.		
75	Udyoga; Bhagavadyana	139	5857, Shl 7
	Drona to Duryodhana: (Shl 8) The nature & actions (<i>guna-karma</i>) of sinners and good-souls (<i>shubhatma</i>) are as follows: A sinner even when repeatedly stopped by good-souls from doing sinful deeds, still desires to do them. A good-soul will not indulge in sinful deeds even if encouraged by a sinner to do so but will do only good deeds.		
76	Drona; Dronabhisheka	12	2288, Shl 14
	Even persons as intelligent as Brihaspati sometimes fail to hide the expression on their face that betrays their thinking.		
77	Drona; Dronabhisheka	13	2294
	Arjuna to Dharmaraja:”(Shl 14) I do not remember if I have lied even once. I do not remember if I was ever defeated in all the wars I have fought. I do not remember a single instance where I made a promise & did not fulfil it”		
78	Drona; Abhimanyuvadha	72	2624-2625
	Arjuna about Abhimanyu Arjuna praising the many qualities of Abhimanyu (extracts): He was very valorous...He always spoke smilingly. He was always of calm disposition. He always listened to the elders sincerely and obeyed them. He always spoke likeably with all. He had malice towards none. He had abundant enthusiasm. ..He was a <i>jitendriya</i> . He was compassionate towards those who were devoted to him. He would never follow mean ways or be with such people. He never forgot the help he received (ever grateful). He was very knowledgeable. ..He had great interest in doing acts which pleased his own people. He always desired victory to his parents. In war he would never hit one who was disinterested or had not hit him first. He was very polite and would bow to elders and was dedicated to obeying the elders' orders.		
79	Drona; Jayadrathavadha	144	3088-3089
	Qualities of Vrishnis Sanjaya to Dhritarashtra describing qualities of Vrishnis: They are capable of defeating even <i>deva-danava</i> -Gandharvas. Still they do not display any surprise or arrogance. They desire victory purely based on their might. They never become dependent on others. They love freedom. They never humiliate their relatives. They obey the wise and the aged. They do not resort to violence desiring the wealth of brahmanas, guru and relatives. They protect brahmana-jnati-gurus in times of danger. In spite of being wealthy, they do not wear it on their sleeves. They respect brahmanas and are truthful. They do not humiliate competent/capable persons. By nature they help the weak. They always have <i>bhakti</i> in god; are <i>jitendriyas</i> ; they protect those who have sought refuge in them. Though having all these qualities, they do not indulge in self-praise.		
80	Drona; Ghatothkachavadha	158	3249-3261
	Kripa to Karna: (Shl 19) Showing valour without talking about it is the path of <i>satpurushas</i> . (Shl 23-24) <i>Kshatriyas</i> become known as brave by display of their might and valour. Brahmanas become known by their ability to speak. (Shl 30) Brave men certainly do not roar like clouds of <i>sharath ritu</i> (is the early autumn season in the Hindu calendar. It roughly corresponds to the western months of mid-September to mid-November. Sharad is preceded by Varsha and followed by Hemant). <i>Panditas</i> roar only knowing well their capability.		
81	Drona; Ghatothkachavadha	160	3275, Shl 9, 10
	Ashwatthama to Duryodhana: Kaurava! You are very greedy. You know the art of cheating completely. You are suspicious about everyone. You are arrogant. That is why you are suspecting our intent also. <i>Maharaja!</i> You are worthy of blame. A sinner. I know very well that you are sinner. Your <i>antahkarana</i> is filled with sinful thinking. Because you have such wicked nature, you see others and us (Drona, Kripa, Ashwatthama etc) with suspicion.		
82	Drona; Narayanastra-moksha;	194	3555
	Dhritarashtra to Sanjaya: (Shl 5) People wish that their son becomes better than them in qualities		

	(wealth, education, learning etc) and do not tolerate others becoming so. (Shl 6) Great <i>acharyas</i> do not publicise secrets of their learning/knowledge. They reveal/teach such secrets either to son or to a student who follows & serves them loyally.			
83	Karna	1	3714	18
	Janamejaya to Vaishampayana: (Shl 21) I think it is impossible for a man to give up his life even when suffering from extreme grief (<i>durmarāma</i>). Because even after hearing the death of karna who was the only remaining hope for the victory of his children, Dhritarashtra did not give up his life!			
84	Karna	16	3801	18
	Sri Krishna to Ashwatthama: For those who depend on a master for their livelihood, the time to pay back that debt has come. The victory and defeat of a brahmana will be subtle in nature. It will be rooted only in intelligence. It is not so for <i>kshatriya</i> . His victory and defeat are gross in nature. They depend on gross weapons.			
85	Karna	35	3970	18
	Shalya to Karna: Blaming oneself; praising oneself; always blaming others; always singing praises of others; these are four types of behaviours. Aryas certainly do not indulge in such behaviour.			
86	Karna	40	4003-4009	18
	(Pg 3999) (Shl 2) Shalya! Only a man with <i>guna</i> (good quality) can understand the <i>guna</i> in others. Someone lacking in <i>guna</i> certainly cannot. You are devoid of all <i>gunas</i> . Therefore how can you know <i>guna</i> and <i>avaguna</i> ? See table: Long Translations, Sl. No. 33 for Karna's description of decadent character of people of Madra.			
87	Karna	45	4054, 4055, 4056,	18
	Karna & Shalya on different people Karna to Shalya: (Shl 35) People of Magadha understand everything just by facial expression. People of Kosala can understand just by expression in the eyes. People of Kuru-Panchala can understand fully when half the matter is said. People of Shalva can grasp only after the entire matter is told to them. But people of Shibi and mountain region are peculiar. They do not understand even after the entire matter is described from beginning to end. (Shl 36) Shalya! The <i>mlecchas</i> belonging to <i>yavana</i> class know everything. Moreover they are all very valorous. But they are dedicated to their own symbols of dharma (they do not honour <i>vaidika dharma</i>). People of countries do not understand anything unless the entire matter is described. But people of Vahika not only do not understand and follow a matter told to them, they act opposite to that. Some Madrakas do not understand anything at all. (Pg 4056) Shalya to Karna: (Shl 40) Karna! People of Anga desh for which you are the king, relinquish someone suffering from disease without any treatment, whoever he be. People there sell their wives and sons. Shalya to Karna: (Shl 44) Everyone is an expert when finding fault in others. They never understand their own defects. Even if they do, they behave as if they do not know. (Shl 45) Kings who follow their <i>swadharma</i> are everywhere. They punish and subdue the wicked. There are <i>dharmic</i> persons everywhere. (Shl 46) Just because one lives in a country, everyone does not indulge in sins. Even in such countries there will be persons with exemplary character and good nature.			
88	Karna	88	4425-4426	19
	Types of friendships Ashwatthama to Duryodhana: (Shl 28) Scholars make four classifications in friendship. First is <i>sahajamitra</i> (natural friend). (Commentary: Friendship for the sake of friendship. Develops due to commonality of interest and thoughts in many matters. It is not based on any 'benefit' that will accrue). Second is where friendship comes after a compromise followed by exchanging good words. (Commentary: There might have been hatred between the two due to some matter. This matter is resolved by compromise amicably and then friendship may develop). Third is friendship built by spending money (Commentary: Such as by helping someone in difficulty by giving money). Fourth is, making someone surrender by display of might. (Commentary: Many seek refuge of the powerful and mighty. Many seek refuge with the rich & wealthy. Even though the mighty or the rich may not have any special attachment towards those in their refuge, those who have been given refuge will like them in their self-interest).			
89	Shalya; Gada	50	4940	20
	Qualities of Asitadevala Vaishampayana: Near this Adityatirtha, in the past, great <i>tapasvi</i> Asitadevala was living practicing <i>Ghrihasta-dharma</i> . (Shl 2) He was always dedicated to dharma. He was sacred. Was a <i>jitendriya</i> .			

	Was not causing violence to any. Was a great <i>tapasvi</i> . He treated all animals equally in his deeds, mind and words. (Shl 3) He had no anger at all. He treated blame and praise equally. He would not be depressed by blames nor be elated with praise. There was no change in his mind/mood whether he got what he desired or if unpleasant events happened. Like Yamaraja he treated all life-forms in the same equal way. (Shl 4) Asitadevala had equal value for gold and mud. He worshipped <i>devatas</i> every day. He was treating and caring very well brahmanas and guests. ...Since he was in <i>grihasthashrama</i> , from the point of view of dharma he did not practice <i>yoga</i> .			
90	Souptika parva	3	5101-5109	20
	<p>Ashwatthama on intelligence</p> <p>Ashwatthama to Kripa and Kritavarma: (Shl 3) Every man on this earth has his own unique intelligence. Everyone thinks that his intelligence is sharper than others. That is why everyone feels satisfied with their own wisdom. (Shl 4) Everyone in the world considers himself more intelligent than the others. Everyone thinks that his intelligence is higher and more important than others. They keep praising their own intelligence. (Shl 5) Everyone feels that his intelligence/wisdom alone is rooted in just behaviour. They keep blaming/criticising others intelligence. They keep praising their own intelligence repeatedly. (Shl 6) If due to some reasons the intelligence (thinking) of two persons match, then they feel mutually very satisfied and respect each other very much. (Shl 7) But even among such pairs or groups, due to vagaries of time, their intelligence alters and even causes opposition/conflict between them. Sometimes in the same person the thinking will be quite different and opposite to earlier thinking. (Shl 8) As the intelligence of all animals and particularly of the human being is peculiar/unique, due to variety of conflicts with others, the mind feels distressed/despondent. The intelligence afflicted by that despondency, not finding peace, changes in various ways. (Commentary: It is not possible to always take advice of others to do something. There may not even be a need to do so) (Shl 9-10) A skilled doctor thinks as per the <i>shastraas</i> and diagnoses the disease of the patient. He even gives medicines to remedy the disease. In the same way, men, using their discriminative thinking analyse the issue at hand and come to firm decisions. But such analytical thinking will be blamed by others. (Shl 11) Man is attracted to one kind of intelligence when in youth. In middle age that intelligence is replaced with another. In old age neither of the past two kinds of intelligences survives. He will take refuge in an entirely different kind of thinking. (Shl 12) When man faces a very serious difficulty or gains enormous wealth, his intelligence gets distorted. The same man grieves when in deep difficulties and exults when he gets wealth. (Shl 13) As I have illustrated, the same person's intelligence varies with age and according to circumstances of happiness or grief. If his intelligence does not change with the situations as they come, he will not like his own intelligence. (Shl 14) Man acts towards achieving success through the same intelligence through which he does his discriminative thinking and comes to conclusions on what to do. It is that intelligence only which goads him to action. (Shl 15) Any man, whatever he has to do, decides that 'this is good, I should do like this only' and takes up the work with a pleasant mind. When making such decisions and executing the work with a pleasant state of mind, he may even indulge in violence. Even when engaging in acts like war which result in deaths man thinks that 'It is correct to do this work' and acts. He will not do such acts thinking/feeling that it is a wicked act. If he thinks so, he cannot act also. He feels that for elimination of enemy this is the right approach and acts. He even feels happy with the result of the destruction of the enemy. (Shl 16) All men act in different ways depending on their intelligence and discrimination. They all feel that what they are doing is good. Parajapati Brahma has created people and has ordained their karmas. He has incorporated a unique quality for each <i>varna</i>. (Shl 19) In Brahmana it is the greatest Vedas; in <i>kshatriya</i>, great <i>tejas</i> (valour); in <i>vysya</i>, skill in agriculture and trade; in <i>shudra</i>, being helpful to the other three <i>varnas</i>. (Shl 20) A brahmana who does not study Vedas and bring his <i>indriyas</i> under control is the worst of them. A <i>kshatriya</i> without <i>tejas</i> (fiery energy, valour) is the worst. A <i>vysya</i> without skills is reprehensible. A <i>shudra</i> who is not helpful to these three <i>varnas</i> is reprehensible.</p> <p>Return point: Table: Notable References: Story related, Sl. No. 399</p>			
91	Souptika parva	4	5112	20
	Aswatthama to Kripa and Kritavarma: (Shl 21-22) How can a person who is suffering from intense grief, who is raging with anger, who is absorbed in thinking about how to achieve a goal and who is intensely desiring something, get sleep? Now see! All the four are bothering me. Even one of these can destroy sleep.			
92	Souptika parva	5	5115-5118	20
	<p>Intelligence Vs other qualities</p> <p>Kripacharya to Ashwatthama: (Shl 1) I believe that those who are not <i>jitendriyas</i> and who do not have <i>medha-shakti</i> (intellectual brilliance/sharpness) cannot fully comprehend <i>dharma-artha</i> even though they have a desire to know about them. (Shl 2) Similarly even if one has the intellectual brilliance to</p>			

	<p>understand everything, if he has not learnt humility, he will not be able to take decisions in the least on matters of <i>dharmartha</i>. (Shl 3) One whose intelligence is frigid, even if he is brave, even if has served the scholars all his life, he cannot take decisions on <i>dharmartha</i>, just as a ladle dipped in soup for any length of time cannot realise its taste. (Shl 4) One who is intelligent, even if he serves the scholars for a short while, will grasp the decisions on <i>dharmartha</i> quickly, just as the tongue can discern the taste of soup very quickly. (Shl 5) One who is intellectually sharp, who is <i>jitendriya</i>, who has interest in serving scholars and listening to their preachings, will learn all <i>shastras</i> and will not oppose those which are worth grasping/absorbing. (Shl 6) One who is incapable of taking the <i>sanmarga</i> (the good path), whom it is impossible to bring on the right path, who is always engaged in humiliating others—such a sinner will reject good advice and auspicious ways and indulges only in highly sinful deeds. (Shl 7) One who has people to care for (<i>nathavantha</i>) will be prevented from sinful deeds by good hearted friends. Fortunate ones will listen to the advice of such persons and walk away from sins. The unfortunate one will reject their advice and does not retract from sinful deeds. (Shl 8) Friends will control a person whose mind is restless with good advice. One who comes under control of such friends will become happy. One who ignores them and acts as he pleases will be destroyed. (Shl 9) Scholars repeatedly advise their wise friend who is likely to indulge in sinful deeds and try their best to revert him from such acts (Commentary: Ashwatthama! I am also trying hard to stop you from evil acts in the same way). (Shl 10) Child Ashwatthama! Act according to my advice. Control your mind which is running away in random directions and fix it in auspicious tasks. By doing so you won't have to repent later.</p> <p>(Return Point: Table Notable References: Story related, Sl. No. 401)</p>			
93	Shanti; Rajadharmanushasana	41	360	21
	<p>Yudhishtira's generosity/large heartedness</p> <p>Yudhishtira after being throned as the monarch addressing all those present: "(Shl 4-6) Dhritarashtra is my father also. He is also a great <i>devata</i> to me. Those who want to please me should obey his rule and must do what pleases him. Having killed all the relatives and cousins, I am living only for Dhritarashtra. My main duty will be to care for him every day without being lazy. If all of you like friends wish to shower favours on me, now also you should behave with the same respect and love with which you all behaved with Dhritarashtra in the past. (Shl 7) For all of us and this world, Dhritarashtra is the lord & master. This entire earth belongs to him. All Pandavas will obey his orders. Remembering these words of mine is very important for all of you."</p>			
94	Shanti; Rajadharmanushasana	50	427-428	21
	<p>Shri Krishna about Bhishma's knowledge & qualities</p> <p>Sri Krishna to Bhishma: "Bhishma! You who are a <i>jnana-vridha</i> know past, present and future. All <i>shastras</i> and all Vedas and puranas are integral in you. When does the annihilation of life take place, what is the result of practicing dharma, when dharma rises, you know all these matters.Gangeya! Yudhishtira is feeling quite distressed due to the killing of all relatives. Please help him overcome this grief. You know all the dharmas of <i>chatur-varnas</i>. You know everything that has been said in Rig, Yajur, Atharva, Sama <i>vidyas</i>. You know the duties of the four <i>hotras</i>. You have learnt with detailed commentaries and interpretations all the <i>sanatana-dharma</i> stated in <i>yoga-shastra</i> and <i>sankhya-shastra</i>. You also know the dharma to be followed by those who are born in <i>pratiloma</i> and are of mixed <i>varna</i> (mother of a higher caste than father). You know the characteristics of <i>desh-dharma</i>, <i>jati-dharma</i> and <i>kula-dharma</i>. You know the dharmas propounded by Vedas, dharmas stated by <i>shishtas</i> (learned and wise) and <i>shishtachara</i>. You know from beginning to end the ordinary meanings and secret meanings of <i>itihasa</i> and <i>purana</i>. All these <i>dharmashastras</i> reside firmly in your mind...(Shl 37) Only a person like you with greatest and widest knowledge can clear the minds of men and bring peace to it."</p>			
95	Shanti; Rajadharmanushasana	54	443-449	21
	<p>Bhishma confirms that due to the boon given by Sri Krishna, he is now feeling very refreshed, clear in thoughts, that all knowledge is appearing before him with clarity and he can clarify any question...."By thinking about you all the time, even though I am quite old I am feeling like a young man. By virtue of your boons now I am able to preach. But Madhava! Why are you, who know all the dharmas not preaching this to Pandavas? What is your purpose in getting it done through me? Please tell me quickly."</p> <p>Sri Krishna replied, ".... If I, who am complete in success, start preaching where is the surprise? (Shl 27) It is my desire to bestow you with much more fame. Therefore I have surrendered my vast knowledge in you. (Many who are spiritually oriented and have done great work have realised or say</p>			

	<p>that it was 'His' power which did the work through them!!)....</p> <p>That person, who accepts your preaching as a standard and adopts it in his life, will gain <i>Shubha-phala</i> for all his karmas and attain <i>punya-loka</i> after death. It is for this reason that having thought how to increase your fame I bestowed divine-sight to you. (Some may have met in their lives great leaders who unhesitatingly pass on the credit of the work to their juniors or empower them to do the work, even though they have themselves done much of the work or are capable of doing it fully!)</p> <p>(Shl 32) It has been accepted that as long as a person's success/fame remains widespread in this world, he will have a place in un-decaying <i>punya-lokas</i>."</p>			
96	Shanti; Rajadharmanushasana	55	450-451	21
	<p>Bhishma to Sri Krishna about Yudhishtira:</p> <p>Let Yudhishtira who is <i>dharmatma</i>, <i>mahatma</i>, <i>raja-shreshta</i> and upon whose birth all <i>rishis</i> rejoiced, ask me about dharma. Let Pandava who has courage, <i>jitendriyatva</i>, <i>brahmacharya</i>, forgiveness, dharma, <i>ojas</i> (vitality) and <i>tejas</i> (brilliance) question me. Let Yudhishtira who quickly extends hospitality and honour to relatives, guests, servants and those under his refuge question me. Let Yudhishtira who has many qualities like truthfulness, generosity, <i>tapashcharya</i>, valour, calmness, efficiency and who is free from anxiety question me. Let that Yudhishtira, the <i>dharmatma</i>, who does not indulge in <i>adharma</i> out of desire or anger or fear or greed question me.</p>			
97	Shanti Rajadharmanushasana	parva; 67	599-600	22
	<p>King's interaction with his citizens</p> <p>A king should always speak to citizens with a smiling face. If the citizens question him on any matter he should answer them with soft & sweet speech. (Shl 39) The king should always remember the help/beneficence done by others. Should have firm friendship in those who are loyal to him. Things which are meant for enjoying should be shared with others suitably and enjoyed. Should be a <i>jitendriya</i>. Should look at those who look at him. Meaning he should immediately inquire about those who have come to him for any help or for any other matter. By nature he should be soft and have sweet speech and be simple.</p>			
98	Shanti Rajadharmanushasana	parva; 70	643-647	22
	<p>Bhishma lists 36 qualities that a good king should possess. See Table: Long Translations, Sl. No. 48</p>			
99	Shanti; Rajadharmanushasana	84	771-774	22
	<p>Importance of soothing</p> <p>Conversation between Indra and Brihaspati about importance of <i>santvan</i> (soothing with kind words). Once in the past when Indra met Brihaspati he asked him: (Shl 2) Best among brahmana! What is that one word? I have heard that by just adopting it and practicing virtuously he becomes loved by all and earns eternal fame.</p> <p>Brihaspati replied: (Shl 3) Indra! That one word is <i>santvana</i> (soothing with kind words). It is a quality. One who practices it well will be loved by all and earns great fame. (Shl 4) Shakra! This one word alone brings happiness to the whole world. If one were to use this with all, he will be loved by all. (Shl 5) That person who always has knotted eyebrows and does not speak with anyone about anything does not use <i>santvana</i> and hence will be hated by all. (Shl 6) One who looks at all and speaks to them before they speak to him and speaks smilingly will please the whole world. (Shl 7) Just as meal without <i>vyanjana</i> (pickles, vegetables etc side dish) does not bring satisfaction, <i>daan</i> (charity, donation) without sweet words does not make the receiver happy. (Shl 8) Indra! After receiving needed/desired things from others, person becomes capable of taking the whole world under control by speaking sweet words. (Shl 9) Even if the king desires to punish someone he should speak soothing words to him. There is greater benefit in speaking to all in this manner. If the king is given to sweet speech the people will not feel disturbed. (Shl 10) There is nothing equal to this to earn the support of people.</p>			
100	Shanti Rajadharmanushasana	parva; 101	914-919	22
	<p>This <i>adhyaya</i> has an interesting detailed description of about ten types of facial and physical features of men and the corresponding capability in fighting in a war. (That such classification was made based on keen observation is an interesting thing to note)</p> <p>An example: (Shl 9) That person whose roar is like that of thunder, face is angry, has long neck like a camel, has crooked nose and tongue, can go very far and can shoot an arrow to a long distance.</p>			
101	Shanti Rajadharmanushasana	parva; 102	928	22

	Rajadharmanushasana			
	(Shl 33) If the king is ferocious/wrathful everyone will hate him. Everyone hates a man who is ferocious. If you are very soft hearted, they will ignore you. A king should be both ferocious and soft hearted.			
102	Shanti parva; Rajadharmanushasana	103	943-945	22
	<p>Characteristics of the wicked</p> <p>Indra questioned Brihaspati: What are the characteristics of the wicked? How to know if someone is a wicked person?</p> <p>(Shl 46) Devendra! That person who when out of sight of a person tells only about his bad qualities, and finds faults in all their good qualities is wicked. That person who when others are praising his good qualities in his presence, turns his face and sits quietly is a wicked person. (Shl 47) Even if someone is sitting quietly, he can be found out as wicked by following characteristics: When others are praising the qualities of a <i>satpurusha</i>, without any reason he will be sighing deeply, biting his lips and will be shaking his head in disagreement. (Shl 48) Even when uninvited he comes frequently and tries to establish close contacts but blames that person before others as soon as he goes away, does the assigned work when the person is seeing but stops it as soon as the person is out of sight and sometimes does not speak even if he sees you is a wicked person. (Shl 49) A person who comes from somewhere and sits down for meals all alone instead of eating with others, blames the food saying 'it is not as good as yesterday's' is a wicked person. In this manner the wickedness of such person can be seen in sitting, sleeping, travelling etc.</p>			
103	Shanti parva; Rajadharmanushasana	111	1003-1022	22
	<p>Story of cruel king reborn as fox</p> <p>This <i>adhyaya</i> contains a story of a cruel king who after death is reborn as a fox. Only some relevant extracts are given here.</p> <p>Yudhishtira questioned: Grandfather! Many people who are hard-hearted appear to be soft natured. Many who are actually soft natured appear to be hard-hearted. So how to know whether they are in reality hard-hearted or soft natured?</p> <p>..Then the mother of tiger advised him: (Shl 58) Child! It does not look right for you to accept what your past ministers have said. (Shl 59) Because their selfish intentions were blocked, it is natural for those with impure mind to show allege some defects in the character of others. Generally people do not tolerate others prospering. This is a process which generates enmity. (Shl 60) However pure or hard working a person may be, the people in this world make allegations on him. Even to a <i>muni</i> who is performing <i>dharmic</i> acts and living alone by himself, three types of people attach themselves—friend, neutral and enemy. (Shl 62) To the misers generous persons are enemies. To the cowards the brave are enemies. To the fools the scholars are enemies. To the poor the rich are enemies. To the <i>adharmis</i> the <i>dharmis</i> are enemies. To the ugly the good looking are enemies. (Shl 63) Even if a scholar, sometimes they will be unwise, greedy and fraudulent. Even someone who has as much intelligence as Brihaspati and has no blemish is said to be person with blemish. (Shl 65) In this world indecent animals appear like decent animals. The decent ones appear like indecent. It is only in animals we see many different natures. Is it not right to therefore examine who is decent and who is not? (Shl 66) The sky looks just like an inverted pan. A fire-fly appears like a spark. But in the sky there is no inverted pan and there is no spark in a fire-fly. (Shl 67) Therefore even if you are seeing something actually, you should examine it. Those who thoroughly examine matters and then act will not repent. (Shl 68) Child! It is not a very difficult task for a mighty king to kill others. Particularly the weak ones. They can be killed in a moment. Therefore the forgiveness of influential and powerful is praiseworthy and brings fame.</p> <p>(Shl 69) A worthy person is very difficult to find. It is very difficult to find a <i>satpurushas</i>.</p> <p>(Shl 76) <i>Maharaja!</i> First you honoured me. Then you humiliated me. You arranged an opportunity for my being cheated by others. Therefore I do not find myself fit to be with you any longer.</p> <p>(Shl 77, 78, 79) The following type of servants will all work for the enemy: Those who have been dismissed from their positions, who are unhappy, who are humiliated, first honoured by the king but later due to intervention by others have been deprived of such honour, who have lost their position and have become weak, who are greedy, who are very angry, who are scared, who are cheated, who have lost everything, who are haughty, whose income has been frozen, who desire significant positions, who have been agonised and harassed, who are awaiting difficulties for the king, who are secretive or in hiding and who are pretenders.</p> <p>(Shl 80) I have been removed from my position once. I feel humiliated. How can you trust a person</p>			

	<p>like me? How can I work for you? (Shl 82) You should not have accused a person whom you had first introduced to all as a person of impeccable character and had taken an oath to protect. (Shl 83) Thus having been humiliated by you, I cannot regain trust in you. You also will not be able to trust me. In this condition if I work for you, my mind will always be anxious. (Shl 84) You are suspicious of me. I am scared of you. Your servants who are always looking for fault in others will always be alert. They have no feeling of friendship towards me. It has been very difficult for me to satisfy them. This very job of minister is filled with many frauds. (Shl 85) It is very difficult for a cracked friendship to heal. The bond of friendship also breaks with much difficulty. If mutual love keeps breaking and joining, there will be no feeling of friendship in it. (Shl 86) There may be one or two servants who are interested only in their master's welfare and do not care for selfish interest of other's interests. Generally the number of those who are interested in self-aggrandisement is more. Their main goal will be selfish motives rather than the interest of the master or others. But it is nearly impossible to find those who have purity of friendship in serving the master. (Shl 87) It is quite difficult for kings to find worthy persons. Because, human mind is both fickle and firm. One who is capable and is not suspected by the king will be only one in hundred.</p>			
104	Shanti parva; Rajadharmanushasana	114	1030-1036	22
	<p>Why the scholar should tolerate a fool's abuses Yudhishtira asked: (Shl 1) If an arrogant fool starts abusing a scholar either softly or harshly in a full assembly of people, how should the scholar behave with him? Bhishma replied: I will tell you the words of elders in this matter. Listen. (Shl 2) A pure hearted man always tolerates the abuses of a fool. (Shl 3) One who does not get angry with the abuser obtains the fruits of good deeds of the abuser (it is transferred to him). A tolerant man transfers all his sins to the abusing fool. (Shl 4) You should ignore the fool who shouts meaninglessly like a <i>tittibha</i> bird or who speaks nonsense like a sick man. By doing this the fool will be hated by all. All his good deeds will be wasted. (Shl 5, 6) A fool even after committing the sin of abusing others praises himself. He will be praising himself for his blameworthy act in such ways as, "I said so & so about that person in the full assembly. When he heard my words he felt ashamed. His face paled. He was sitting stunned as if dead." He does not feel ashamed in the least for doing such unpraiseworthy acts. (Shl 7) A scholar should consciously ignore what such mean persons say. The scholar should tolerate all that the fool says. (Shl 8) Just as a crow in the forest caw-caws without any reason, a fool abuses others without any reason. What good or evil can a fool do by praising or abusing others? There is no meaning or value for the praise or abuse of such a fool. (Shl 9) If you do not react to the abuses of a sinful person's words, his only gain will be of having spoken. Just because a wicked man abuses, the virtuous man does not become blameworthy. Apart from his intention of harassing or causing pain to the good person he derives no other benefit. (Shl 10) A peacock when dancing displays its private parts. But it does not feel shy about it because it thinks that it is only dancing beautifully. In the same way the fool due to his nature uses words and actions which have double entendre or vulgar words which excite sexual images. By doing so he reveals his shameful attitudes. Though he should feel ashamed for having spoken such words he does not and instead praises himself. (Shl 11) There are no unspeakable words he does not speak. He uses all kinds of unspeakable words. There are no mean or heinous acts he does not do. A <i>satpuruṣa</i> should not at all talk to such a foul-mouthed, evil-doer fool. (Shl 12) One who praises in the presence of the person and abuses when he is not there is like a dog in this world. He will neither get this <i>loka</i> nor <i>para-loka</i> (Commentary: has neither <i>jnana</i> nor <i>dharma</i>). (Shl 13) Even if such a person gives to charity to a hundred persons or performs variety of <i>homa-havan</i>, the fruits of all that will be destroyed soon. (Shl 14) Therefore a wise man should immediately reject such a person. Just as dog-meat he will be worthy of rejection by <i>sadhus</i>. (Shl 15) Just as serpent shows its hood prominently, the wicked person who abuses great men in the presence of many people shows his defects/blemishes. (Shl 16) One who wishes to revenge the person, who is indulging in his natural acts of abusing, will suffer grief just like a donkey which rolls on a heap of ash. (Shl 17) One who constantly abuses men is indeed a wolf living in a human body. He will always live with no peace of mind. He will be screaming like an elephant in musth. Like a fearsome dog he will always be chasing to bite someone. Great men should always reject them. (Shl 18) My condemnation to the man who walks the path of cowards, who is not <i>jitendriya</i>, is impolite, is a great sinner, hates others and always wishes decline for others. (Shl 19) If when such a wicked person is attacking and abusing a virtuous person and the virtuous person tries to reply to him, you should tell him, "Do not become sadder by attempting to talk to him. Great men object to firm minded persons entering into arguments with a mean person."(Shl 20) If the cruel natured fool</p>			

	gets angry, he may box you hard with clenched fist. He may throw dust or chaff on you. He may open his mouth and scare you by showing his teeth. If a fool gets angry all these are possible. Therefore you must stop virtuous from arguing with such wicked. (Shl 21) A <i>satpurusha</i> who tolerates the abuses of a wicked man in full assembly, who will always tell this example, will not face the grief that may occur due to the wicked man. He will maintain his calm by ignoring their abusive words.			
105	Shanti parva; Rajadharmanushasana	118	1047-1053	22
	Bhishma to Yudhishtira on some qualities (Shl 5) A man born of noble lineage, even if rejected by the king without having committed any offence, will not desire evil for the king by virtue of his good nature. (Shl 6) But a mean person, born in low family, after taking refuge in a soft natured king and obtaining a lot of wealth, if the king blames for any reason will develop enmity with him. (Shl 17-22) A king should be brave, forgiving, pure, at times sharp/harsh, should know when effort should be put, should listen to elders, should know Vedas, should listen to good advice, should be skilled in logic and debate, should be learned, should have good memory, should act justly, should have control on <i>indriyas</i> , should always speak pleasantly, should be forgiving towards enemies also, if any obstacles are posed for giving charity to the worthy should personally intervene and arrange for the charity , should have faith, should be pleasing in appearance, should always lend a supporting hand to the poor and weak , should have trusted ministers, should be an expert in <i>neetis</i> , should have given up ego, should not be influenced by dualities, should approve the works undertaken by ministers , should be liked by servants, should accumulate many <i>satpurushas</i> around him, should have given up sloth, should always be of joyous temperament, should not have anger, should be generous, should punish justly, should never give up <i>danda-neeti</i> , should order performance of <i>dharma-karyas</i> , should know about the state of the country through spies, should be merciful towards the citizens and should be skilled in earning dharma and <i>artha</i> .			
106	Shanti parva; Rajadharmanushasana	120	1073	22
	(Shl 47) A greedy person has to be won over only by giving to him every day. He will have no satisfaction irrespective of the amount of wealth he gets. All are of course greedy to obtain the happiness that comes from virtuous deeds. One who has no money will give up both <i>dharma</i> and <i>kaama</i> . (Shl 48) A greedy person wishes to obtain other's money, luxury items (objects of pleasure), women & children etc. There is nothing that a greedy person does not want. There will be every kind of blemish in him. Therefore a king should never appoint a greedy person for any job			
107	Shanti parva; Rajadharmanushasana	124	1104-1117	22
	Importance of sheela is described by Bhishma (<i>Sheela</i> : good character, moral conduct, morality, integrity) Conversation between Indra (disguised as brahmana) and Prahlada and conversation between Duryodhana and his father Dhritarashtra are used to explain its importance. (Extracts) Yudhishtira questioned Bhishma: How do you gain <i>sheela</i> ? What characteristics does <i>sheela</i> which abides by dharma have? Dhritarashtra to Duryodhana: Child! If you wish to gain as much wealth as Yudhishtira or even more first you have to become <i>sheelavan</i> (endowed with <i>sheela</i>). (Shl 15) It is possible to gain victory over the three <i>lokas</i> by <i>sheela</i> alone. There is nothing that is impossible for those who have <i>sheela</i> . Indra in the guise of a brahmana goes to king Prahlada on the advice of Shukracharya. He serves him with great dedication and pleases him immensely. Highly pleased, Prahlada insists that he ask for a boon. Indra asks him, "(Shl 42) <i>Maharaja!</i> If you are pleased with my serving you and if you wish to do me good, I desire the sheela in you. This is the boon I want." Upon hearing this, Prahlada was happy and also concerned. He started thinking. He concluded that anyone asking for such an extraordinary boon may not be an ordinary person. He was also quite surprised by the kind of boon asked. Still he said, 'Evamastu', Let it happen so and granted the boon. But Prahlada felt very sad for having given the boon. He was quite worried. As he was thinking about this, from his body a brilliant <i>tejas</i> emerged and left him. Prahlada asked it, 'Who are you?' IT said, 'I am <i>sheela</i> . You have forsaken me. Therefore I am going away. I am going to that <i>shishya</i> of yours.' Thus saying he vanished and entered Indra. Then another similar power came out. Upon asking it said, 'I am dharma. I will go to wherever <i>sheela-purusha</i> resides.' This was followed similarly by satya, sadachara, bala and shreedevi (fortune). Upon being questioned, <i>shreedevi</i> (goddess of fortune) told him, "(Shl 61) You had gained victory			

	<p>over all three lokas only because of sheela. Indra understood this and snatched it from you. (Shl 62) Oh the great wise man! Dharma, satya, sadachara, bala and me, we all depend on sheela. We reside where sheela resides. There is no doubt about this."</p> <p>Dhritarashtra to Duryodhana: (Shl 66) Not committing treachery towards any one whether in mind or by speech or action; Being kind towards all; giving to charity to the best of one's ability—these are called <i>sheela</i>. All praise such nature. (Shl 67) Any task or action or valour does not cause benefit to another or any act for which you have to feel ashamed, should never be done. (Shl 68) That work which will be praised by <i>satpurushas</i> in major or important assemblies is <i>sheela</i>. You should do only such acts. (Shl 69) Sometimes even those with bad <i>sheela</i> (<i>dusheela</i>) may gain <i>rajya-lakshmi</i>. But they will not enjoy it for long.</p>			
108	Shanti parva; Aapadharma	132	1158	23
	(Shl 13) Abusing others and carrying tales is the nature of the wicked. <i>Satpurushas</i> praise qualities of others in the company of <i>sajjanas</i> .			
109	Shanti parva; Aapadharma	137	1178-1183	23
	<p>Making use of desh & Kaal</p> <p>Bhishma: One who thinks ahead and finds solutions before the danger or problem comes is called <i>doora-darshi</i> or <i>anagata-vidhata</i>. One who thinks fast when in danger and manages to escape and save himself is called <i>pratyutpanna-mati</i>. Both these get happiness. One who makes delaying a policy in every work is called <i>deergha-sootri</i>. He will be destroyed because he does not take timely action.</p> <p>Bhishma narrates an illustrative story of three fish. See Table: Stories/similes etc, Sl. No. 133.</p> <p><i>Kashta, muhurta, day-night, lava, maasa, paksha, six seasons, samvatsaras, kalpa</i>—all these are designated by the name <i>kaal</i> (time). This earth is called '<i>desh</i>' (Place). <i>Desh</i> can be seen but <i>kaal</i> cannot be seen. All actions we take to fulfill our desires are dependent on <i>desh and kaal</i>. <i>Rishis</i> have stated in <i>dharma-shastra, artha-shastra and moksha-shastra</i> that <i>desh and kaal</i> are important factors for accomplishments. (Shl 24) That person who always thinks carefully and acts, who is patient will make use of <i>desh & kaal</i> appropriately will fulfil his desires.</p>			
110	Shanti parva; Aapadharma	158	1414-1424	23
	Qualities of persons who are greedy and who are <i>shishta</i> are explained. See Table: Philosophy/Vedantha/ etc, Sl. No. 170 for full translation.			
111	Shanti parva; Aapadharma	163	1446-1452	23
	<p>Thirteen blemishes or defects in human beings</p> <p>Yudhishtira questioned: Grandfather! Tell me about <i>krodh, kaama, shoka, moha, vidhistsa, paraasuta, mada, lobha, matsarya, irshya, ninda, dosha-drishti and kripa</i>.</p> <p>(As all these qualities are characterised below, I have not shown near or equivalent English words)</p> <p>Bhishma replied: (Shl 3) Yudhishtira! These thirteen defects you have listed are very powerful enemies of human beings. They attack a person from all sides. (Shl 4) Just as wolves attack a man as soon as they see him, these defects will always be alert and attack the man when he is not alert. (Shl 5) Human being should keep reminding himself that, 'these thirteen blemishes cause grief to all. It is these which cause tendency to indulge in sinful deeds.' (Shl 6) <i>Maharaja!</i> I will tell you how these are born, their roots and how to destroy them. Listen with attention.</p> <p>Krodh (Shl 7) Krodh (anger) is born from <i>lobha</i> (greed). Seeing faults or defects in others increases krodh (anger). By using the quality of forgiveness this will be doused. By constantly practicing forgiveness this is destroyed.</p> <p>Kaam (kama) (Shl 8) <i>Kaama</i> is born from <i>sankalpa</i> (resolve, volition). If the desired object is obtained and its enjoyment is begun, <i>kaama</i> increases. When the wise person does not do any <i>sankalpas</i> and stops enjoying the objects of pleasure, then <i>kaama</i> is destroyed.</p> <p>Paraasuya (Shl 10) This defect (finding faults in others) is born from <i>krodh & lobha</i>. This is cured by showing kindness towards all and by <i>vairagya</i> (indifference to worldly objects). This is born by finding defects in others. It is destroyed by <i>tattva-jnana</i> (the knowledge of truth/reality) given by intelligent people.</p> <p>Moha</p>			

	<p>(Shl 11) <i>Moha</i> (spiritual ignorance, delusion) is born from <i>ajnana</i> (ignorance). This increases by continuing to do sinful deeds. When man develops company of wise people, it is destroyed immediately.</p> <p>Vidhitsa</p> <p>(Shl 12) Those who accept <i>shastras</i> which are opposed to Vedas as standard or authority, then the desire to do inappropriate deeds arise in their minds. This is called <i>vidhitsa</i>. This is cured by <i>tattva-jnana</i>.</p> <p>Shoka</p> <p>(Shl 13) <i>Shoka</i> is born when someone towards whom we have excessive love departs. When man understands that his <i>shoka</i> is a waste and nothing meaningful can happen just because of it, then it is destroyed.</p> <p>Paraasuta</p> <p>(Shl 14) This defect, <i>paraasuta</i>, (desire to kill others or desire to commit heinous acts) is born from <i>krodh</i>, <i>lobha</i> and <i>abhyasa</i> (habit or practice). This is cured by showing kindness towards all and by <i>vairagya</i>.</p> <p>Matsarya</p> <p>(Shl 15) This defect <i>matsarya</i> (envy, jealousy) is born by rejecting truth and company of the wicked. It is cured by the company of <i>satpurushas</i> and by serving them.</p> <p>Mada</p> <p>(Shl 16) The pride of being born in noble family, pride of being very knowledgeable, pride of being very wealthy causes <i>mada</i> in people who value their bodies (<i>dehabhimana</i>). But once their truth is understood (that these are not permanent or that these do not give <i>jana-vairagya</i>) it is destroyed immediately.</p> <p>Irsha</p> <p>(Shl 17) Existence of desires in one's mind and seeing other's happiness causes <i>irshya</i> (envy, malice). This can be destroyed by a discriminating intelligence.</p> <p>Kutsa or ninda</p> <p>(Shl 18) This defect of <i>kutsa or ninda</i> is born due to the confusion or perplexity born by listening to the insincere and hate-filled words of the wicked persons who have been abandoned by the society. This is cured by observing the behaviour of <i>satpurushas</i>.</p> <p>Asooya</p> <p>(Shl 19) This defect, <i>asooya</i>, is born when one is incapable of avenging a powerful enemy who has hurt him. This defect is cured as soon as kindness is born in the mind.</p> <p>Krupa</p> <p>(Shl 20) If you continuously see people suffering major difficulties this defect of <i>krupa</i> is born. When it is understood that this is the decision of dharma, then it is doused. (Commentary: The difficulties or agonies being experienced by some people are unavoidable. If you feel pity towards them and help, it may not get solved; sometimes it may even increase. At such times if it is realised that their suffering is the decision of dharma and that god's will cannot be altered, then the feeling of undue pity will subside. When you see someone is suffering due to the punishment given as a consequence of offences he committed, there may arise a sense of pity. But it should be understood that it is the rule of dharma).</p> <p>Lobha</p> <p>(Shl 21) The greed that arises in human mind in respect of material or worldly objects is born out of <i>ajnana</i> (ignorance). Once it is realised practically that these pleasures are ephemeral both the experience and study of <i>shastras</i> it is destroyed.</p> <p>(Shl 22) It is said that these thirteen enemies can be won by cultivating complete calmness (of mind and <i>indriyas</i>). Dhritarashtra's children had all these defects in them. By being steady on the path of truth and by serving wise and aged people, you have won over these blemishes.</p>			
112	Shanti parva; Aapadharma	164	1453-1456	23
	<p>Characteristics of cruel/vile persons</p> <p>Yudhishtira said: (Shl 1) I have learnt what is kindness by meeting and serving <i>satpurushas</i>. But I have not understood the vile. I do not know what their <i>karmas</i> are. (Shl 2) Just as people avoid thorns, wells, fire etc on the way and go bypassing them, they also avoid the vile and the cruel from a distance. (Shl 3) A cruel person will be burned by the fire of troubles both here and in other worlds. Therefore tell me the dharma-karma of the cruel/vile persons (<i>nrishansa</i>).</p> <p>Bhishma replied: (Shl 4-7) Dharmaja! Understand that persons with following characteristics will</p>			

	<p>always indulge in cruel/base acts and are <i>nrishansas</i>: one who has only highly blameworthy/objectionable desires in his mind, wishes to do only base acts of violence, blames others, is blamed by others, thinks that <i>daiva</i> has cheated him, repeatedly proclaims and publicises the donations/charities he has given, whose mind is always filled with adversity, is mean, destroys other's lives, enjoys objects of pleasures all by himself without sharing with anyone, is arrogant, is interested only in pleasures of the senses, indulges in self-praise, looks at all with suspicion, speaks harshly, has crooked sight like a crow, is miserly, proclaims that his opinion is the greatest, hates <i>varnasharmas</i>, causes mix up of <i>varnas</i>, enjoys being violent towards others (sadist), thinks that there is no difference between good and bad qualities, is habituated to lying, is <i>ajitendriya</i> and is very greedy.</p> <p>(Shl 8) One who considers a person who is steadfast on the path of dharma and has very good character as a sinner, who does not believe/trust anyone taking his character and behaviour as the ideal/standard behaviour and thinks all others are also like him is <i>nrishansa</i>. (Shl 9) It will be his nature to publicise small defects in others which was unknown to public till then. He does not allow others to publicise similar defects in him and tries to destroy another offender like himself with the intent of continuing his own misdeeds (profession without hurdles). (Shl 10) An <i>nrishansa</i> thinks that a person who has done some act of beneficence to him as someone who was cheated by him (fell into my trap). If by chance he were to give some money to one who helped him, he will always be regretting it. (Shl 11) Understand that the person who eats all kinds of good and luxurious food all by himself when others are looking is <i>nrishansa</i>.</p> <p>(Shl 12) One who first feeds the brahmanas and then eats in the company of cordial and good people will enjoy great pleasures in this world and will go to <i>swarga</i> after death.</p> <p>Scholars should always avoid <i>nrishansas</i> and keep far away from them.</p>			
113	Shanti parva; Aapadharma	168	1506-1517	23
	<p>Characteristics of people worthy and unworthy of being friends</p> <p>Yudhishtira questioned: (Shl 2) What is the nature of soft-natured people? By loving whom do we get very good results? What types of people are capable of helping us in the future and in the present? (Shl 3) There are certain very difficult situations in which only friends can be of help and even money will not be of use. It is my opinion that even relatives, close and distant, do not support the way cordial friends do in times of need. (Shl 4) But it is difficult to find friends who will tell good things to us. It is also very difficult to find a friend who is committed only to the welfare of his friend. Grandfather! Tell me about all this in detail.</p> <p>Bhishma replied:</p> <p>Whom not to make friends with</p> <p>(Shl 6-16) Do not have friendship for any reason with the following: greedy, cruel, who has given up dharma, crooked, fraudulent, mean, interested only in sinful deeds, doubts everyone, sloth, procrastinator, dishonest, defamed, mates with guru's wife, abandons friend when he is in trouble, has wicked mind, shameless, sees everything from sinful eyes, atheist, abuses Vedas, gives liberty to his <i>indriyas</i> in dealings with the world, liar, hated by all, does not keep up promises/paths, carries tales, has impure mind, has firm mind in doing sinful deeds, has no control on mind, sadist, cunning, treacherous to friends, always interested in snatching other's properties, never contented with whatever is received by way of donation/charity, is slow witted, always discourages friends, gets angry for no reason and at wrong places, is careless, suddenly opposes, abandons friend who generally does beneficence to him but does a small error, is sinful, generally hates friends and has friendship only till his selfish interests are fulfilled, Speaks sweetly externally but has enmity in the heart, looks at everyone with cunningness, has ugly eyes, abandons a friend who always helps him by using some pretext, is a drunkard, hates all, always angry, merciless, cruel, always interested in harassing others, interested in causing pain to animals and does not remember good deeds done to him. Should not also make friends with one who always finds fault in others.</p> <p>Whom to make friends with</p> <p>(Shl 17-19) A king should form friendship with the following: born of noble lineage, good orators, experts in variety of knowledge, good looking, have hood qualities, are not greedy, are not lazy in doing work, have good friends, repeatedly remember even small help done to them, know worldly affairs thoroughly, have sweet nature, are truthful, are <i>jitendriya</i>, are always engaged in work, have no blemishes, are efficient in discharging their responsibilities towards their family and are well known.</p> <p>8Shl 20-24) those who discharge their responsibility to the best of their abilities, are always content, do not get angry at wrong place and time, do not abandon friendship due to unintended errors, even</p>			

	<p>though neutral towards someone do not intend to hurt him, know <i>artha-tattva</i> quite well, who even though they have to face trouble will still work for the benefit of friends, just as a red cloth does not lose its colour do not lose friendship for any reason, do not indulge in causing harm to friend under rage or anger, do not get attracted to friends 'girl-friends' out of greed and intoxication, have trust in friends, love dharma, who treat a lump of mud and gold equally, have firm mind about the friend, who practice according to standard <i>shastras</i>, are content with whatever money god has given them, gather associates and work for the good of friend and master.</p> <p>(Shl 25) Make friends with those who study Vedas & <i>shastras</i> regularly, have won over anger, are strong in war and are endowed with excellent family, character and qualities.</p> <p>(Shl 27) But ungrateful persons are considered worse compared to all the defects I have listed. They do not even hesitate to kill the friend. Completely reject/abandon such wicked persons. This is the decision of dharma.</p> <p>This is followed by the story of an ungrateful and cruel brahmana called Gowthama. Towards the end of <i>Adhyaya</i> 172, the following passage appears: The king <i>rakshasa</i> ordered his associate <i>rakshasas</i> to kill Gowthama (who had killed a bird which had helped him gain huge wealth) and eat up his flesh. But the <i>rakshasa</i> refused to eat such ungrateful and hence great sinner's flesh....So they handed over the pieces of his flesh to the robbers and hunters with whom he had lived. They also refused to accept his flesh. Even carnivorous animals in the forest refused to eat the flesh of that ungrateful man.</p> <p>Bhishma: <i>Maharaja!</i> There are atonements specified for one who has killed a brahmana (<i>brahma-hatya</i>), who is a drunkard and who has lapsed from his <i>vratas</i>. But there is no atonement for the ungrateful.</p> <p>Adhyaya 173</p> <p>Bhishma: (Shl 20) How can an ungrateful person find success & fame? What position can he get in the world? He is not worthy of being trusted. (Shl 21) Under no circumstance should a man be treacherous to a friend. One who commits such treachery will suffer in <i>naraka</i> forever. (Shl 22) You should always remember the good deeds done to you by others and should desire friendship. Everything can be gained through friends. (Shl 23) One can obtain all luxuries with the help of friends. He even helps you overcome critical situations in life. A sensible person should honour a friend with all felicitations. (Shl 24) Scholars should reject an ungrateful person in every way.</p>			
	Sl. Nos 114 & 115 are available in the separate PDF on Moksha dharma			
116	Anushasana; Daandharma;	12	3519-3528	27
	<p>Who enjoys sex more, man or woman? (Extracts)</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! In the mating of man & woman, who enjoys greater sensual pleasure? Answer this doubt of mine. (Why did Yudhishtira ask this question to Bhishma who was a sworn strict <i>brahmachari</i> [celibate] all his life? That too after so much of <i>moksha dharma</i> preaching! Is this chapter genuinely in the original?!)</p> <p>Bhishma said: Yudhishtira! There is a story of king Bhangaaswana & Indra in this matter. I will tell you the same.</p> <p>In the past there was a king called Bhangaaswana who was very <i>dharmik</i>. Since he did not have any children, he performed a <i>yajna</i> called <i>Agnishtuta</i> which had no place for Indra and was hated by him. That <i>yajna</i> has been prescribed for men for atonement and to get sons. Coming to know of this, Indra started looking for defects in the king so that he could revenge him. But was unable to find any. The king, however, got one hundred sons.</p> <p>After some time the king once decided to go to forest for hunting. Indra thought that would be the best time to take revenge. Indra created a delusion in the mind of the king when he was riding his horse alone. As a result he lost his way and entered the forest all alone. After much riding he was exhausted and then saw a beautiful lake. He washed the horse and then got into the lake for taking a bath. But soon he transformed into a woman. Noticing this, he felt very shy & ashamed. He was very worried about how he would face his wife, sons and the citizens.</p>			

	<p>He thought to himself, (Shl 14) <i>Rishis</i> who have found the principles of dharma have said that softness, leanness and fear / irresolution (<i>viklavatva</i>) are the three characteristics of women. (Shl 15) Ruggedness and valour required for hard work are the qualities of men. But now I have lost manhood and have got womanhood for some unknown reasons. (Shl 16) How can I ride the horse?</p> <p>Finally, he rode the horse and returned to his capital. All the people who saw 'her' were perplexed and started discussing about the change. The king recounted the entire incident to them all and gave out data to authenticate 'himself'. Then he called all his sons, handed over the kingdom to them, advised them to enjoy the kingdom with harmony and went away to forest. She went to the <i>ashram</i> of a <i>tapasvi</i> and started to live there. In due course, she got another hundred children by mating with that <i>tapasvi</i>. She brought these children to his kingdom, handed them over to his earlier sons and asked them to live together harmoniously. The sons obeyed him and lived together happily. Seeing all this, <i>Devendra</i> boiled with anger and thought: (Shl 28) My action to revenge <i>Bhangaaswana</i> has turned into a help. There is no negative effect of my revenge. I cannot tolerate this.</p> <p>Then he went in the guise of a brahmana and created a rift between the two groups of sons. He said to them: (Shl 29) Generally there will be no harmony even among children of the same father. Though <i>devatas</i> & <i>asuras</i> are both children of Kashyapa, they are still fighting for kingdom. .. (Shl 30) How can children born to different fathers share the kingdom harmoniously? (Shl 31) The kingdom that you inherited from your father is being enjoyed also by sons of a <i>tapasvi</i>. Etc.</p> <p>Then two groups fought among themselves and all the 200 sons died in the war. Hearing this, the <i>tapasi</i> (earlier <i>Bhangaaswana</i>) started to cry uncontrollably. Indra again went to her in the guise of a brahmana and asked: (Shl 33) Why are you crying so inconsolably? The <i>tapasi</i> recounted the entire story to him. Then Indra said to her harshly: In the past you caused me intolerable grief by performing a <i>yajna</i> without inviting me. Therefore as revenge I have done all this.</p> <p>As soon as the king came to know this, she fell at Indra's feet, repeatedly apologised and explained that the <i>yajna</i> had been done only for the purpose of begetting sons and not out of neglect or disregard for Indra. Indra was then please and giving a boon asked her: 'which group of children do you want to come back to life'. She said, 'I want the children born to me in my female form be made alive again'. Surprised, Indra asked for the reason. She said: (Shl 47) Women by nature have greater love for their children. Men do not have that much love. Hence my request. Pleased, Indra granted life to all children.</p> <p>Then Indra again asked her: (Shl 49) Ask one more boon. Do you want to become a man again or do you wish to remain a woman? (Shl 50) She said: I wish to remain a woman. I do not wish to change back to a man. Again surprised, Indra asked her for the reason.</p> <p>She said: (Shl 52) <i>Devendra!</i> During sexual intercourse, woman enjoys greater sensual pleasure than man. Therefore I am requesting for this boon. (Shl 53) <i>Sureshwara!</i> I am telling truthfully. I have enjoyed greater sexual pleasure as a woman. Therefore I am contented being a woman. You have given me a great boon by giving life to all my children. Now you can go.</p> <p><i>Yudhishtira!</i> Indra then went back. Scholars say that during sexual intercourse women experience greater pleasure than men.</p>			
117	Anushasana; Daandharma;	13	3529-3530	27
	<p>Ten sins to be avoided</p> <p><i>Yudhishtira</i> questioned: (Shl 1) Grandfather! What are the duties towards virtuous conduct here and fame in <i>paraloka</i>? How should one behave in this world and with what type of character?</p> <p><i>Bhishma</i> said: (Shl 2) <i>Yudhishtira!</i> Three karmas related to the body, four related to speech and three related to mind should be given up (or avoided). (Shl 3) Three sins related to body are: Killing others, stealing and mating with other women (Adultery). These should be completely given up. (Shl 4) <i>Rajendra!</i> Speaking bad words, harsh words, tale bearing and telling lies are the four sins of speech. Therefore these should neither be used in speech nor thought in the mind. (Shl 5) Not planning and thinking about snatching/stealing others property, being cordial to all living beings and believing that there is <i>karma phala</i> for actions done should be practiced in the mind. (Opposites of these are sins of</p>			

	mind and should be given up). (Shl 6) Yudhishtira! Therefore man should not commit these sins of body, speech & mind. Because, man will always experience the good and bad fruits of karmas done through these.			
118	Anushasana; Daandharma	15	3604-3607	27
	<p>Boons asked by Sri Krishna from Parashiva when he appeared before him: (Shl 2) Mahadeva! I wish to receive the following eight boons: being firm in dharma, ability to destroy enemies in war, great success & fame, very good might, <i>yogabala</i>, being loved by all, always enjoying your presence and 10,000 children.</p> <p>Boons he asked from Parvati, the consort of Parameshwara: (Shl 6) <i>Dev!</i> I wish to receive the following eight boons from you: not being angry with brahmanas, father being always pleased with me, hundred children, good enjoyment (<i>bhoga</i>) at all times, being always happy about my family/lineage (<i>kula</i>), mother being always pleased with me, peace of mind and efficiency.</p>			
119	Anushasana parva; Daandharma	19	3698-3714	27
	<p>(Related link to know the background is Sl. 41 of Table T20: Social norms/traditions/beliefs: Marriage etc related)</p> <p>Ashtavakra (<i>rishi</i>) announced his presence as a guest at the main doors of the beautiful & grand <i>ashram</i>. As soon as he said this, seven beautiful damsels came out of the <i>ashram</i> together and encircled him. All the seven had uniquely beautiful looks. All were enchanting. Whomever he saw, would steal his heart. It became impossible for the <i>rishi</i> to stop his mind from going towards them. Even though he forcibly withdrew his mind, it would escape soon towards them. At that time the wise <i>rishi</i>, took some courage.</p> <p>..After the <i>rishi</i> Ashtavakra (He has been sent here by Vadanya muni whose daughter he wants to marry) said this, the seven damsels went away and only the very old lady was left there. Then Ashtavakra slept on a glorious bed that was provided to him. But after a while, that old woman (actually goddess of Northern direction who is testing him in disguise of an old woman), making chillness as a pretext and shaking uncontrollably, crept into his bed. He welcomed her and helped her to climb up the cot. But as soon as she came up, she embraced him tightly. She noticed that he was sitting just like a log of wood or like a wall. Feeling very sad, that old woman started romantic conversation with him: (Shl 81) Oh great Brahmana! Women do not have much courage in matters other than sex. I have come to serve you as I am driven by sexual desire. Accept me. Be happy. Unite with me. Embrace me. I am highly attracted to you for sex. .. Enjoy with me. ... Let us both enjoy all kinds of pleasures here. (Shl 86) There is nothing more loved by women than the company of men. Commingling (or sexual union) with men is the best fruit we get. (Shl 87) Women instigated by Manmatha (god of love) behave very freely. When they are walking in the heat of sex, even hot sand does not burn their feet.</p> <p>Ashtavakra said: <i>Bhadre!</i> I will not unite with other's wives under any circumstances. Because, those who know dharma <i>shastra</i> have condemned adultery. I swear on truth. I have already decided to marry a <i>rishi-kumari</i>. Understand this very well. I do not know about pleasures of the senses. Don't we want to beget children only for the accomplishment of <i>dharma</i> & <i>artha</i>? I will marry only to beget children for dharma. I will attain higher <i>lokas</i> only by virtue of such children. There is no doubt in this matter. You should understand dharma and stop this kind of libertine behaviour.</p> <p>The old woman said: (Shl 92) Brahmana! The deities like <i>vayu</i>, <i>agni</i>, <i>varuna</i> and others are not as much loved by women as they love <i>kaam-deva</i> (god of love & sex). Women by nature love sex. One in a thousand women may not be interested in it. Similarly one in a hundred thousand may be practicing fidelity towards husband. (Shl 93, 94) Women intoxicated with desire for sex do not care even for their father or mother or family or lineage. They do not care for brother or husband or children or brother-in-law. They become libertine and desiring only sex destroy families just as massive rivers destroy their banks. Brahma himself has said this knowing all the blemishes in women.</p> <p><i>Rishi</i> Ashtavakra said to her with concentration: Sit quietly without talking. You are saying all this due to your opinion that desire for pleasures will result in unrestrained moral behaviour. I have no interest in sensual pleasures. I do not know them. Therefore, I will not even touch you. Still, tell me what action you want me to take?</p>			

	<p>The old woman said: Bhagawan! You will yourself know everything in accordance with time and place. You will have all the needed experience. Till then please stay here. You will be fulfilled. Ashtavakra agreed.</p> <p>Then he became quite concerned and worried looking at that old woman. Whichever part or organ of her body he looked at he would feel disgusted and not feel compassionate. He would feel total disinterest in looking at that part rather than wanting to see it again.</p>			
120	Anushasana parva; Daandharma	22	3723-3735	27
	<p>Importance of some virtues</p> <p>Kashyapa has said: (Shl 12) Study of Vedas including its six organs (<i>shadanga</i>), expertise in <i>sankhya shastra</i>, discourses on <i>puranas</i> and noble birth – all these also cannot give auspicious state (<i>sadgati</i>) to a brahmana who does not have good character.</p> <p>Markandeya's opinion is: (Shl 14) If the fruits of performing a thousand <i>ashwamedha yaagas</i> are placed on one side of a balance and fruits of truthfulness are placed on the other, the former may not weigh even half of the latter.</p> <p>Bhishma: (Shl 20) Those who travel around the earth praising dharma, and sing the praise of dharma through their discourses but do not practice that dharma themselves will be the ones who are interested in <i>dharma-sankara</i> (mixing/corrupting dharma). (Shl 22) Such persons who, whether they practice <i>ahimsa</i> etc dharma characteristics or not, always praise themselves out of self-love and delusion that they are full of such characteristics, will be born in such births who eat dead cow's meat, who are haters of brahma and are of despised mixed caste.</p>			
121	Anushasana; Daandharma	37	3869-3873	27
	<p>Bhishma on tarkik</p> <p>Bhishma to Yudhishtira: (Shl 11) Thinking that Vedas are not evidence/standard, transgressing the directives of <i>shastras</i>, behaving chaotically/disorderly manner are all self-destructive. (Shl 12, 13, 14) The brahmana who considers himself a great <i>pandita</i> and abuses/criticises Vedas using <i>tarka-shastra</i> (logic, dialectics) (does not accept the <i>apaurusheyatva</i> of Vedas – not come from men, divine), who is attached to the idea that after hearing it must be tested using logic, who considers only cause & effect theory as main and argues and so arguing defeats <i>satpurushas</i> in assemblies and humiliates them, prefers to shout down the opponent if he does not find suitable answers, who talks dishonourably towards brahmanas, who doubts everything, is foolish, who behaves like an irresponsible boy, who speaks harshly such persons should be treated as untouchables. That is what scholars consider them. (Shl 15) Just as dog starts to bark and attempts to bite when it sees strangers, in the same way the <i>tarkik</i> (logician) gets ready with the intent of condemning all <i>shastras</i> when he sees persons who know <i>shastras</i>. (Shl 16) Man should always behave with a view towards worldly affairs and virtuous conduct. He should find methods of dharma and welfare of self. If he deals in this manner he will prosper for a long time.</p>			
122	Anushasana; Daandharma	37	3869-3873	27
	<p>Doshas of women</p> <p>(Another <i>adhyaya</i> which talks about strong sexuality of women and their promiscuous tendencies. It even mentions lesbianism!)</p> <p>Yudhishtira questions: (Shl 1) I wish to know about the nature & character of women. It is said that they are the root of all blemishes and they are also of unsteady or fickle mind (<i>laghu-chitta</i>).</p> <p>Bhishma said: Yudhishtira! In this matter a conversation between Narada and an <i>apsara</i> called Panchachuda, who was given to acting unrestrainedly is often quoted by scholars. In the past when Devarshi Narada was travelling across all <i>lokas</i> he saw the <i>apsara</i> called Panchachuda. He went to her who was exquisitely beautiful and asked her: (Shl 4) Oh with a slender waist! I have a doubt in my mind. Tell me the truth and clarify it. Panchachuda said: (Shl 5) Oh Narada! If you feel I am capable of answering your question and if it is a matter worthy of telling then I will surely tell.</p> <p>Narada said: <i>Mangalangi!</i> I will never force you to tell things which should not be told. One with great face! I wish to know the nature and character of women. Hearing this, Panchchuda replied:</p> <p>(Shl 7) Devarshi! Being a woman myself I would not like to blame women. (Shl 8) You already</p>			

	<p>know what kinds of women are there in the world and of what nature. Therefore it is not fair that you appoint me for this task. Narada again said: (Shl 9) Oh with slender waist! Speak the truth. If you lie, you will acquire blemish. There is no blemish if you speak the truth.</p> <p>Then she decided to tell him about permanent & true blemishes of women. (Shl 11) Respected Narada! Even women who are born in noble families, are beautiful and have protectors (<i>natha</i>: husband) sometime cross the limits of honourable behaviour. This is the blemish in women. (Shl 12) There are none more sinful than a woman of unrestrained nature. Such women are the root cause of all blemishes. Don't you also feel the same? (Shl 13) When an opportunity comes to mate with another man, a lustful woman does not care even for the husband who is virtuous, rich, handsome and obedient/submissive. (Shl 14) This is one great evil we have in us women. We give up shame and serve even highly sinful men. (Shl 15) Women like such men who desire them, go to them and do some small services to them. (Shl 16) Women never think about their honour and respect. When there are no men who desire them, they behave with decency out of fear of relatives and husband. (Shl 17) Women have no discrimination that mating should be done or not done with such & such person. They do not have a determination that mating should be with person of similar age. Whether handsome or ugly, as long as he is a man, it will do. They enjoy sexual pleasures with him. (Shl 18) Women are not under control of their husbands out of fear or mercy or attraction of money or relatives. (Shl 19) Sometimes even virtuous women feel like imitating the lustful and unrestrained ones seeing their youth, beautiful jewellery and clothes. (Shl 20) Men very carefully guard their loved wives with affection and by giving them gifts. Even such women when they get an opportunity mate with dwarfs or blind or fools or fat men. (Shl 21) Respected Devarshi! Women of unrestrained morals mate even with the lame. Also with the very mean. For such women there is no man who cannot be accessed. (Shl 22) In case husbands are not near them, and if other men do not become available for any reason, at such times women use artificial means to have sexual pleasure mutually. (Shl 23) Women are safe (controlled) because of lack of sufficient men, fear of relatives and fear of imprisonment and punishment. (Shl 24) Women are of unsteady nature. It is very difficult to serve them. It is very difficult to fathom their nature. As scholars say, it is impossible to know the nature of women. (Shl 25) Just as fire does not feel contented irrespective of the amount of firewood you feed it, ocean does not feel satisfied irrespective of the amount of water poured by rivers, death is not contented irrespective of the number of deaths, in the same way beautiful-eyed women do not feel satisfied from men. (Shl 26) Respected Devarshi! I will tell you another secret of all women. As soon as they see a charming man, their vaginas become wet. (Shl 27) Unrestrained women are not tolerant even towards husbands who bring them whatever things they want, act in a way to please them and who always protect them. (Shl 28) Women do not value abundant luxury or things of sense pleasures, decorative clothes and jewellery, or wonderful buildings as much as sexual pleasure. (Shl 29) If destructive things like prince, wind, death, <i>patala</i>, ocean volcano, blade of a sword, poison, serpent and fire are all put on one side of a scale and a woman on the other side it will balance. The two are of same weight. (Shl 30) Respected Narada! From the time <i>pancha-maha-bhutas</i> were born, Brahma created all <i>lokas</i> and from the time man & woman were created, these blemishes have come in women.</p>			
123	Anushasana; Daandharma	39	3881-3884	27
	<p>Guarding/protecting women</p> <p>Yudhishtira said: (Shl 1) In this loka due to the moha created by gods men are always interested in women. (Shl 2) In the same way women are also interested in men. This is quite evident. I have some serious doubts in these matters. (Shl 3) Kurunandana! How do men find company with such women? In what kind of men do women feel interested and disinterested? (Shl 4) How can men protect women intoxicated with youth? Be kind enough to tell me about this in detail. (Shl 5) Unrestrained women move about freely and are always cheating men. There is no escape for the man who gets trapped by them. (Shl 6) Just as cows go in search of fresh green grass, unrestrained women go in search of new men. They know the <i>maya-vidya</i> (trickery) known by Shambarasura, Namuchi, Bali and Kumbhinasi all put together. (Shl 7) When they see a man laughing, they also laugh. When men are crying, these tricksters also cry uncontrollably. If it suits them, they will speak to the disliked person also sweetly and take control of them. (Shl 8) Whatever <i>neeti-shastra</i> Shukra & Brihaspati know will also not shine compared to their intelligence/cleverness. The intelligence of women exceeds that of Shukra & Brihaspati. How can man protect/guard them? (Shl 9) They call a lie a truth; a truth a lie. How to guard women who try to prove things in this manner. (Shl 10) I hope Brihaspati etc wise & intelligent persons have composed <i>neeti-shastra</i> after having determined the nature of women! (Shl 11) Even if women are being respected by men quite well, unrestrained women</p>			

	will corrupt/spoil/distort the minds of men. Even if they are rejected, they do the same. (Shl 12) We have also heard that these citizens in the form of women are also highly dedicated to dharma. Whatever it may be, it is true that they distort the minds of men. My greatest doubt is who can guard such women? (Shl 13) Is it possible to guard/protect such unrestrained women? Has anyone in the past by some method succeeded in doing so? Tell me in detail about this.			
124	Anushasana; Daandharma	40	3884-3894	27
	<p>Disciple Vipula guards guru's wife by yogabala (This <i>adhyaya</i> has a long story extending over two more <i>adhyayas</i> on how a <i>rishi's</i> disciple guarded his guru's wife from Indra by entering her body through yogabala. The long story has been skipped here)</p> <p>Bhishma said: Oh king! Whatever you said about women is correct. In this matter I will tell you the ancient story of how Vipula protected his guru's wife. I will also tell you how and with what purpose Brahma created women. (Shl 4) There are none more sinful than women of unrestrained morals. A woman intoxicated with youth is equal to fiercely burning fire. She is indeed the <i>maya</i> created by <i>rakshasa</i> Maya. (Shl 5) As you said she is equal in weight (value) to blade of a sword, poison, serpent and fire. Both are same in their destructive power. We have heard that in the beginning all humans were dedicated to dharma. They were able to attain <i>devatva</i> by virtue of their dharma. This caused great fear in <i>devatas</i>. Then all <i>devatas</i> went to <i>Pitamaha</i>. They told him about their concern. Pitamaha understood their fear and to confuse/delude men (to divert them from practice of dharma) he created <i>krityas</i> (goddesses of spell/charm) in the form of women. Women who practiced fidelity in the past creations were born as women now. Brahma granted them sexuality and desires as they wanted it. Young women who are lustful will always be bothering men. Brahma then created <i>krodh</i> (anger) to support and assist <i>kaam</i>. Men & women under the control of <i>kaam</i> & <i>krodh</i> started developing interest in each other. (Shl 12) There are no <i>vaidik-karmas</i> to be done by women. Dharma <i>shastra</i> itself has arranged matters like this. Women have no <i>indriyas</i>. Meaning, they are not capable of keeping their <i>indriyas</i> under control. They lack knowledge of <i>shastras</i>. Shruti itself says that they are embodiment of lies. Brahma granted to women beds, comfortable seats, decorations, food & drinks, <i>anaryatva</i> (not honourable character), liking for bad speech and <i>rati</i> (enjoying and giving pleasures, amorous pleasures). (Shl 13) It is not possible for a man to guard or protect women. When Brahma himself cannot do it, how can it be done by ordinary humans? (Shl 14) It is not possible to protect lustful women from falling from dharma by using good words or punishment or imprisonment or by giving variety of troubles and difficulties. Because, women do not have control/restraint on <i>indriyas</i> and are of unsteady mind.</p>			
125	Anushasana; Daandharma	43	3911-3912	27
	<p>(This is continuation of the story and conclusion of the previous entry)</p> <p>(Shl 20) If women are <i>sadhvis</i> (virtuous, chaste) and <i>pativratas</i> (fidelity & devotion towards husband) they will be highly fortunate everywhere. They will be respected in the world. They will be mothers for the whole world. They bear this earth with its forests due to the power of their <i>paativratya</i>. (Shl 21) Those who are not <i>sadhvis</i> will develop evil behaviour. Due to that they can destroy the whole family. They always decide to indulge in sinful deeds. Such women should be identified by the inauspicious physical signs they are born with. Only <i>mahatmas</i> can save them from evil practices. There is no other method by which they can be prevented from taking the wrong path. (Shl 23) Women who are not <i>sadhvis</i> are of sharp/aggressive nature. They have aggressive valour. There is no one who can be considered 'dear' to them. Whoever they mate with will be their 'dear' till that act lasts. (Shl 24) It is they who are the forms of <i>kritya</i> (doll of evil spirit), forms of sorcery or spell related acts and forms of fruits of such acts. They never stop with enjoying any one man. Just as <i>kritya devata</i> goes about taking one after another man as sacrifice, these women also go in search of different men only to destroy them. (Shl 25) (In case one such woman becomes wife) Men should never have friendly attitude with such women. At the same time they should not display intolerance towards them. Taking refuge in 'sweat-dharma' they should be mated with only during fertile periods. (Sweat-dharma: We cannot push away sweat even though it smells. It is generated in our body all the time. Even though we do not want it we cannot keep it away. In the same way, for the fault of having married such woman somehow life has to be carried on. But you should remain unattached and behave according to dharma). (Shl 26) Man who acts differently than this will be destroyed. Therefore, under such circumstances disinterest in praised everywhere.</p>			
126	Anushasana parva; Daandharma	48	3966-3970	27

	<p>Character & nature in general and particularly about mixed castes (This part is related to Sl. No. 47 of table T20. This is the last part of the <i>adhyaya</i>) (Shl 37) In this world whether he is a scholar or not a scholar, if he has much <i>kaam & krodh</i>, women drag him to wrong paths. (Shl 38) It is the nature of women to bring blemish upon men. Therefore scholars do not develop too much interest in young women.</p> <p>Yudhishtira questioned: (Shl 39) Grandfather! A person does not belong to the four main <i>varnas</i>. He is born in mixed caste. He appears to be decent even though he is an <i>anarya</i> (not honourable, inferior). How to know if he is of a mixed caste even though he is a stranger?</p> <p>Bhishma said: (Shl 40) a person born in mixed caste will have variety of feelings and will have practices opposite to that of virtuous people. It is possible to know his birth by his karmas (actions/jobs). It should be understood that one who does karmas of virtuous people is of pure birth. (Shl 41) In this world characteristics like <i>anaryatva</i>, <i>anachara</i> (devious and improper behaviour), cruelty and inactivity indicate that the person is of lower birth. (Shl 42) The child will have the qualities of father or mother. Some children may have qualities of both parents. Therefore children born in mixed castes cannot exclude the nature & qualities of their parents. It will be their born nature. (Shl 43) Just as a cub of tiger will have the peculiar stripes and shape of the parents, man also will resemble the qualities and appearances of parents. (Shl 44) The family and birth will be a secret for a person of mixed caste. It will never be known publicly as to who the father and family are. Even so, to lesser or greater extent he will have the qualities of parents. (Shl 45) Even though a person of mixed caste will be artificially behaving like a person of virtuous origin, his nature will sooner or later show whether he is of higher birth or lower birth. (Shl 46) In this world people are engaged in variety of behaviours and practices. They will be doing variety of karmas. But all of these will be aligned with their basic nature. Artificial virtuous behaviour will not stay with them for long. Nature according to birth will be deeply ingrained in them. It will not go away. (Shl 47) Even if persons of mixed caste have learnt <i>shastras</i> it will not pull them back from the qualities inherently built in the body. The body of human being consists of higher, medium and lower levels of nature. It is only the karmas which are in sync with his nature that will make him happy. (Shl 48) Even if a person is of higher varna but is devoid of character, he should not be respected and worshipped. Even if a person is a shudra but is knowledgeable about dharma and has virtuous practices, he should be respected and treated cordially. (Shl 49) A human being shows his true colours through his auspicious and inauspicious deeds, character, practices and family. Even if by any chance his family is destroyed, he will again bring it to light with his virtuous deeds.</p>			
127	Anushasana parva; Daandharma	75	4214-4216	28
	<p>Various shooras</p> <p>Bhishma to Yudhishtira: (Shl 22) Many kinds of <i>shooras</i> (valiant/brave/champion) have been named. (Shl 23) Some are <i>yajna shooras</i> (always perform <i>yajnas</i>). Some are <i>dama shooras</i> (have <i>jitendriyatva</i> as the ultimate goal). Some are <i>satya shooras</i> (they never lie even in dangerous situations). Some are <i>yuddha shooras</i> (to die fighting is their goal). Some are <i>daan shooras</i> (have taken a vow not to refuse anything that is asked). (Shl 24) Some would have achieved great scholarship in <i>saankhya shastra</i> and are called <i>saankhya shooras</i>. Some will be dedicated to the practice of yoga and attain everything by yoga and are called <i>yoga shooras</i>. Some live in forests and learn to live with the animals there and are known as <i>aranya shooras</i>. Some implement all the practices of <i>grihasthashrama</i> as prescribed in <i>shastras</i> and are called <i>grihastha shooras</i>. Some give up everything and are called <i>tyaga shooras</i>. (Shl 25, 26) Some are known to be <i>shooras</i> in simplicity. Some are <i>shooras</i> in control of mind. Those who are experts in study of Vedas are called <i>Adhyayana shooras</i>. Some are <i>shooras</i> in teaching Vedas. Those who believe that serving the guru is the best duty and are always dedicated to it are <i>guru-shushrusha shooras</i>. Those who are dedicated to caring the parents are <i>pitru sushrusha-matru shushrusha shooras</i>. Those who have decided to live only by begging for food and do so all their lives are <i>bhaikhya shooras</i>. In this way there are many <i>shooras</i> who follow their regulations or resolves. (Shl 27) Some are known as <i>shooras</i> in living in forest or in <i>grihasthashrama</i> or in hospitality to guests. They all reach their goals and as a result go to the <i>lokas</i> they have won.</p>			
128	Anushasana parva; Daandharma	82	4270	28
	<p>Cows to Lakshmi who voluntarily comes to them with intent to live in them: (Shl 11) <i>Dev!</i> You are inconstant. You do not live steadily in any one place. Moreover you have contacts with more than one person at the same time. Therefore we do not desire you. May you have auspiciousness! Please go</p>			

	wherever you feel happy.		
129	Anushasana parva; Daandharma	122	4662 28
	Vyasa to Maitreya: (Shl 2) People of the world always praise those who have good qualities. Fortunately, the pride of good looks, youth and wealth has not had any influence over you. This is surely the grace of <i>devatas</i> . There is no doubt about this.		
130	Anushasana parva; Daandharma	124	4671-4680 28
	<p>About nature/behaviour</p> <p>A brahmana who was intelligent and skilled in speaking was travelling in a lonely area of forest. A <i>rakshasa</i> who lived there caught him with the intention of eating him up. This brahmana was caught in a life & death danger. But since the brahmana was enriched with knowledge of <i>shaastras</i> and intelligence, he did not get fazed or sad seeing the demon. He spoke to the demon in conciliatory tones. The demon praised the words of brahmana and asked him some questions. (Shl 7) Oh great brahmana! If you answer these questions of mine you will gain freedom from me. Why am I blanched and weak?</p> <p>The brahmana thought calmly for a few minutes and answered him: (Shl 9) Oh <i>rakshasa</i>! Surely you have been separated from your friends. You are in a foreign country. You are living with people who are strangers to you. Moreover you are indulging in excessive pleasures of the senses. For these reasons you have become pale & weak. (Shl 10) Even though your friends were well cared & respected by you, they have turned away from you due to their blemished nature. For these reasons you have become pale & weak. (Shl 11) People who have much inferior qualities than you and who are unintelligent and lazy have become intoxicated by their money and wealth and are humiliating you. For these reasons you have become pale & weak. (Shl 12) Even though you have good qualities, are learned and humble, no one is respecting you. Instead you are seeing that people with no great qualities and who are fools are being felicitated. For these reasons you have become pale & weak. (Shl 13) Even though you are struggling without proper means of living, due to sense of pride you do not agree with ways of living involving begging/accepting from others. Due to this you are quite grieved. For these reasons you have become pale & weak. (Shl 14) Being a gentleman, even though you are suffering physically, you have done benefits to others. But those who benefitted by you feel that they have gained victory over you and that they tricked you to get the benefit. For these reasons you have become pale & weak. (Shl 15) I feel that you are always thinking about people who are under the grip of <i>kaam</i> & <i>krodh</i> and consequently have taken to wrong ways. For these reasons you have become pale & weak. (Shl 16) You surely possess good wisdom are worthy of honour. But even the ignorant ridicule you. For these reasons you have become pale & weak. (Shl 17) A person who was acting as if your friend, gained your trust and committed treachery at the right time and has vanished. For these reasons you have become pale & weak. (Shl 18) Your manner of working is known to all. You are an expert and are skilled in maintaining secrets. Still no scholar honours you. For these reasons you have become pale & weak. (Shl 19) Even though you are in the company of wicked persons, you speak only good words without any suspicion. Still your good qualities do not reflect in them. For these reasons you have become pale & weak. (Shl 20) Or it could also be like this. You, who are devoid of money, intelligence and knowledge of <i>shaastras</i>, are expecting high positions purely based on your physical might. Since you are unable to fulfil your grand ambition you have become pale & weak.</p> <p>(Shl 21) Your mind is interested only in <i>tapas</i>. Therefore you wish to live in the forest. But your relatives are not encouraging this. For these reasons you have become pale & weak. (Shl 22) Because your wife is extremely beautiful you love her very much. But in your neighbouring house a very handsome, very wealthy and sexy young man is living. For these reasons you have become pale & weak. (Shl 23) You speak right and timely things in the midst of rich people. But those words make no impact on them. For these reasons you have become pale & weak. (Shl 24) You have failed to pacify a determined, foolish, angry yet very dear person. For these reasons you have become pale & weak. (Shl 25) Someone has appointed you on a job and is pressurising you continuously. For these reasons you have become pale & weak. (Shl 27) Because you have good qualities others respect you. But your friend thinks that they are respecting you because of his influence. For these reasons you have become pale & weak. (Shl 27) You may not like to tell your opinion due to shyness. Because, you have a doubt about getting what you desire. For these reasons you have become pale & weak. (Shl 28) Surely in this world there are people with different thinking and different tastes. You desire to control all of them with your qualities. For these reasons you have become pale & weak. (Shl 29) Even though you are uneducated, you desire the success that comes from learning. Even though you have</p>		

	<p>little money, you desire the fame that comes from generous charity. For these reasons you have become pale & weak. (Shl 30) You have been trying hard for long to gain some fruit. But you did not get it at all. But that which you tried for has been snatched by someone else. For these reasons you have become pale & weak. (Shl 31) Surely you have not committed any offence. Nothing has come to your knowledge also. You know nothing. Still, others are without reasons accusing you of the offence. For these reasons you have become pale & weak. (Shl 32) You are seeing that <i>sadhus</i> who are renunciates have become <i>grihasthas</i>, wicked people are roaming about in the forest and <i>sanyasis</i> are building houses and living. For these reasons you have become pale & weak. (Shl 33) You have not been able to resolve the financial problems of sick close friends or the grief in respect of the disease. For these reasons you have become pale & weak. (Shl 34) Your words are timely and appropriate for the accomplishment of <i>dharma</i>, <i>artha</i> & <i>kaam</i>. But others show no trust in it. For these reasons you have become pale & weak. (Shl 35) Even though you are a scholar, to make a living you are managing with the money and grains given by the ignorant. For these reasons you have become pale & weak. (Shl 36) You are always blaming the times seeing that the sinners are coming up in life and the virtuous are being destroyed. For these reasons you have become pale & weak. (Shl 37) You wish to do good to your friends who have mutual hatred. But they are not giving an opportunity for it. For these reasons you have become pale & weak. (Shl 38) I feel that you are always worried seeing that brahmanas who are experts in Vedas are engaged in acts which are against Vedas and in crooked acts, and that the wise have become slaves of the <i>indriyas</i>. For these reasons you have become pale & weak.</p> <p>Yudhishtira! Brahmana pacified the <i>rakshasa</i> with such calm words. The <i>rakshasa</i> in return honoured him suitably, made him his friend, gave him plenty of money and let him go.</p>			
131	Anushasana parva; Daandharma	151	5472-5477	30
	Nature, character & greatness of brahmanas			
	See Sl. No. 379 of table T13: Philosophy/Vedanta..			
132	Ashramavasika parva; Ashramavasa	2	6346-6350	31
	Pandavas good behaviour with Dhritarashtra			
	<p>Vaishampayana said: ... Yudhishtira would repeatedly tell his ministers and brothers; (Shl 4) King Dhritarashtra deserves to be respected by me and all of you. Only those who are obedient to Dhritarashtra are my friends. Those who oppose him or look upon him with disdain are indeed my enemies. They also deserve punishment. Everyone agreed with these words of Yudhishtira. At times Dhritarashtra would donate variety of wealth to brahmanas. Brothers of Yudhishtira would co-operate with him in all <i>dharma-karyas</i> to please him. ... Whatever kinds of comforts & luxuries Dhritarashtra enjoyed when his sons were alive were all provided to him by Pandavas. ... All five Pandavas were obedient to him. Dhritarashtra also loved them like a father realising that they were very polite & humble with him, were obedient and were serving him like disciples. <i>Gandhari</i>, the daughter of Subala, had also given up grieving and loved Pandavas like her own children. Yudhishtira always did deeds that pleased Dhritarashtra. Whether they asked him to do a small task or big task Yudhishtira would do it immediately. Dhritarashtra was very pleased with this behaviour of Yudhishtira. He would repent recollecting the behaviour and attitude of his foolish son. ... He would pray for long life of Pandavas. He had not experienced that kind of joy even from his own sons in the past.</p> <p>Dharmatma Yudhishtira had the same kind of virtuous behaviour with <i>vysyas</i> & <i>shudras</i> as he had with brahmanas & <i>kshatriyas</i>. Therefore he was loved by all. Yudhishtira was serving Dhritarashtra with a clean heart without holding anything in his mind about the wicked deeds of his sons. ... Due to fear of Yudhishtira no one talked about the wicked deeds of Duryodhana or Dhritarashtra. .. But Bhimasena's behaviour was not satisfactory to Dhritarashtra, <i>Gandhari</i> & Vidura. Bhimasena would follow the path of Yudhishtira with a firm resolve. But as soon as he saw Dhritarashtra his mind would develop ill-feelings. Externally or for appearance sake he would serve them just like Yudhishtira. But his heart was never in it.</p>			
133	Ashramavasika parva; Ashramavasa	12	6395-6398	31
	Janamejaya! Arjuna said to Bhima: ..(Shl 2) <i>Satpurushas</i> who do not cross the limits of <i>aryamaryada</i>, never remember/recollect offences committed by others. They only recollect good things done by them.			
134	Mahaprasthanika	2	6574-6580	32

	parva			
	See Table T11: Notable references Story related, Sl. No. 551			

T5: Destiny/Fate

Note: Most of the statements proclaim the supremacy/inevitability of destiny/fate.

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Anukramanika	1	Pg 49, Shl 246-251	1
	Sanjaya: Fate & Time—Kaala			
2	Adi; Asthika	38	261	1
	Elapatra Naga about fate			
3	Adi; Sambhava	73	452, Shl 7	1
	Self-reliance			
4	Adi; Sambhava	81	530, Shl 30	1
	Karma & <i>phalas</i>			
5	Adi; Sambhava	81	538-539, Shl 2-3	1
	Inevitability of paap karma <i>phalas</i>			
6	Adi; Sambhava	81	551	1
	Mahapurushas can change destiny			
7	Adi; Sambhava	89	588, Shl 7	1
	Power of fate			
8	Adi; Sambhava	89	590, Shl 10	1
	Yayati: firm belief in fate			
9	Adi; Sambhava	118	774, Shl 10	2
	<i>Rishikumara</i> to Pandu			
10	Adi; Sambhava	123	810	2
	Pandu about self-efforts & fate			
11	Adi; Chaitraratha	167	1089	2
	Drona on fate			
12	Adi; Viduragamarajyalamba	200	1254	3
	Dushasana on fate			
13	Sabha; Dyuta	46,47	1665-1666,1674	3
	Duryodhana on fate			
14	Sabha; Dyuta	49	1686	3
	Dhritharashtra on fate			
15	Sabha; Dyuta	57	1719	3
	Dhritharashtra on fate			
16	Sabha; Dyuta	58	1723, 1724 Shl 18	3
	Vidura on fate			
17	Sabha; Dyuta	64	1740, Shl 8	4
	Duryodhana: all acts as per destiny			
18	Sabha; Dyuta	67	1761, Shl 15	4
	Draupadi: inevitability of fate & equality before it of all			
19	Sabha; Dyuta	71	1801	4
	Vidura: destruction of <i>Kurukula</i> is destiny			
20	Sabha; Anudyuta	76	1823, Shl 3	4
	Yudhishtira: all are bound by Brahma <i>niyama</i>			
21	Sabha; Anudyuta	79	1842	4
	Kunti: blaming her fate for the misfortune of her sons			
22	Vana; Aranya	9	1929	4
	Dhritharashtra: I agreed to the <i>dyuta</i> only due to compulsion of destiny/fate			
23	Vana; Aranya	10	1937	4
	<i>Rishi</i> Maitrya: as if propelled by fate...			
24	Vana; Arjunabhimana	30	2047, 2048, 2049-2050, Shl 9, 23, 25, 26-	4

			29	
	Draupadi: Man is controlled by Ishwara & has no independence. Karmas are contained like a seed contains the entire tree & its fruits. Etc.			
25	Vana; Arjunabhimana	34	2098, Shl 6	4
	Yudhishtira: My continuing the game & losing was destiny/fate.			
26	Vana; Nalopakhya	65	2301	4
	Damayanthi: No one can die till the time fixed by fate arrives (Earlier: there is nothing like <i>akaa/mrityu</i>); all that a man experiences is due to fate.			
27	Vana; Jatasuravadha	157	2954-2955	6
	Bhima to Jatasura: The play of fate is wondrous. Thinking (intelligence) changes as per the preordained fate. Because the fate has decided that your death should occur today, you have carried away Draupadi (though you were living with us in the guise of a brahmana all these days).			
28	Vana; Ajagara	179	3093, Shl 27	6
	Bhima: How can anyone cheat around the <i>Daiva sankalpa</i> (God's will) by self-effort. God's will is supreme. Human self-efforts are of no use at all against God's will.			
29	Vana; Markandeya Samaasya	208	3411, Shl 2, 3	6
	Dharma Vyadha: Fate is very powerful; no one can change the law of fate; fate drives us in accordance with the paap & <i>punyas</i> we have done in the past; Death of living beings is already determined by fate; hunters, butchers etc are only a pretext.			
30	Vana; Markandeya Samaasya	208	3415, Shl 16; Shl 19	6
	Dharma vyadha: I believe that I am born as a hunter due to my past karmas. Karmas of previous births will never leave the <i>jeeva</i> . In determining the <i>janma</i> (birth) & karma of any living being, Brahma mainly takes into consideration its karmas of past births. In the next <i>shloka</i> he says how he is trying to clear such past & build for a better future (see Philosophy section)			
31	Vana; Markandeya Samaasya	209	3424-3430, Shl 5-24	7
	Dharma Vyadha: About the inevitability of our being subjected to the effects of our past karmas. Even the apparent anomalies in life we see are subject to that but are not realised by people. Notable: (3425, Shl 7) Man has to undergo the effects of his good & bad karmas. It cannot be nullified by <i>prajna</i> (conscientiousness) or good morals or by great self-effort. (3427, Shl 14-15) Just as fowlers/hunters drive away cruel animals, skilled doctors cure diseases which are result of past karmas with excellent medicines. (3429, Shl 22) His <i>buddhi</i> is also driven to good or bad deeds as per the karmas of previous births.			
32	Vana; Ghoshayatra	236	3608-3613	7
	Dhritarashtra asserting that the plans of fate cannot be altered & hence everything that happened was as per the fate. Gives example: We can till the land, sow the seeds, timely rains may also come but still the seed may not sprout. This is only due to 'god's will'. (3612) There is no way that the fruits of karmas done by us can be destroyed. This is certain.			
33	Vana; Ramopakhyana	273	3803	7
	Yudhishtira to Markandeya just after Jayadratha's episode: (considering the difficulties Draupadi is undergoing) Therefore I have come to this conclusion: 'Time is God'. Fortune & misfortune are created by <i>vidhi</i> . The troubles & happiness that obtain in life cannot be avoided. Man must experience the good & bad things that come upon him. The unpleasant/unwanted results of fate cannot be changed by being a noble person or being born in noble family. They have to be experienced without fail.			
34	Virata; Keechakavadha	20	4305-4309, Shl 4-9	8
	Draupadi: Wealth & poverty are like a rotating wheel. Neither is permanent. A certain circumstance may become the reason for victory and the same circumstance may become the cause of defeat at another time. I keep thinking about this & await better times. (<i>Example: Gambling, betting etc.</i>) One who gives charity may sometimes have to beg or one who begs may be able to donate at some other time. A killer may be killed by someone else. A victor of many competitions may be defeated at some time or the other. Or someone who is rejoicing and elated upon defeating someone may be			

	defeated by another soon after. Therefore whether wealth or victory, they are not permanent. There is nothing impossible to the destiny/fate (<i>daiva</i>). No one can transgress fate. A lake will be filled in rainy season. Eventually the water reduces. Again when it rains, it fills up. So the states of full water & no/less water are not permanent. This changes cyclically. A work might have been done intelligently and efficiently. But at the time of reaping the fruits, if there is no support of destiny, then all the effort gets wasted. Therefore those who wish to complete the work successfully should make all the right efforts and also pray God for his kindness.			
35	Udyoga; Senodyoga	8	4681	9
	King Shalya to Yudhishtira: <i>Vidhih balavattarah</i> . No one can transgress the rules of <i>vidhi</i> . Even great noble persons suffer the grief due to fate. Even <i>devatas</i> are not beyond it.			
36	Udyoga; Sanjayayana	24	4783, Shl 7	9
	Sanjaya speaking to Yudhishtira: It is my belief that man cannot know beforehand what is in store for him.			
37	Udyoga; Sanjayayana	31	4857, Shl 1, 2	9
	Yudhishtira to Sanjaya: Fate knows no differences. Whether a noble or a wicked man, boy or aged, weak or strong, it has control over all. Brahma, the master controller of all animals, gives <i>phalas</i> according to their karmas in previous births. Therefore he can give scholarship to a fool or make a fool out of a pundit.			
38	Udyoga; Sanjayayana	32	4870, Shl 23	9
	Sanjaya to Dhritarashtra: Anything can be achieved only with <i>daivecche</i> (God's will), <i>daivasankalpa</i> (God's resolve) or <i>Daivanugraha</i> (God's grace).			
39	Udyoga; Prajaagara	40	5088, Shl 31-32	9
	Dhritarashtra to Vidura after listening to his long preaching of <i>neetis</i> : Though I develop a firm opinion that I should deal with Pandavas exactly as you advice, my decision changes as soon as I meet Duryodhana. No living being can transgress the <i>vidhi</i> . Hence I have come to the conclusion that rule of <i>vidhi</i> (<i>vidhi-niyama</i>) is eternal. Self-effort is useless/meaningless.			
40	Udyoga; Yanasandhi	51	5268	10
	Dhritarashtra to Sanjaya: Luck or fate is more powerful. I know clearly that Pandavas will be victorious in the war. Still I am unable to pull-back my children from war. Is not fate responsible for this?			
41	Udyoga; Bhagavadyana	79	5432-5433	10
	Sri Krishna to Arjuna: (Shl 2) The field is fertile. Timely action has been taken to plough, sow & clean the field of weeds. Man can only do this much. But whether it will rain or not is not in his hands. If the rain fails, there will be no yield. Therefore for man's effort to be fruitful support of gods is also needed. (Shl 3) If the rain fails, you can bring the water from stored facilities (like reservoirs). That is human effort. But even then one has to wait for the results. If the reservoir dries up due to lack of rains then that option also fails. Drying up of reservoirs is <i>daivecche</i> . Therefore our ancients have decided after thinking deeply that the combination of human effort & <i>daivanugraha</i> are required to achieve well-being of society. (Shl 4) I will make my best efforts for peace between you two. But I cannot take over what the gods have intended. If the gods are not supportive of compromise, I cannot fix it.			
42	Udyoga; Sainya-niryana	159	5980, Shl 4-7	11
	Dhritarashtra to Sanjaya: Sanjaya! <i>Daiva sankalpa</i> (god's resolve) alone is powerful. Human effort is a waste when faced with it. I have understood the defects of war. I know it results in killing of people. In spite of it I am unable to control my son who specialises in cheating; I am also unable to safeguard my own interests. Sanjaya! This being so, whatever has to happen the way it has to, will happen that way only (<i>evam gathe vai yadbhaavi tadbhavishyati sanjaya</i>). Isn't dying in the war the best & most honoured dharma for a <i>kshatriya</i> ?			
43	Udyoga; Ambopakhyana	186	6154, Shl 18	11
	Bhishma shares his concern about Ambe with Narada & Vyasa. They tell him: Do not worry about the daughter of Kashi raja. Who can succeed in altering the course of destiny set by gods, by human efforts? Everything will happen as per god's will. You need not worry about it.			
44	Bhishma; Jambookhanda-vinirmana	2	9	12
	Vyasa <i>maharshi</i> to Dhritarashtra: <i>Maharaja!</i> What is happening now is the work of <i>daiva</i> . No one is capable of regulating or stopping it.			

	Victory will be to that side which has <i>dharma</i> . Therefore do not grieve.			
45	Bhishma; Bhishmavadha	76	1904	15
	Dhritarashtra to Sanjaya (Loud-thinking on the losses his side is suffering in the war):This looks like a wonder to me. For sure, only the Pandavas with lesser might are not fighting. Even the <i>devatas</i> who have come as spectators are fighting on their side. That is why our army is declining in size everyday. In the past, Vidura was always telling me words in my interest and for our benefit. But my foolish son did not accept it. Vidura, the mahatma, the <i>sarvajna</i> knew that this is how it will all unfold. Whatever is happening now, he had already foreseen. (Shl 26) Sanjaya! Or perhaps it was destined to happen this way. Who knows? Whatever Brahma has written for each, it will happen exactly so. No one can ever change it.			
46	Drona; Dronabhisheka	3	2241, Shl 10	15
	Karna to Bhishma: Surely no one can enjoy here the fruits of good deeds done. Your lying in the battlefield in this state is an evidence of this.			
47	Drona; Samshaptakavadha	24	2376, Shl 2, 5	16
	Dhritarashtra to Sanjaya: In truth, man is driven only due to the 'unseen hand' (<i>adrishta</i>). It is my opinion that only the unseen forces drive him to act. All <i>arthas</i> are experienced/obtained only due to <i>adrishta</i> . Man is born accompanied by <i>adrishta</i> . But it does not take us where we want to go. It drags us wherever it wishes to go.			
48	Drona; Abhimanyuvadha	52	2545	16
	Vyasa to Yudhishtira: This <i>vidhi</i> cannot be transgressed. No one can overcome <i>vidhi</i> . <i>Mrityu</i> (death) takes away even <i>deva</i> , <i>danava</i> & Gandharvas.			
49	Drona; Pratigya	80	2672	16
	Sri Krishna to Arjuna: (Shl 6) Arjuna! Do not feel depressed. Time is invincible. Time deploys all animals as per the schemes of destiny (<i>vidhata</i>)			
50	Drona; Jayadrathavadha	145	3095	17
	Karna to Duryodhana: ... Having been injured quite badly by Bhima's arrows none of my organs are functioning properly. But my life is pledged to you. Therefore I will fight to the best of my abilities....Whatever one who is devoted to someone and one who desires the welfare of a good friend has to do, I will do. <i>Jayo daive pratishtithah</i> —but victory is in the hands of <i>daiva</i> .			
51	Drona; Jayadrathavadha	152	3167-3170	17
	Karna to Duryodhana: I think that Drona cannot defeat Pandavas in the war. Because, even though we all tired beyond our abilities Sindhuraja was killed. Therefore they say that the will of <i>daiva</i> is greater than that of man. (Shl 25) <i>Daiva</i> is wasting our valour and defeating us who are fighting with you in the battlefield to gain victory to the best of our abilities and by using both straight & crooked ways. (Shl 26) Whatever work a man troubled by <i>daiva</i> takes up, it will spoil each one of them. (Shl 27) Man should never stop in his efforts and should work without having a doubt whether it will yield desired results or not. But there is no doubt that the results are controlled by <i>daiva</i> . (Shl 28, 29) We cheated the sons of Kunthi many times. We gave them poison: we tried to burn them; we defeated them by cheating in the game of dice; we sent them to the forest using political tricks. But all those efforts we did willingly/consciously were all neutralised by <i>daiva</i> . (Shl 30) But do not lose hope due to this. Assume <i>daiva</i> to be meaningless and fight with full effort. <i>Daiva</i> is in both your path and Pandava's path. <i>Daiva</i> affects the efforts of both. Once <i>daiva</i> may bring victory to you also. (Shl 31) I do not see any good deeds done by Pandavas consciously/willfully. None see any wicked deeds done by you due to lack of intelligence. Therefore we cannot say that <i>daiva</i> will always favour Pandavas. (Shl 32) Only <i>daiva</i> is the witness to the good and bad deeds of men. It is that alone that gives the fruits of those deeds. <i>Daiva</i> works constantly. Even when animals (life-forms) are sleeping, <i>daiva</i> will be awake.....The smaller army of Pandavas has caused tremendous reduction of our much larger army. I feel this is only due to the work of <i>daiva</i> . Because all your valour has been wasted only by <i>daiva</i> .			
52	Drona; Jayadrathavadha	158	3260, Shl 64	17
	Karna to Kripa: Even though we have such valorous warriors we cannot say that we will be victorious. Because victory is not dependent on might alone. Even the mighty do not find victory easy to achieve.			

	It is under the control of <i>daiva</i> .			
53	Drona; Dronavadha	187	3487, Shl 42	17
	Until the time of death comes, the body does not get 'destroyed' for any reason. For this reason in the gruesome war many were lying injured/maimed badly all-over the body but were not dead.			
54	Karna	1	3718	18
	Sanjaya to Dhritarashtra: When grief befalls due to <i>daiva</i> , scholars do not grieve. By luck, man may get things he likes or he may not get also. Therefore a scholar does not grieve if he does not get what he likes or even if grief befalls him. Dhritarashtra: Sanjaya! When I hear very unpleasant news I do not feel sad. I have already realised that everything is happening as per the wishes of <i>daiva</i> and that human effort cannot compete & win over <i>daiva</i> .			
55	Karna	9	3750, Shl 20	18
	Dhritarashtra: We think and act to drive matters in some direction but in reality it happens quite differently. The results do not align with our thinking or planning. Destiny is very powerful. Time (destiny) cannot be transgressed. (<i>kalashcha durathikarmah</i>)			
56	Shalya; Gada	59	5019	20
	Dharmaraja to Duryodhana: Every human being has to suffer the fruits of his past sinful deeds. (Shl 23) Our desiring to kill you at this time and your desiring to kill us are all the painful fruits given by Brahma for the past impure karmas. ..(Shl 26) We had to kill all your brothers due only to your offences. We killed many of our cousins and relatives. By all this I feel it is not possible to exceed the peculiar moves of <i>daiva</i>....			
57	Shalya; Gada	63	5058	20
	Sri Krishna to Dhritarashtra:(Shl 47) All those who lose their discriminative thinking due to the influence of time, become delusional. Similarly, when the right decision had to be taken when war preparations were in progress, you lost your way due to effect of time. What other than influence of time can this be? In these matters it is only <i>daiva</i> which has control on matters.			
58	Shalya; Gada	65	5074-5075	20
	Then with teary eyes and sighing deeply Ashwatthama said to him, "... (Shl 14) You were a king. You had the entire earth under your control. How can you, who were such a person, lie alone in this forest?... (Shl 16) Indeed, it is impossible to know the <i>gati</i> (ways) of destiny. Aren't you also lying here covered all over in dust due to the control of 'time'? (Shl 19) It is certainly impossible to know what cause results in what actions and the ways of 'time'. ... (Shl 20) Duryodhana! You were even competing with Indra with your kingdom. You had same wealth as Indra. Seeing that such a person as you is in such miserable state, it becomes clear that <i>Lakshmi</i> (wealth) does not stay with any one permanently. <i>Maharaja!</i> Hearing the words of a very sad Ashwatthama, your son wiping his copious tears repeatedly with his hands, addressed all three and said, "(Shl 23) Brave warriors! The dharma of <i>martya-loka</i> (the world of death) is like this only. They say this rule is made by Brahma himself. Therefore eventually all animals in this world will be destroyed. The destruction which is assured for all animals one day has come to me also."			
59	Stree; Jalapradanika	8	5267, 5271	20
	<i>Maharshi</i> Vyasa to Dhritarashtra: (Shl 19) It is my firm opinion that even after trying for a very long time, no animal can stop the the path already set by <i>daiva</i>(Shl 43) It is impossible for any moving or unmoving (<i>chara-achara</i>) animal to supersede the writing of <i>daiva</i> .			
60	Shanti parva; Rajadharmanushasana	102	920	22
	Bhishma: (Shl 3, 4) When man is prompted by fate to wage a war, scholars first find out from their divine intuitive knowledge (<i>jnana-drishti</i>) whether <i>daiva</i> is favourable or not. In case it is unfavourable, the scholars who know the needed procedures perform such <i>japa-homa</i> or remedial measures to appease the <i>daiva</i> . They perform these auspicious activities and douse these troubles.			
61	Shanti parva; Rajadharmanushasana	111	1021	22
	Gomayu, the fox, to tiger: (Shl 88) Prosperity or decline, both happen due to <i>daiva</i> . Thinking that I will cause inauspicious or evil things to others or that I will cause benefits to others or that I will dismiss someone after elevating them, are all characteristic of poor intelligence and wisdom (<i>alpa-buddhi</i>).			
62	Shanti parva; Aapadharna	167	1505	23
	Yudhishtira: (Shl 47) A living being cannot live exactly as it wishes. I will do with faith whatever work Brahma has assigned me to. Fate has assigned each living being in different			

	works. Therefore all of you should understand that fate (Brahma) is very strong. (Shl 48) Whatever a human being does, he cannot obtain what he is not destined to obtain. All of you have to understand that whatever the fate has decided for you only will happen. It is not necessary to depend on dharma, <i>artha</i> , <i>kaama</i> to achieve things that benefit. Even one who does not practice these can obtain <i>artha</i> if he has the blessings/grace of fate.			
63	Anushasana parva; Daandharma	162	5547-5563	30
	See SI No. 384 of table T13: Philosophy/Vedantha.			
64	Ashwamedhika parva; Anugita	53	5947	30
	Shri Krishna to Uttanka: (Shl 16) It is not possible to transgress the fate by either intelligence or might. (<i>na dishtamapyatikrantu shakyam buddhya balena va</i>).			

T6: Draupadi related

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Swayamvara	184	1174-1175	3
	Her beauty			
2	Adi; Swayamvara	187	1190	3
	Rejects Karma			
3	Adi; Swayamvara	197	1243, 1244	3
	Reason for marrying five Pandavas			
4	Sabha; Dyuta	52	1702	3
	Her being a great host			
5	Sabha; Dyuta	65	1751-52, Shl 34	4
	Yudhishtira describes Draupadi's qualities & beauty			
6	Sabha; Dyuta	67	1767, Shl 38	4
	Draupadi's confidence in Yudhishtira's sense of dharma even when dragged to <i>sabha</i> by Dushasana.			
7	Sabha; Dyuta	68	1781, Shl 41-43	4
	Beautiful prayer to Sri Krishna			
8	Sabha; Dyuta	71	1804-1805, Shl 28-36	4
	Boons she asks of Dhritarashtra & sense of dharma she displays even in that situation.			
9	Sabha; Anudyuta	78	1838	4
	Vidura's praise of Draupadi as ' <i>dharmarthakushala</i> ' & ' <i>dharmacharini</i> '			
10	Sabha; Anudyuta	79	1841-1842	4
	Kunthi to Draupadi about her great qualities.			
11	Vana; Arjunabhisgamana	12	1961	4
	Speaking to Shri Krishna, Draupadi blames her husbands for tolerating her humiliation; does not do so in the <i>dyuta sabha</i> .			
12	Vana; Arjunabhisgamana	12	1968, Shl 126	4
	Draupadi's four reasons as to why Sri Krishna must protect her: he is his relative, she is born from <i>Agni</i> , she is his <i>sakhi</i> , is his <i>daasi</i> /devotee			
13	Vana; Arjunabhisgamana	30	2044-2053, Shl 1-42	4

	Draupadi: Despairs at Yudhishtira's 'no anger' policy & lectures him.			
14	Vana; Arjunabhimana	30	2047-2053, Shl 1-42	4
	Draupadi: Man is controlled by Ishwara & has no independence. Karmas are contained like a seed contains the entire tree & its fruits etc. See Table: Long Translations, Sl. No. 28 Excellent discourse on essential principles of Vedic philosophy but ends in a wrong understanding & blames God as being partial & imperfect. Her knowledge is amazing. But reacts like an ordinary person would under the circumstances.			
15	Vana; Arjunabhimana	32	2061-2076, Shl 1-58	4
	Draupadi: Insists on <i>Purusha prayatna</i> ; has many interesting points on karma, its inevitability for all & uniqueness of the human being w r t karma; See Table Long Translations: Sl No. 30 (Shows her great understanding—right or wrong—of some principles of life & philosophy; but she does not understand the essence of Yudhishtira's exposition)			
16	Vana; Arjunabhimana	32	2076	4
	Had learnt all political science & governance (<i>rajaneeti</i>) in the lap of her father when a specially appointed wise & intelligent brahmana was explaining it to her father & herself.			
17	Vana; Draupadi-Satyabhama Samvada	233	3582-3584, Shl 10-16+	7
	Draupadi strongly against using ' <i>vasheekarana</i> ', medicines etc to gain control over husbands: these medicines are poisons & can bring diseases even if touched or can even bring death; they are known to cause many illnesses (listed). A good wife will never indulge in such methods.			
18	Vana; Draupadi-Satyabhama Samvada	233	3585-3594, Shl 19-58+	7
	Draupadi on how she cares for her husbands to win their love & respect. (It should be noted that these were said during <i>vanavasa</i> & hence many situations which may not be applicable in 'palace living' are applicable here)			
19	Vana; Draupadi-Satyabhama Samvada	234	3594-3599, Shl 2-12	7
	Draupadi on the attitude & behaviour which pleases husbands and wins their love & respect.			
20	Vana; Draupadiharana;	263	3744-3745, Shl 9-16	7
	Excellent <i>sthothra</i> to Sri Krishna; so deeply <i>vedantic</i> .			
21	Vana; Draupadiharana;	269	3773-3774	7
	Draupadi's close associate tells Indrasena, the charioteer of Yudhishtira: 'Hurry before it is late. Jayadratha may scare Draupadi in various ways & may try to possess her. Weak Draupadi may also succumb to his violent ways'. Yudhishtira felt Dhatreyi was talking beyond a limit. None of the Pandavas had any shred of doubt about Draupadi, the <i>pativrata</i> who was also <i>agnikanya</i> . They knew that if Jayadratha were to force her she would rather die than surrender to him. Moreover she is a devotee of Lord Krishna who would certainly protect her in any such extreme circumstances. Therefore Yudhishtira admonishes Dhatreyi rather harshly.			
22	Vana; Draupadiharana;	270	3776-3781, Shl 6-18	7
	Draupadi's excellent 'character sketches' of the Pandavas.			
23	Virata; Pandavaprvesha	9	4230, Shl 10-13; 4233-4234	8
	Queen Sudeshna's description of Draupadi's physical beauty and her irresistible charm.			
24	Virata; Keechakavadha	18	4292, Shl 1	8
	Draupadi to Bhima: How can I have happiness with Yudhishtira as husband? With a husband like him I have to suffer many undeserved difficulties.			
25	Virata; Keechakavadha	19	4297-4304	8
	Draupadi's touching description of the great qualities of her husbands and her contrasting their glorious past with their present situation.			
26	Udyoga; Bhagavadyana	137	5847	11
	Kunthi to Sri Krishna conveying her message to Draupadi: Madhava! Krishna! Tell Draupadi who has			

	understood the intricate meanings or secrets of all <i>dharmas</i> , who is the daughter-in-law of great Pandu <i>maharaja</i> and who is auspicious, the following: (Shl 13) You have acted in accordance with dharma and as appropriate with each of my sons. This befits you who have a noble birth.			
27	Udyoga; Bhagavadyana	139	5860, Shl 18	11
	Drona to Duryodhana: It is self-evident beyond any doubt that victory will be to that side to which Draupadi, who has undertaken several tough vows (<i>ghora-vratas</i>) & <i>tapas</i> and who is truthful, wishes it. This being so how can you gain victory over Dharmaraja?			
28				

T7: Karna Related

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Amshavatarana	61	367	1
	Evil advice of Karna			
2	Adi; Sambhava	111	751	2
	Original name Vasushena			
3	Adi; Sambhava	111	752	2
	Habit of donating unhesitatingly to Brahmanas			
4	Adi; Sambhava	132	882	2
	Karna part of evil games			
5	Adi; Jatugriha	141	959	2
	Karna part of plan to kill Pandavas			
6	Adi; Swayamvara	190	1206	3
	Accepts defeat as Arjuna is seen as a <i>brahmana</i>			
7	Adi; Viduragamanarajyalamba	202	1262	3
	Sweeping statement about women desiring many men			
8	Adi; Viduragamanarajyalamba	204	1269	3
	Speaks against Bhishma, Drona			
9	Adi; Viduragamanarajyalamba	204	1271	3
	Drona saying Karna is evil			
10	Sabha; Sabhakriya	16	1523-1524	3
	Statement on Kula Vs parakrama			
11	Sabha; Arghabhiharana	37	1621	3
	Shishupala praising Karna's valour & victories			
12	Sabha; Dyuta	65	1752-53	4
	Happy & excited reaction of Karna upon Draupadi being offered as a stake in <i>dyuta</i> .			
13	Sabha; Dyuta	67	1769	4
	Karna appreciating Dushasana on his ill-treatment of Draupadi in the assembly.			
14	Sabha; Dyuta	68	1778-1779-1780	4
	Angrily opposes Vikarna's arguments in favour of Draupadi, and calls her a ' <i>bandhaki</i> ' (Unchaste)			

	woman, courtesan) & directs Dushasana to strip Pandavas & Draupadi.			
15	Sabha; Dyuta	71	1798-1799, Shl 1	4
	Again teases Draupadi as <i>dasi</i> & humiliates her & Pandavas.			
16	Sabha; Dyuta	72	1807, Shl 1	4
	Deliberately teases & enrages Pandavas			
17	Sabha; Anudyuta	77	1833	4
	Karna gaffaws & dances when Duryodhana teases Bhima on his way out to Vanavasa			
18	Sabha; Anudyuta	77	1834	4
	Arjuna's description of Karna's evil qualities—evil minded, ego-filled, jealous, talks hurtfully			
19	Vana; Aranya	7	1926	4
	Karna proposes that Pandavas be killed to make Duryodhana happy, though Shakuni & Dushasana have consoled Duryodhana that there is no cause for worry.			
20	Vana; Arjunabhigamana	27	2020	4
	Draupadi says only four great sinners did not cry/grieve when we left Hastinapura: Karna is one of them			
21	Vana; Tirthayatra	86	2535, Shl 10, 11	5
	Yudhishtira's description of Karna's great valour & mighty destructive power in a war.			
22	Vana; Ghoshayatra	237	3615-3617	7
	Karna along with Shakuni advises Duryodhana to go to <i>Dwaitha vana</i> with family and all pomp & splendour to irritate & humiliate Pandavas. Also various wrong comparisons & false praises are done by Karna. (3616, Shl 17) When a man gets wealth, it should be seen by both his friends & enemies. Friends should rejoice & enemies should grieve simultaneously. Only such wealth is worth having. (3616, Shl 18) Enemy should be alive, but he should live in absolute misery which the victor should see. That is the greatest pleasure for the victor. Karna thinks & comes up with the ruse to convince Dhritarashtra & Bhishma for Duryodhana's entourage to go to Dwaitha vana.			
23	Vana; Ghoshayatra	241	3633-3635	7
	Karna fights valorously with <i>Gandharva</i> army & finally withdraws to save himself. Later confesses he had to run away.			
24	Vana; Ghoshayatra	249-250	3667-3670	7
	Karna's illogical logic to console Duryodhana that what Pandavas did was just their duty & there is nothing to feel humiliated about it.			
25	Vana; Ghoshayatra	252	3684, Shl 43	7
	Karna: Listen Duryodhana, I hereby take a vow. If after thirteen years, Pandavas come back & desire their kingdom, I will win over them in the war & make them your slaves. This shall be true.			
26	Vana; Ghoshayatra	254	3690-3693	7
	Karna goes on a victory march and wins all the kings in all four directions & brings lots of taxes & gifts Demonstrates he is very capable warrior and does singlehandedly what four Pandavas did earlier. (3693, Shl) The words in which Duryodhana expresses his gratitude are worth noting.			
27	Vana; Ghoshayatra	257	3705-3706, Shl	7
	Karna tells Duryodhana that he is not satisfied with the Vaishnava mahayaga. He should kill the Pandavas in the war. Then he should perform <i>Rajasuya</i> yaga formally. He also takes two vows: (1) Until I kill my bitter enemy Arjuna, I will not have my feet washed by others; I will neither eat meat nor drink <i>sura</i> . (2) And, I will not say 'No' to whoever comes & asks me for anything. It is interesting that fate makes him take two vows & one is used against the other in the war. The two vows are apparently unrelated. Perhaps he made the second vow because: (i) Duryodhana had given him a good share of the wealth he brought in by conquering whole country (ii) he was not eligible to perform yagas in which highlight is huge <i>dakshinas</i> & charity, but wanted to do so as a king (iii) his own ego building to show his key interest is supporting Duryodhana & killing Arjuna and not acquiring the material wealth.			
28	Vana; Draupadiharana	262	3737-3739	7
	<i>Maharshi</i> Durvasa visits Duryodhana & stays with him for a few days. He demands food erratically at all odd hours and then refuses to eat & again after a while demands food. Very testing time, but			

	Duryodhana manages not to lose his temper due to the fear of Durvasa's anger & pleases him with his services. When Durvasa offers him a boon he requests him to go with all his 10,000 <i>shishyas</i> to Yudhishtira in the forest after Draupadi has finished her meal & is resting. This mischievous plan was also suggested by Karna. When Durvasa accepts the request, he rejoices that Pandavas will be destroyed by insurmountable grief (due to anticipated curse of Durvasa).			
29	Vana; Kundalaharana	300-302	3967, Shl 31-32	8
	When his father Surya warns him that Indra will come asking for his <i>kavacha</i> & <i>kundala</i> & tells him not to give it under any circumstance Karna says: I want to achieve fame/reputation (<i>keerthi</i>) even if it is by giving up my life. I believe that a man should live only for fame. One who achieves fame gets <i>swarga sukha</i> . Just as mother protects & nourishes child, fame alone nourishes us. Infamy makes one virtually dead even when alive. He quotes Brahma: For a man to get higher <i>lokas</i> fame alone is important. Unblemished fame increases one's age in this world also. Meaning, fame gives good results both in this world & the one after. (Contrast with Yudhishtira's constant insistence on dharma in all circumstances and at any cost) Surya argues & advises him that his policy is not a wise one & is suicidal to him. Karna says that he is not afraid of death. But that he is afraid of telling lies. He considers that more fearsome than death; that too in matters relating to <i>brahmanas</i> ; that he is ready to even surrender his life itself to <i>brahmanas</i> ; that he will not think twice about this. He declines to heed his father & decides to give them away when Indra comes.			
30	Virata; Goharana	40	4428, Shl	8
	Karna to Drona: Arjuna does not have even one sixteenth of my valour. Still you are always praising him.			
31	Virata; Goharana	49	4474	8
	Kripacharya to Karna: You have no understanding of the nature of actions. You have no discriminative powers to assess what action will lead to what results.			
32	Virata; Goharana	49, 50	4473-4489	8
	Kripacharya & Ashwatthama rebuke Karna for simply bragging without any basis in facts.			
33	Virata; Goharana	50	4485	8
	Ashwatthama castigates Duryodhana for having snatched Pandava's kingdom by cheating & without using an iota of valour. He then tells Karna: You are one of the main promoters of this wicked act.			
34	Virata; Goharana	54	4511	8
	At the end of a fierce battle between them, Arjuna wounds Karna in several places with his arrows & then Karma, unable to fight any further, goes away from the battle ground.			
35	Virata; Goharana	60	4544-4550	9
	Karna returns & again challenges Arjuna & brags about himself. Again Arjuna defeats him & Karna, badly injured, goes away from the battlefield. A powerful arrow from Arjuna pierces his <i>kavacha</i> & hurts him in the chest which makes it impossible for him to continue fighting.			
36	Udyoga; Sanjayayana	20, 21	4757-4763	9
	Drupada's ambassador brahmana addresses Dhritarashtra's assembly of all prominent persons in Hastinapura. He speaks quite frankly & suggests that Kauravas should be advised to act with dharma & return the kingdom due to Pandavas. Bhishma strongly supports the proposal & statements of the brahmana. But Karna gets up angrily & opposes Bhishma. Some highlights: "Oh, Brahmana! Out of fear Duryodhana will not give even one foot of kingdom let alone half kingdom. But if in accordance with dharma, he will give the whole kingdom to the enemies...Let them again complete 12 years <i>vanavasa</i> & one year <i>ajnatavasa</i> and then take the kingdom (implying that they have been identified before the end of the agreed term). Let them not develop <i>adharmic buddhi</i> due to foolishness. If they give up dharma & want to fight with Kauravas, they will finally have to remember my words."			
37	Udyoga; Yanasandhi	49	5250	10
	Bhishma to Dhritarashtra: Understand that this wicked minded Karna is mainly responsible for the dangers that are looming ahead of us due to the wicked deeds of your sons.			
38	Udyoga; Yanasandhi	62	5329	10
	Karna: In the past I had been to Parashurama for learning. I had lied to him that I was a brahmana & learnt archery. I obtained <i>Brahmastra</i> also from my guru. But he came to know that I was not brahmana. Then he told me " <i>naanthakaale pratibhasyati (brahmastram)</i> ". You will not remember this <i>brahmastra</i> when your end comes. Just this he told me. Even though I had committed a great blunder, because he had special affection for me, he did not curse me.			
39	Udyoga; Bhagavadyana	130	5778, Shl 4-5	11
	Karna was part of the <i>dushta chatushtaya</i> (the wicked four) which mutually discussed and decided to			

	arrest Sri Krishna who had come as a messenger to broker peace.			
40	Udyoga; Bhagavadyana	141	5866-5874	11
	<p>Karna speaks his heart</p> <p>Sri Krishna reveals to Karna the truth of his birth. Even after knowing the truth of his birth, Karna declines to join Pandavas due to the strong & truly affectionate bondages he has developed with the <i>sootha</i> clan and his strong friendship and obligations to Duryodhana. He speaks to Sri Krishna with great respect. Then he says a few interesting things (extracts):</p> <p>Janardana! I have a prayer to you. The secret that I am Kunthi's son should not explode now. You have to make a rule in this matter. It is important for many reasons that this remains a secret.</p> <p>(Shl 21) If Yudhishtira who is a <i>dharmatma</i> & <i>jitendriya</i> comes to know that I am Kunthi's eldest son, he will certainly not accept the kingdom (become the king).</p> <p>(Shl 22) Arindama! If by chance I were to agree to your suggestions, and hence Pandavas coronate me as per your directions and I become the king, I will hand over that prosperous & wealthy kingdom to Duryodhana.</p> <p>(Shl 23) Let Yudhishtira whose leader is Sri Krishna and whose warrior is Dhananjaya become the king for all times.</p> <p>Then he describes the entire ensuing war & its results with the simile of a major <i>yajna</i>. He also says The mighty Ghatothkacha will perform the <i>shamitra-kriya</i> at mid-night. (He knew this would happen in advance; not only this specific event but the whole war & death of Kurus are described by him).</p> <p>Krishna! I am deeply regretting one misdeed I have committed. (Shl 45) I am now regretting the harsh words I used about Pandavas just to please Duryodhana.</p> <p>(Shl 53) In Kurukshetra, auspicious place in all three worlds, a huge number of soldiers will be killed. Pundarikaksha! You also try for this to be fulfilled. Let the whole <i>kshatriyakula</i> go en masse to <i>swarga</i>.</p> <p>(Shl 55) As long as there are mountains, as long as there are rivers, the fame of those who died in this war will survive.</p> <p>Brahmanas will narrate this great story of Mahabharatha in all major assemblies.</p> <p>Keshava! Without ever revealing this secret that I am Kunthi's son, bring Savyasachi to fight against me.</p> <p>(Krishna would not have revealed the secret of Karna's birth if the peace negotiations had succeeded with Duryodhana. But as promised by him that he would make all-out efforts to bring about a compromise, he takes this step. He had also recognised that Karna is the key player in the war as far as Duryodhana is concerned).</p>			
41	Udyoga; Bhagavadyana	146	5896	11
	<p>Karna to Kunthi when she reveals he is her son</p> <p>Karna to Kunthi after she reveals to him that she is his mother & Surya confirms it to him and asks him to obey his mother: "I have no faith in what you have told me. I do not even believe that if I obey you, it will help in my <i>atmonnathi</i> by <i>dharma</i>."</p> <p>Mother! The sin you committed in my regard has caused destruction of my identity. Your act of abandoning me soon after birth has destroyed my success & fame. Though I was born in <i>Kshatriyakula</i>, because of you I did not get any <i>samskaras</i> of the <i>kshatriyas</i>. Even my worst enemy would not have displayed so much ill-will towards me. Mother! At the time when you should have shown maximum kindness towards me, you did not show even an iota of it. When the time is well past for my <i>kshatriya samskara</i>, you are asking me to behave like a <i>kshatriya</i>. You are now telling me that I am a <i>kshatriya</i>. In the past you have not done any good to me as mother. You have not done a single duty of a mother. You did not behave as a mother. Now you are saying, 'you are my son', 'I am your mother' etc. You have not come to me now also with love & affection. You have come to satisfy your selfish intentions. Therefore you are preaching me.</p> <p>Then he explains/justifies why it would not be possible for him to switch sides. Finally promises that he will not try to kill his brothers except Arjuna.</p> <p>(Both with Sri Krishna & Kunthi, Karna chose loyalty/gratitude/obligation to Duryodhana. He confesses that he enjoyed the luxuries & comforts provided by Duryodhana for 14 years. He did not bother about the consequences of war. He did not bother about the character or misdeeds or the injustices of Duryodhana towards Pandavas)</p>			
42	Udyoga; Rathathiratha-sankhya	168	6052	11
	<p>Bhishma on Karna's prowess</p> <p>Bhishma to Duryodhana about Karna: Listen to me about your dear friend Karna. This Karna who everyday encourages you to fight Pandavas is a powerful warrior; he is harsh in his speech; always indulges in self-praise; is very mean. To you he is minister, leader & relative. This arrogant fellow has placed himself on too high a pedestal with your support. In my opinion, he is neither <i>rathi</i> nor <i>athirathi</i>.</p>			

	<p>I am not saying this without reason. This foolish fellow lost his body-armour (<i>kavacha</i>) which he had from birth. He lost his two divine <i>kundalas</i>. He is always overly kind to others. Being kind/merciful always is not the sign of a <i>kshatriya</i>. (Shl 6, 7) I consider him as a half <i>rathi</i> as he carries on him the curses of a brahmana (<i>because he had killed a cow of his, a brahmana had cursed that his chariot would get stuck in the mushy ground during war: See Sl. No. 62 and 63 later in this table</i>) & also of Parashurama and has lost his <i>kavacha</i> & <i>kundala</i>. If he goes to fight Arjuna, he will surely not return. Drona, who was listening to this, fully agrees with Bhishma's assessment of Karna. Karna opposes Bhishma's statements strongly in his usual way and suggests to Duryodhana he should dismiss Bhishma forthwith from the position of Commander-in-chief.</p>			
43	Bhishma; Bhagavadgita	17	131	12
	Sanjaya: In that great war under the leadership of Bhishma, Karna alone put down his weapons along with his ministers & relatives. Bhishma made this happen.			
44	Bhishma; Bhishmavadha	97	2038-2044	15
	<p>(Night of eight day) Duryodhana who had suffered heavy losses in war had a meeting with Shakuni, Dushasana & Karna on 'How to gain victory over Pandavas'. He laments that he is "losing most of his soldiers & weapons, but not winning. Drona, Bhishma, Kripa, Shalya, Bhoorishravas are not able to harm Pandavas in any significant way. Even though eight days of war has happened none of them have been killed....I am doubtful if I will survive this war." Etc. Karna said to him, "Do not grieve. Let Bhishma retire from war at the earliest. If he relinquishes his weapons & retires, I will kill all the Somakas and Panadavas....Because Bhishma is kind towards the Pandavas, he will not kill them." "I will give you a very good suggestion. You go to Bhishma's tent right now. By suitable words convince him to retire from war....Then you will see the Pandavas being killed by me along with their relatives." Duryodhana makes the necessary arrangements in hurry and leaves to meet Bhishma. He met him and said, "If either due to kindness towards Pandavas or hatred towards me or my bad luck, if you intend to continue to protect Pandavas, permit Karna who can shine like an ornament in the battlefield to participate in the war. He will achieve victory over Pandavas and their relatives."</p>			
45	Bhishma; Bhishmavadha	122	2204-2212	15
	<p>Secret meeting of Karna with Bhishma A secret meeting takes place between Bhishma & Karna when he comes to see Bhishma when no one is around. He comes to him with tears in his eyes and with a sobbing voice. Bhishma receives him with much affection and tells him that he knows the facts of his birth and that they were revealed to him by both Narada & Vyasa <i>maharshi</i>. He advises him on establishing peace (extracts): "(Shl 13) You were born of <i>dharma-lopa</i> (born to Kunthi when she was unmarried). Therefore your mind runs like this. Secondly, you have taken refuge with the wicked. Hence you are also afflicted with jealousy and you hate virtuous persons. That is why I was always condemning you. (Shl 14) I know you are very valorous and impossible to defeat. You are a devotee of <i>brahmanas</i> and steadfast in <i>daan</i>. (Shl 16) In archery you are equal to Arjuna & Sri Krishna. (Shl 20) My anger about you is now completely gone. It is not possible to change <i>daiva-niyama</i> with <i>purusha-prayatna</i>. (Shl 21) The brave Pandavas and you are born from the same mother. If you wish to do anything now that pleases me, join them. (Shl 22) Let this hatred end with my death. Let all kings on this earth live peacefully." Karna says that he knew all the facts about himself. But accuses Kunthi of having thrown him into water. He said, "I have enjoyed the comforts & fame given by Duryodhana till now and I am not ready to let it be wasted. (Shl 25, 26) Just as Vasudeva's son Sri Krishna is steadfast in protecting Arjuna, in the same way all my wealth, my body, my children, my wife, my success and everything I have is pledged to Duryodhana. (Shl 27) Grandfather! This war will necessarily happen. No one can avoid it. Who will be enthused to change <i>daiva-niyama</i> with <i>Purusha-prayatna</i>. (Shl 30) I have understood Pandavas & Vasudeva very well. I know they are invincible. Still I am very enthused to fight them It is my firm determination that I will defeat them. Please permit me to fight him.</p>			

	<p>..(Shl 33) If I have uttered harsh words about you due to rush of anger or due to vagaries of my mind, kindly forgive me.</p> <p>Bhishma said: (Shl 33) "If you cannot give up this cruel hatred, I permit you to fight. Fight desiring <i>swarga</i>. Do your duty (fight) without anger, without much celebration and following the ways of <i>satpurushas</i>. May you get what you have desired! You will attain the <i>punyalokas</i> meant for <i>kshatriyas</i> through Dhananjaya. (A clear hint that he will be killed by Arjuna)</p> <p>(Shl 34) Fight without ego but by relying on your might & valour. There is nothing more auspicious than <i>dharmayuddha</i> for a <i>kshatriya</i>.</p>			
46	Drona; Dronabhisheka	2	2230-2236	15
	<p>Karna on Bhishma's death</p> <p>Sanjaya reporting: Karna went to Duryodhana and said to him: "(Shl 4,5) Just as the sign of a rabbit is permanent in the Moon, in Bhishma courage, intelligence, <i>ojas</i>, truth, memory, humbleness, sense of shame, sweet words, absence of malice and all other great qualities were permanent; in him were all the <i>divyastras</i>, he always remembered even the smallest help done to him, he was like death to the enemies of brahmanas, he was killer of enemies. That fact that such a great person has been killed essentially means all our warriors are killed.</p> <p>(Shl 9) Because karmas have a transient relation in this world, nothing survives for ever. If Bhishma who had the boon of '<i>iccha-marana</i>', who was steadfast in his <i>brahmacharya</i> can be killed, then what is wrong in doubting if Sun would rise tomorrow?</p> <p>...<i>Maharaja!</i> ..Karna was very sad and sighing & with tears flowing, he was grieving intensely. Hearing him your children & soldiers were sharing their anxieties and were sobbing.</p> <p>..Then Karna addressing the other <i>rathikas</i> said: "(Shl 11) However much I think I only see uncertainty in this world which is constantly galloping towards death & which is impermanent. ...Kaurava's army has now lost its commander-in-chief. Therefore it is facing great difficulty. It has not lost its enthusiasm having been battered by the enemies and is feeling orphaned. Therefore it has become my duty to protect it the same way that Bhishma was all these days.</p> <p>Now I have taken up the responsibility of its protection. Why should I have fear when the world itself is transient, when the great Bhishma himself has been killed? I will kill the Pandavas with my direct arrows and move around in the battlefield.</p> <p>(Shl 16) Yudhishtira is courageous, intelligent, wise, dedicated to truth and is full of virtues. Bhimasena has the might of hundreds of elephants. Arjuna is the son of Devendra himself. Moreover he is young. Such an army cannot be defeated by <i>devatas</i> also.</p> <p>(Shl 18) Wise people overcome many kinds of difficulties they face in life by observing hard to practice <i>vratas</i>. They face the mighty with might. Therefore I have also decided to face them with might. Even about my defence, I will remain with the attitude of an unmoving mountain."</p> <p>Then he told his charioteer that he would immediately go and gain victory. "(Shl 20) I will do this task which is befitting of <i>satpurushas</i>. I will also give up my life like Bhishma even as I continue to fight them. I will either completely destroy the enemies or I will die and attain <i>veera-swarga</i>."</p> <p>Then he asks his charioteer to prepare his chariot for war.</p>			
47	Drona; Dronabhisheka	3	2242	15
	<p>Karna to Bhishma: ...Grandfather! Who other than you has the ability to fight Partha in a war? Even <i>mahatmas</i> praise his great acts profusely. Arjuna has fought & defeated <i>devatas</i>, <i>asuras</i>, <i>daithyas</i> and Gandharvas. He has even gained the grace of Trayambaka. Therefore he has obtained a boon from Paramashiva which cannot be done by those who are not <i>jitendriyas</i>. If you also could not defeat him, then who else can?As I am very upset with Arjuna due to your killing, with your order, I will kill the Pandava with my deadly <i>astras</i>.</p>			
48	Drona; Dronabhisheka	5	2246-2249	15
	<p>Duryodhana requests Karna to suggest who should be made the commander-in-chief. Karna strongly recommends Drona to be made the commander-in-chief and says there is no one else who can be considered unanimously acceptable.</p>			
49	Drona; Samshaptakavadha	22	2360-2361	16
	<p>When Duryodhana expresses his elation at Bhima being surrounded by his warriors & Pandava army being pounded by Drona, Karna praises Bhima's prowess and tells him that he will fight back and kill Duryodhana's soldiers and that Pandavas cannot be contained.</p>			
50	Drona; Abhimanyuvadha	41	2486-2489	16
	<p>A brother of Karna came rapidly between Karna and Abhimanyu and shot him with 10 arrows. At that time Abhimanyu with a single arrow cut off the head of Karna's brother. Then he attacked Karna. Injured badly by Abhimanyu's arrows, Karna could not withstand his attack and quickly ran away from</p>			

	the battlefield in his chariot.			
51	Drona; Abhimanyuvadha	48	2516-2522	16
	<p>Karna Vs Abhimanyu Abhimanyu killed those five kings and shot three arrows at Shakuni. In reply Shakuni also shot three arrows at him and said to Duryodhana: "Before he kills each one of us by selecting us individually let us use some trick and kill him by attacking together." Then Vykartha's son Karna said to Drona. "Quickly tell us a way to kill Abhimanyu before he kills us all." Drona, addressing them all said: "Check if you see any defect or crack in his fighting technique. I am unable to see even the slightest defect in his fighting technique. ...Even though he is causing lot of agony to me with his arrows, he is only causing me happiness repeatedly. ...I do not see any difference between him & Arjuna." Karna did not tolerate the praise of Abhimanyu. He again prayed Drona to indicate some way to kill him. (Shl 26) "<i>Acharya!</i> Though I am quite agonised by Abhimanyu I am just standing here because it is not good to retract from war. ..His arrows which are as powerful/burning as <i>yajneshwara</i> are slicing apart my heart. Drona guffawed and said" "Karna! Abhimanyu's <i>kavacha</i> cannot be pierced. He is still a young man. He is capable of displaying his valour & skill very quickly. I taught his father the technique of wearing the <i>kavacha</i>. It is clear that he has learnt everything that I taught Arjuna. But it is possible for someone with full concentration to cut his bow with arrows. Then the reins of his horses have to be cut and thereafter his horses can be killed. Radheya! If you can manage, cut his bow in this way and divert him from the fight & then hit him from the back. This is the only way to kill Abhimanyu. (Shl 30) It is impossible even for <i>devatas</i> to kill him when he is holding the bow. If you desire his defeat you have to cause him to be without the bow & the chariot." Hearing Drona, Karna cut off the bow of Abhimanyu and at the same time Kritavarma killed the horses of his chariot. As it required quick action at that time, six <i>maharathas</i> mercilessly rained arrows on that boy who was without bow & chariot. Undeterred, Abhimanyu jumped in the air in a special manoeuvre with his sword & shield. Drona quickly cut off his sword even as he was in the air. Next moment Radheya cut off his shield. Abhimanyu landed and picked up his <i>chakra</i> and advanced menacingly towards Drona.</p>			
52	Drona; Jayadrathavadha	96	2768, 2769	16
	Sanjaya to Dhritarashtra: The fire of hatred rooted in anger, especially sowed by you and nurtured by Karna was being protected by your children for a long time. It has now started to burn the whole world..			
53	Drona; Jayadrathavadha	129	2980-2984	17
	<p>Karna Vs Bhima Dhritarashtra to Sanjaya: ..Karna attacked Bhimasena who was roaring like a lion....A fierce fight ensues between Karna & Bhima... The fierce & loud roar of Bhima caused the weapons to fall from the hands of soldiers. Some soldiers even lost their life.....Karna hurt Bhima with many arrows. Angered by this, Bhima shot three powerful arrows at him which pierced his chest & stuck there....blood started oozing from Karna's body. ... Agonised by Bhima's hard hitting arrows Karna felt weak.....agonised a lot by Karna's arrows, Bhima cut the thread of his bow. He hit his charioteer with an arrow and he tumbled down. Then he killed the horses of his chariot. Karna jumped out of his chariot and out of fear of Bhima quickly got into his son Vrishasena's chariot.....Karna was hitting Bhima somewhat softly (remembering his promise to Kunthi). Bhimasena was hitting Karna hard with arrows (remembering all the evil deeds of Karna).</p>			
54	Drona; Jayadrathavadha	134	3008-3009	17
	Bhima again fights Karna admirably and defeats him comprehensively. Karna runs away.			
55	Drona; Jayadrathavadha	145	3092-3095	17
	Duryodhana to Karna: (Shl 12) The opportunity we were waiting for a long time has now presented itself. You have to now show your inner strength. You have to fight Arjuna so that he cannot kill Jayadratha today. (Shl 13) Only a small part of the day is remaining. If you can engage Arjuna for the remaining part of the day and stop him, then certainly victory will be ours. If we somehow stop Arjuna till sunset, Arjuna's vow will not be fulfilled and he will self-immolate. His brothers cannot live without him for even a moment. Once Pandavas are completely destroyed, we can enjoy the entire kingdom			

	<p>happily. Karna to Duryodhana: I am injured all over my body by the arrows of Bhima who shoots hard and accurately. At this time I have to be with you and therefore I am present here. Having been injured quite badly by Bhima's arrows none of my organs are functioning properly. But my life is pledged to you. Therefore I will fight to the best of my abilities....Whatever one who is devoted to someone and who desires the welfare of a good friend has to do, I will do. <i>Jayo daive pratishtithah</i>—but victory is in the hands of <i>daiva</i>.</p>			
56	Drona; Jayadrathavadha	152	3164-3170	17
	<p>Duryodhana unburdens himself to Karna who consoles him and says that nothing can override the destiny. Duryodhana: (Shl 10) The reason why Drona did not stop Arjuna at the entry to the <i>vyuha</i> is just this. Arjuna is very dear to him. Therefore he let him pass without fighting hard enough. Karna: Do not blame <i>acharya</i>. That brahmana has fought as best as he can with all his might, energy and enthusiasm. If Arjuna managed to overcome him, then there is no fault of Drona in it. Then he praises Arjuna and his mastery. He also says that since Drona is quite old he cannot do better than what he is already doing. For his statements on destiny and its power see Table: Destiny/Fate.</p>			
57	Drona; Ghatothkachavadha	158	3249-3261	17
	<p>Karna Vs Kripacharya Karna assures Duryodhana that he will fight valorously and using his Shakthyayudha obtained from Indra he will kill Arjuna and therefore effectively the Pandavas. Kripacharya rebukes him for his words of valour quoting several precedence of his defeat from Arjuna and even Bhima. Karna responds spiritedly and also abuses Kripacharya. (extracts) Karna: (Shl 8) Duryodhana! Among the five sons of Kunthi, Arjuna is the mightiest. I will use the unfailing Shakthyayudha made by Indra on him. (Shl 9) Once Partha is killed with this weapon, all his brothers will come under your control or will again go back to forest. (Shl 10) Kaurava! Do not grieve as long as I am alive. I will defeat all the Pandavas if they come together also. Kripacharya smilingly said: "(Shl 13) Karna! Your words are wonderful, very beautiful indeed! Because you are <i>natha</i> (guardian) Kururaja is <i>sanatha</i> (fully protected). If everything can be achieved by talk alone, you will protect him, you will defeat Pandavas—all this will happen. You stand near Kaurava and gossip a lot but I don't see any valour in you. I don't even see the result of your valour. Though you have fought Pandu's sons many times, you returned defeated every time....(Shl 18) You are incapable of facing even Arjuna alone. How did you get the enthusiasm to win all the Pandavas accompanied by Sri Krishna? (Shl 19) Son of sootha! You are talking too much. Just fight without talking. Showing valour without talking about it is the path of <i>satpurushas</i>. Son of <i>sootha</i>! Your roar is a waste like the roar of clouds in <i>sharath ritu</i>. But the king is not realising it. (Shl 23-24) <i>Kshatriyas</i> become known as brave by display of their might and valour. Brahmanas become known by their ability to speak. Arjuna is known because of his archery. Karna is brave only by desires in the mind! Karna! Who can kill Partha who pleased even Rudra?!" Karna responds stating that he is talking only because he has the confidence that he can achieve what he is saying. (Specific quotes included in other tables). Then he abuses Kripa: (Shl 56) You are a brahmana. Also old. Not fit to fight. More than all this you have especial affection towards Panadavas. It is for this reason that you are humiliating me. (Shl 57) You evil minded brahmana! If you were to again say that unpleasant things about me, I will take my sword and chop off your tongue. Wicked minded brahmana! You are intending to praise Pandavas and thereby threaten our soldiers....(Shl 69) Armies of both sides are reducing in numbers everyday. I don't see any special influence or power of Pandavas in this. (Shl 70) Worst among brahmanas! I will fight with those who you think are mightiest. And I will try my best for the benefit of Duryodhana. Victory is controlled by <i>daiva</i>!</p>			
58	Drona; Ghatothkachavadha	167	3310-3311	17
	<p>Karna defeats Sahadeva comprehensively and makes him bereft of everything like chariot, horses and all weapons. Then realising his situation, Sahadeva left the battlefield. Karna chased him for a short distance and smilingly (rebuking) said: "(Shl 16) Coward son of Madri! Do not fight with someone mightier than you. Fight only with your equals. Do not doubt this advice of mine."....At that time even though Karna had an opportunity to kill Sahadeva, being truthful, famous, Karna recollecting the promise he had made to Kunthi did not do so.</p>			
59	Karna	8	3744-3745	18

	Dhritarashtra to Sanjaya: (Shl 16) Karna would tell my son Duryodhana who was foolish, slave to greed and delusion, who had lust for kingdom, hasty, always having wicked thoughts that, 'I will single-handedly bring down from their chariot the invincible, possessors of Shargna-Gandiva bows, Sri Krishna-Arjuna who are always together.' It is not that he did not have such valour. ..(Shl 23) Among <i>devatas</i> Mahendra has earned fame as ' <i>Vrisha</i> ' (one who brings rains and thus happiness to people). Among men karna has earned fame as <i>Vrisha</i> (by virtue of pouring out money like rain to seekers). Moreover by being a <i>dharmatma</i> also he is known as <i>Vrisha</i> . I have not heard of a third <i>vrisha</i> .			
60	Karna	94	4511-4512	19
	Sanjaya: (Shl 45) <i>Satpurusha</i> Karna who was approached by <i>satpurushas</i> for alms always said, 'Here, I am giving it' and never said 'no' for any reason. Such a <i>dharmatma</i> karna was killed by Arjuna in <i>ratha</i> -duel. (Shl 46, 47) All the wealth of mahatma Karna was reserved for brahmanas. There was nothing -- not even his life -- that he would not give to brahmanas. He was very dear to women. He was very generous in donating. Such a <i>maharatha</i> Karna was burned by the fire of Arjuna's <i>astra</i> and attained <i>sadgati</i> . (Shl 48) The person depending on whom your son nurtured enmity with Pandavas, that Karna went away to <i>swarga</i> taking along with him hope of your sons' victory, happiness and protection.			
61	Karna	88, 90		19
	See Sl. No. 359 to 361 of Table: Notable References: Story Related			
62	Shanti; Rajadharmanushasana	2	9-15	21
	<p>Brahmana's curse on Karna Narada narrating the secret of Karna and the curse of brahmana:But <i>devatas</i> did not want Karna and Arjuna to be together. This is a secret of <i>devatas</i> (<i>deva-guhya</i>). I will tell you that secret. Once in the past the <i>devatas</i> started discussing how the <i>kshatriyas</i> could go to <i>swarga</i> killed/wounded by weapons. Death by weapons is possible only if there is fight among them. Thinking like this, <i>devatas</i> placed in Kunthi's womb a child capable of causing it. Karma born to her became the cause for a great conflict among <i>ksahtriyas</i>.....Both by nature and due to the promptings of <i>devatas</i> he was always hating you brothers.....</p> <p>..Once he asked <i>Dronacharya</i> to teach him <i>Brahmastra</i> so as to be complete in knowledge of <i>astras</i>. But <i>Dronacharya</i> who had a natural partiality towards Arjuna, understood the evil feeling Karna had towards Arjuna and said to him, "(Shl 13) A brahmana who has practiced <i>brahmacharya</i> as prescribed can learn <i>Brahmastra</i>. Or a <i>kshatriya</i> who is a <i>tapasvi</i> can learn it. None other can learn it for any reason." Yudhishtira! Then karna took his permission and quickly went to Parashurama who was at Mahendra parvata. He bowed to him and told him, 'I am a brahmana from Bhrgu <i>vamsha</i>' and took refuge under him.....</p> <p>Once karna thinking a cow to be a wild animal killed with his arrow. The <i>tapasvi</i> brahmana who became very angry at this cursed him, "(Shl 24) You wicked minded! You deserve to be killed for the sinful deed you have done. You deserve to be killed and not pardoned. You will suffer the appropriate fruits of this karma. You sinner! When fighting with the person with whom you are constantly competing, for eliminating whom you are working hard day and night, the earth will swallow a wheel of your chariot. (Shl 25) When this happens and you are confused and perplexed, your enemy will fell your head with valour. You worst among men! Do not be here even for a moment. Go away. (Shl 26) Just as you killed my <i>homa-dhenu</i> when you were inattentive (<i>pramatta</i>), in the same way when you are inattentive your enemy will cut off your head." The brahmana refused to change his mind inspite of the pleas of Karna and he had to go back very depressed. (There is a mention of this episode earlier. See Sl. No. 42 in this Table.)</p>			
63	Shanti; Rajadharmanushasana	3	15-21	21
	<p>Parashurama curses Karna Narada continued. Dharmaja! Parashurama was satisfied and pleased with the might, devotion to guru, <i>jitendriyatva</i> and the way he was serving him and taught him the complete knowledge of <i>Brahmastra</i>. Having learnt it, a happy Karna lived in the <i>ashrama</i> for much longer...Once a weak Parashurama was walking around with Karna and felt exhausted. Parashurama had developed a good opinion of Karna. Therefore with total trust in him, he slept with his head placed on his thigh. At that time a horrible insect which survives on phlegm, marrow, flesh and blood came near Karna. Being an insect which drinks blood, it sat on his thigh and started drilling into it. He could not kill or pick up and throw it as the guru was sleeping on his thigh. He was afraid that by the shaking of his body, Parshurama would wake up. Therefore even though the insect was steadily drilling into his thigh</p>			

	<p>he ignored it. His pain was intolerable. Still he tolerated it with great courage. ..But as it drilled blood started coming out of the thigh. It started flowing in all directions. As soon as it touched Parashurama's skin he woke up. Scared and anxious, Parashurama said, "(Shl 11) Oh Karna! I have become impure by the touch of blood. What are you doing? Tell me the truth without fear." Karna told him what was happening...That insect was known by the name 'Alarka'. As soon as Parashurama's sight fell on it, it died. That was a great surprise to Parashurama... Next moment a <i>rakshasa</i> appeared in the sky. With folded palms he said, "Bhrigushreshtha! Parashurama! May you have all auspiciousness! I am going back to where I came from. You have relieved me of this hell of the insect's body. I bow to you. You have done a pleasant thing to me." Then he narrates his past story and curse....An angry Parashurama turned to Karna and said, "You fool! The bite of such an insect is very grievous. No brahmana can withstand the bite of such an insect. Your courage is like that of a kshatriya. Tell the truth voluntarily."</p> <p>Dharmaja! At that time Karna was highly scared that Parashurama would curse him. Still trying to please him he said, "(Shl 26, 27) Know that I am from sootha jati which is different from that of brahmana or kshatriya. I am known as 'Radheya' and 'Karna'. Out of greed to learn <i>astra</i>, I have come to you in the guise of brahmana. Kindly show mercy on me. (Shl 28) I have no doubt that one who gives <i>vidya</i> is like father. Therefore I said I am of Bhargava <i>gothra</i> (Parashurama's gothra)." Dharmaja! At that time Karna was lying prostrate on the ground with folded palms. His body was trembling. Parashurama said to him as if he would burn him to ashes, "(Shl 30) Fool! Out of greed for <i>Brahmastra</i> you have behaved fraudulently with me. Therefore, you will be able to remember Brahmastra only when your death is not imminent and when you are not fighting with your equals. (Shl 32) In a non-brahmana <i>Brahmastra</i> will never remain firmly. Go away right now. Being a liar you have no place here. But your studentship with me will not be completely wasted. There will be none born in this world who can equal you in a war/fight." Then Karna left that place. He came to Duryodhana and told him 'I have mastered all <i>astras</i>.'</p>			
64	Shanti; Rajadharmanushasana	5	26	21
	<p>Narada to Dharmaraja: (Shl 11, 12) Yudhishtira! Several causes combined together for the death of Karna. The curse of brahmana; Parashurama's curse; his boon to Kunthi; Indra's <i>maya</i> (he took away his <i>kavacha and kundala</i>); Bhishma's deprecating him as <i>ardha-ratha</i>; Shalya's <i>tejo-vadha</i> when he wanted to fight a fierce battle. Along with all these Vausdeva's <i>yuddha-neeti</i>. However he was not killed by an ordinary human. Arjuna had to use many <i>mahaastras</i> to kill him....Still as he died due to weapons he has attained <i>punya-lokas</i>. Therefore you need not grieve his death.</p>			

T8: Medicine/medical related

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Poushya	3	106	1
	Upamanyu's <i>sthothra</i> to Ashvini <i>Devatas</i> : Because you are children of Sun, you are successful doctors who by his power are able to cure leprosy (<i>Krishna-kushta roga</i>)			
2	Adi; Poushya	3	109	1
	Upamanyu's <i>sthothra</i> to Ashvini <i>Devatas</i> : Because the water which is so beneficial to humans has the power of Moon in it, you treat with water. (In astrology, Moon signifies water bodies)			
3	Adi; Sambhava	95	647, Shl 46	2
	Shantanu's touch-healing powers: Whichever old man Shanthanu touched with his both hands was experiencing indescribably pleasant touch-feel. By this touch, old age would vanish and he would regain his youth. Therefore he was called 'Shanthanu'.			
4	Adi; Sambhava	102	705	2
	All medicines fail on Vichitravirya: Vichitravirya was not coming out of the <i>ranivasa</i> at all (palace where his queens lived). Shouldn't there be a limit to everything? Due to his excessive indulgence in pleasures of the flesh, he developed <i>kshayaroga</i> (Some variant of TB!?). None of the medicines, however special, had any effect on the disease.			
5	Adi; Sambhava	128	844, Shl 57	2
	Countering effect of poison (Context: Bhima had been poisoned by Duryodhana & thrown in water where several snakes bite him) The bite of several snakes neutralised the poison already present in his body. The poison due to			

	chemicals (<i>sthavara visha</i>) was destroyed by the animal poison (<i>jangama visha</i>).			
6	Sabha; Sabhakriya	23	1562	3
	Fight between Bhima & Jarasandha is declared: As soon the news that the king (Jarasandha) was ready for the fight became known, one of the <i>purohita</i> brought <i>gorochana</i> , garland of flowers and special medicines which would give renewed energy and would instantly relieve body pain.			
7	Vana; Nalopakhyana	54	2222	4
	Bhimaraja decided that his daughter must be suffering from mental disease as she had no physical ailments. He also inferred that her not having got married might be the reason for her mental state.			
8	Vana; Tirthayatra	126	2750	5
	Yuvanashwa was performing <i>tapas</i> and was following <i>vidhi</i> & <i>niyamas</i> as per <i>shastra</i> and was observing fasts regularly. As a consequence his <i>jataragni</i> (acidity) started giving him much trouble.			
9	Vana; Markandeya Samaasya	209	3427, Shl 14-15	7
	Dharma Vyadha: Just as fowlers/hunters drive away cruel animals, skilled doctors cure diseases which are result of past karmas with excellent medicines .			
10	Vana; Markandeya Samaasya	209	3433	7
	Just as, if someone who is already sick violates the prescribed diet (<i>pathya</i>) will never be cured, similarly, continuing to indulge in bad karmas makes his future states of birth worse. (<i>Ayurvedic system of pathya prevalent at that time</i>)			
11	Vana; Markandeya Samaasya	233	3582-3584, Shl 10-16+	7
	Draupadi strongly against using ' <i>vasheekarana</i> ' medicines etc to gain control over husbands: These medicines are poisons & can bring diseases even if touched or can bring death; they are known to cause many illnesses (listed). A good wife will never indulge in such methods. (<i>Shows that quacks & spurious medicines existed even then for fooling the gullible</i>)			
12	Vana; Pativratamahatmya	297	3948	7
	Satyavan's description of symptoms just before dying: Sweat broke out in his entire body. Developed a severe headache. Had an acute pain in the heart (chest). He felt as if his head was being poked all around by sharp instruments. Could not even stand & wanted to lie down immediately. (<i>Heart attack?</i>)			
13	Virata; Pandavapravesha	3	4184	8
	Sahadeva: By studying the facial features, I can identify such bulls by smelling whose urine barren women can beget children. (<i>Aroma therapy; smelling or inhaling the aroma deeply can trigger some neurons in the brain; could this cause some change in relevant parts of brain unblocking/altering some condition?!</i>)			
14	Virata; Goharana	47	4468-4469	8
	Karna to Duryodhana about Brahmanas: They are fit for....., treating/curing donkeys, camels & goats...			
15	Udyoga; Bhagavadyana	143	5880	11
	Karna to Sri Krishna describing the various negative omens he is seeing: Horses & elephants are eating very little food. Humans are also eating much less (<i>Loss of appetite</i>). But the excreta produced by all these are in large quantity. This is happening to all soldiers of Duryodhana. Experts in the <i>shastra</i> of omens say that this is a sign of defeat. (<i>Symptoms of anxiety & fear?!</i>)			
16	Udyoga; Sainya-niryana	151	5939	11
	Yudhishtira's army had hundreds of knowledgeable/expert <i>vaidyas</i> (doctors) who were ready with various equipment needed by them.			
17	Bhishma; Bhishmavadha	-	-	-
	In the detailed description of war, every day several warriors including the great commanders like Bhishma, Drona, Ashwatthama etc as well as Sri Krishna are injured by the arrows and suffer bleeding from multiple wounds. But next day they are all back in the battlefield with renewed vigour. Clearly there must have been some wonder medicine to stop & heal these bleeding wounds and to prevent them from getting infected. There is a statement in the beginning of <i>Adhyaya</i> 80 (Vol 15, Pg 1927), that at the start of 7 th day's war, Duryodhana was still bleeding from his wounds of previous day inflicted by Bhima's arrows.			
18	Bhishma; Bhishmavadha	81	1932	15
	Bhishma have a medicine called ' <i>Vishalya-karani</i> ' to Duryodhana. Due to its effect, the arrows (arrow heads) which were stuck inside his body came out easily and the pain due to the arrows also vanished. Due to the wonderful effect of that medicine Duryodhana became ' <i>vishalya</i> ' (was rid of the			

	sharp arrow heads). (Wouldn't it be nice to have such a medicine which can help extract metal fragments from bomb blasts or bullets not embedded deeply without surgery)			
19	Bhishma; Bhishmavadha	84	1954	15
	Just as the body is attacked by <i>vaatha-pittha-kapha</i> , the three sons of Dhritarashtra attacked Abhimanyu.			
20	Bhishma; Bhishmavadha	86	1967	15
	The soldiers plucked out the pieces of arrows that were stuck in their bodies. They bathed in water mixed with various medicinal plants.			
21	Drona; Jayadrathavadha	91	2731	16
	Just as correct treatment stops the progress of a disease in the body...			
22	Karna	17	3808-3809	18
	When Ashwatthama was hurting both Sri Krishna and Arjuna with his amazing archery, Sri Krishna said to Arjuna: "Arjuna! Why are you being careless! Kill this warrior right now. If you ignore him he will commit many more offences. Just as a disease if not treated in a timely manner will increase in intensity , if you ignore him he will cause many serious problems to us in future." ..Just as diseases in the body can be cured by <i>mantra-oushadha-chikitse</i> ...			
23	Karna	49	4081	18
	Just as stopping a disease with <i>mantra-oushadha</i> .. Just as an acute disease (in advanced stages) does not get subdued my <i>mantra-oushadhi-chikitse</i> ...			
24	Karna	63	4188	19
	...Badly injured Yudhishtira returned to his camp (in the midst of battle) and lied down on his bed. Even though the doctors removed all the arrows stuck in his body, his <i>mano-vedana</i> (mental agony) did not go...			
25	Karna	89	4443	19
	Then, Yudhishtira who was rendered painless and free of all arrow heads/pieces in his body by the treatment of doctors and friends using <i>mantras</i> and <i>oushadhis</i> (medicines), came swiftly to the battlefield.			
26	Shanti; Rajadharmanushasana	16	126-131	21
	<p>On Physical & mental diseases</p> <p>Bhima to Yudhishtira: (Shl 8) There are two types of diseases seen in human being: physical and mental. But these are inter-dependent. (Shl 9) First a physical disease is born and from it the mental ailment comes. There is no doubt in this. First mental ailment is born and from it physical disease can also come. This is also certain. (Shl 10) One who grieves recollecting the past (finished) physical and mental diseases, gets new grief from old grief. (Shl 11) <i>Sheeta</i> (cold), <i>Ushna</i> (heat) and <i>vayu</i> (wind) are three qualities of the body (<i>kapha</i>, <i>pitta</i>, <i>vata</i> respectively in Ayurveda). Everyone is constituted of these three qualities. Equilibrium of these three qualities is said to be the characteristic of physical health. (Shl 12) If any one of these factors becomes aggravated, the remedy is said to be: with the material which causes <i>ushna</i> treat <i>sheeta</i>; with the material which causes <i>sheeta</i> treat <i>ushna</i> and the three will regain their balance. (There is no mention of <i>Vayu</i>!).</p> <p>(Shl 16) There are three mental qualities called <i>sattva</i>, <i>rajas</i> and <i>tamas</i>. If these three are in equilibrium it is said to be the characteristic of mental health. (Shl 14) If any of these factor related to mind gets aggravated, the remedy is said to be: if grief which is based on <i>rajo-guna</i> increases, it can be neutralised by joy based on <i>sattva-guna</i>. If joy based on <i>sattva-guna</i> increases, then sadness rooted in <i>rajo-guna</i> will balance it. (Shl 15) It is for this reason that someone who is very happy likes to recollect his difficult and sad days. Similarly, one who is very sad likes to recollect the happy days he experienced.</p> <p>But you are not recollecting sad days when sad; or happy days when happy; or happy days when sad; or sad days when happy. The reason for this could be that <i>daiva</i> is very strong or it is your nature to grieve at all times. That is why you are grieving at this time when you have to be happy. It is appropriate for you to recollect all the grief and difficulty we experienced to balance the joy at this time. But you are not doing so.</p> <p>..The same kind of war you fought with Bhishma and Drona, you now have to fight within yourself. There is no use of arrows or relatives and friends in this fight. You have to fight within your mind alone. In case you do not win this war and give up your body (suicide), you will again have to don another body and continue the war with your enemies. Therefore right now you have to forget your 'gross body' (<i>sthoola-sharira</i>) and achieve integrality of mind. Therefore get ready for the</p>			

	fight in your mind. Fight in your mind with logical thinking that analyses everything. If you do not defeat your mind in this fight, we cannot say what kind of state you will reach. If you win over this mind of yours which is suffering from excessive grief, you will achieve fulfilment.			
27	Shanti; Rajadharmanushasana	59	508	21
	Brahma's <i>neeti-shaastra</i> had (Shl 71) 72 types of treatments to the body as per medical shaastra.			
28	Shanti; Rajadharmanushasana	69	631	22
	(Shl 56-60) A king who is troubled by the enemy should accumulate enough money. Along with it, he should also accumulate oil, fat, honey, <i>ghee</i> (clarified butter), all kinds of medicines In the same way he should accumulate ... all types of medicines, fruits, roots and four types of doctors who can cure effects of poisons, who tie bandages on wounds, who cure diseases & who can neutralise malevolent spells.			
29	Shanti parva; Rajadharmanushasana	103	935	22
	(Shl 17) ... He should give bribes to the officers of enemy's army and encourage them to join his army. Or by use of medicines he should spoil their minds.			
30	Shanti parva; Rajadharmanushasana	105	965	22
	(Shl 24) In case the king does not get influenced by this, then also you need not lose hope. Through your close helpers use the proven medicine called <i>sarvashatru-vinashaka</i> and kill all the elephants, horses and foot soldiers of the enemy.			
31	Shanti parva; Aapadharma	139	1248, 1255	23
	Poojani the sparrow: (Shl 56) Why do doctors wish to treat the sick? They could have kept quiet saying that diseases have come according to 'time'. There was no need for doctors. If everything is brought about by time, what is the use of medicines? (Shl 80) Whether bitter or pungent or tasty or sweet, one who eats healthy and limited food at right times daily will be eating food equivalent to <i>amrit</i> . (Shl 81) One who without thinking of the consequences, eats bad food without following any regular timing, will be destroyed soon. His bad food habits will end his life.			
32	Shanti parva; Mokshadharm	254	2285-2289	24
	Vyasa to his son Shuka: (Shl 6) The fool who is always sitting on this tree out of greed for its fruits will be destroyed due to his own greed just as a person is destroyed by a poisonous tumour in his own body. (Did they have cancerous tumours in those days?!)			
33	Shanti parva; Mokshadharm	303	2796	25
	(Shl 5, 6) Even though the <i>chetana</i> is free of dualities, he takes birth in different forms and experiences dualities like happiness & grief due to the power of <i>gunas</i> . He suffers many diseases like headache, eye pain, toothache, stiff neck, <i>jalodara</i> (dropsy), <i>trisha-roga</i> (always feeling thirsty), fever, tumour, vomiting & loose motion, white patches on the skin, leprosy, <i>agnidaaha</i> , white or black scabs, epilepsy etc.			
34	Shanti parva; Mokshadharm	320	2939-2990	26
	(Shl 133)But just as medicines are not given to one who does not adhere to stipulated diet,...			
35	Shanti parva; Mokshadharm	331	3098-3113	26
	Shl 29) Just as hunters inflict violence on small animals, variety of diseases batter human being. There is no doubt that at those times human beings will not be left with enough strength to even sit or stand. (Shl 30) Human beings afflicted with diseases spend a lot of money to cure it. Even doctors make a lot of effort to cure the problems (More true today). Even then they will not be able to find a remedy. (Shl 31) There is another mystery here. Even doctors who have collected a variety of medicines, are very skilled in treating diseases are also troubled or tortured by diseases. (Shl 32) Even though such doctors drink variety of potions etc., we see that they are also broken by old age just as elephants uproot huge trees. (Shl 33) In this world who treats animals, birds, wild animals & the very poor? Generally, these do not fall sick at all. (Shl 34) Just as carnivorous animals attack and snatch away other animals, diseases attack and take under			

	their control kings who have great <i>tejas</i> , are fiercely valorous and are impossible to fight.			
36	Ashwamedhika parva; Ashwamedha	12	5664-5669	30
	<p>Physical & mental illness Vasudeva said: (Shl 1) Yudhishtira! Disease is of two types: physical & mental. Both these are born by mutual co-operation. (Shl 2) That which is born in the body is called physical illness and one in the mind is called mental illness. (Shl 3) <i>Shita, ushna & vayu</i> are the qualities of the body (cold, heat & wind: <i>kapha, pitta, vata in Ayurveda</i>). It is said that these three remaining in equilibrium is the characteristic of good health. (<i>Shita</i> is acted upon by <i>ushna</i>. <i>Ushna</i> by <i>shita</i>. By this mutual action the body maintains equilibrium of temperature and hence health). (Shl 4) Sattva, rajas & tamas are said to be qualities of atma (atma-guna). If these three are in equilibrium, it is said to be the characteristic of mental health. (Shl 5, 6) <i>Maharshis</i> have advised that if any one of these <i>gunas</i> becomes more it should be balanced with another. Grief, which is a form of <i>tamoguna</i>, is balanced (cured) by joy, which is form of <i>rajoguna</i>. Similarly, joy gets neutralised by grief. One who is sad tries to remember happy moments. Similarly, one who is happy tends to remember his past griefs. (Shl 7) But you, while being sad, are not trying to remember past happiness to counter it. You are not also remembering grief to balance happiness. Yours is nothing but illusion of grief. Or may be that your nature is like this. You are being agonised by your nature.</p>			
37	Ashwamedhika parva; Ashwamedha	17	5692-5701	30
	See SI. No. 391 of Table T13: Philosophy/Vedantha for a description of physical changes during death.			
38	Ashwamedhika parva; Anugita	92	6140-6141	31
	In Agasthya's <i>yajna</i> there were some who ate only roots and fruits. There were <i>ashmakuttas</i> who pounded there grains with stones and ate it. There were <i>marichapas</i> who lived only by drinking Sun rays. There were <i>pariprishtikas</i> who ate only after someone asked them if they wanted food and whatever was given to them. There were <i>vyghasirikas</i> who ate only food left over after offering in <i>yajna</i> .			

T9: Neeti/ Aneeti/ Strategy: Enemy, Enmity, War, Fight, Combat, Victory/defeat etc related

Sl. No	Parva; Upa parva	Adhyaya	Page Nos; Shloka Nos	Volume
1	Adi; Sambhava	118	775, Shl 16	2
	<p>Right & wrong circumstances to kill enemy Rishikumaras who had taken the form of deer to king Pandu: Oh King! Even when the time has come to release the arrow on the enemy—if the enemy is in trouble/agonny or he is not yet ready to fight—surely arrow is not to be released. Killing an enemy in war is acceptable & desirable. But with the evil intention of killing an enemy, no valorous man approaches him from behind and kills. (Both these situations happen in Mahabharatha war later in respect of Karna & Abhimanyu)</p>			
2	Adi; Sambhava	140	935 to 958	2
	<p>Kanika Neeti: Dhritharashtra invites Kanika and tells him that Pandavas are becoming stronger by the day & their fame is spreading everywhere; that his heart is burning with the fire of jealousy. He wants to know what <i>neeti</i> to adopt under the circumstances. Should he compromise with them or nurture enmity? Kanika presents to him a very tough <i>rajaneeti</i>. (Many of these are used even today by politicians & perhaps big businesses. History of course is full of examples of application of these principles). See table: Long Translations, SI No. 11</p>			
3	Adi; Viduragamanarajyalamba	210	1297, Shl 10-11	3
	<p>Why asuras wish to destroy brahmanas & rishis Sundopasunda to their military commanders: We have to mainly eliminate brahmanas & <i>rajarshis</i> on this earth. Because, by performing <i>yaaga-yajnas</i> and <i>havya-kavya</i> these people increase the <i>tejas</i> & might of <i>devatas</i>. <i>Devatas</i> & asuras are born enemies. Therefore these people are our enemies also (Enemies friends are also our enemies). Therefore we have to concentrate all our might & destroy them.</p>			
4	Sabha; Sabhakriya	5	1441-1474, Shl 17 to 129	3

	Narada's Questions to Yudhishtira on good governance		
	<p>(1443, Shl 22) Take action after thoroughly assessing your strengths-weaknesses & enemy's strengths-weaknesses. If the enemy is stronger, make peace with him and undertake eight types of activities to strengthen the nation: (i) agriculture, (ii) trade, (iii) roads, (iv) bridges, (v) forts, (vi) capturing parrots (they eat up the grains), (vii) extracting minerals and (viii) finding & acquiring hidden treasures. (These eight are not listed explicitly by Narada. Commentators have provided the list). By these eight methods the king should try to build the wealth which brings victory. Are you doing so?</p> <p>(1453, Shl 48) Are you properly honouring commanders who fight the enemy without any crooked approaches & come back victorious?</p> <p>(1455, Shl 58) Are you conquering the enemy kings if you come to know that they are addicted to women, gambling etc, but after duly assessing the triplet powers. (Of <i>mantra-kosha-bhriya shakti</i> or <i>prabhu-mantr-utsaha shakti</i>).</p> <p>(1455, Shl 59) Are you starting your battles with enemies after assessing the right time as well as favourable time (<i>daivabala</i>) with the help of experts in <i>shastras</i>? Before starting on a victory march, have persons of good lineage & high loyalty to protect you from the back. Wages should be paid in advance to soldiers & officers of the military.</p> <p>(1456, Shl 60) Are you secretly sending plenty of money & precious jewellery to the commanders of the enemy in accordance with their ranks?</p> <p>(1456, Shl 61) You should first win over yourself, meaning you should become a <i>jitendriya</i>. Only then you can win over those who are not <i>jitendriyas</i> & are intoxicated.</p> <p>(1457, Shl 62) Before deciding to wage a war on the enemy you should first exhaust the <i>saama</i>, <i>daan</i> & <i>bheda</i> approaches. Only when unsuccessful with these should a war be waged.</p> <p>(1457, Shl 63) There is one more thing that must be checked before proceeding for a war. Check thoroughly if your kingdom is quite safe & secure. Only if your kingdom is safe & secure you can win the enemy kingdom & retain it.</p> <p>(1457, Shl 64) Chariots, elephants, horses, soldiers, foot soldiers, workers, messengers & physical trainers—these are called the <i>Ashtanga</i> of the military. <i>Moulya</i>, <i>maitra</i>, <i>bhriya</i> & <i>atavika</i> are the four powers. The leaders of these should be very clever/smart. The strength of the enemy can be reduced only by their cleverness/smartness.</p> <p>(1457, Shl 65) The enemy should be destroyed without neglecting him when his kingdom is suffering from drought or is having harvesting season.</p>		
5	Sabha; Sabhakriya	15	1519, Shl 11, 12 3
	<p>Who wins Bhima to Yudhishtira: If one who has not made any efforts, who is weak and has no support from others, wages war on a mighty enemy, he will be destroyed at the hands of the enemy just as an anthill. But we have heard that sometimes even if weak, if alert and uses appropriate method (four approaches of <i>saama</i>, <i>daan</i>, <i>bheda</i>, <i>danda</i>), he can gain victory.</p>		
6	Sabha; Sabhakriya	15	1520, Shl 14 3
	<p>Think before you act Sri Krishna to Arjuna: An immature person (one with the immature curiosity of a boy) will not assess what will be the consequence and tries to fulfil his desires. But an enemy who is selfish & immature does not become worthy of being forgiven for being immature or for not being knowledgeable/aware. Therefore every act should be done after thinking through.</p>		
7	Sabha; Sabhakriya	16	1524, Shl 13 3
	<p>What wins Arjuna to Yudhishtira: Aim, efforts and luck—these are constituents of victory. Though valour is a greater quality than others, if it is applied unwisely, it cannot bring victory. It is for this reason that even though the enemy may be valorous, blinded by the ego of his might, he fights without discrimination and loses his life.</p>		
8	Sabha; Sabhakriya	17	1526-1527, Shl 2,3 3
	<p>Sri Krishna to Arjuna: Yudhishtira! We do not know when death will come. We do not know if it will come in day time or night. We have never heard that by not going to war man will become immortal. Therefore death is anyway a certainty. There is no reason to fear that by going to war death will be imminent. No one needs to give up punishing the wicked and protecting the virtuous which are the</p>		

	duties of <i>swadharma</i> . After duly examining <i>rajaneeti</i> , and time, place & circumstances, the enemy must be attacked.			
9	Sabha; Sabhakriya	20	1545, Shl 16	3
	Importance of who leads the army Sri Krishna to Yudhishtira: Armies led by a clever commander with efficiency can do wonders. Experts in <i>neetishastra</i> say that an army without a proper commander is dull/sluggish and blind. Therefore armies should always be under the leadership of experienced commanders.			
10	Sabha; Sabhakriya	20	1546, Shl 20	3
	Strategy for victory Yudhishtira: In the process of gaining victory valour, politeness/diplomacy, might all three succeed.			
11	Sabha; Dyuta	55	1710-1713, Shl 6-18	3
	Duryodhana: Selfish neeti (Shl 8) Just as a clever charioteer drives the chariot in all directions, all methods should be used to snatch the wealth of enemies. (Shl 9) Experts in weapons say that anything which eliminates enemies whether by direct or indirect methods is a weapon and not just something which cuts. (Shl 10) It is not possible to document the qualities/signs of a friend or a foe. There are no alphabets for it. Whoever causes agony to the other becomes an enemy. (Shl 13) Indra promised not to commit breach of trust but cut off the head of Namuchi. He thought that it was the best opportunity to kill Namuchi. This approach to eliminate enemy has been in practice for generations and it has been accepted as <i>dharma</i> . (Shl 14) Just as snake swallows frog & other animals which hide in tree holes etc, this world swallows a king who does not oppose an enemy and a brahmana who does not travel extensively. (Shl 15) No one becomes an enemy to the other by birth. When any two have same tendencies they become enemies. (He is referring to competition among similarly enabled persons leading to enmity; not perhaps birds of the same feather flocking together) (Shl 16) Just as a disease overtakes a man if not treated regularly, if an enemy who is growing is ignored he will uproot us soon. (Shl 17) If the enemy is ignored as being insignificant, over a period of time he will annihilate our <i>vamsha</i> itself just as termites if ignored can eventually destroy a whole tree.			
12	Sabha; Dyuta	56	1716-1717, Shl 11-12	3
	Dhritharashtra's good advice Son! I do not think it is right to have enmity with mighty. Enmity corrupts mutual understanding. The enmity in the mind is like a sharp weapon not made of steel. Duryodhana! You are thinking that that reason due to which destructive war will become inevitable and will be the root cause of quarrel is actually wealth-bringing and auspicious. Once enmity takes its root for any reason, it becomes capable of generating sharp swords and sharp edged arrows. But you will have to repent for your misdeeds later. Because words of <i>adharma</i> and acts of <i>adharma</i> will never lead to good tidings in future.			
13	Sabha; Anudyuta	74	1815, Shl 8	4
	Destroy enemies at any cost Dushasana to Dhritarashtra: Brihaspati <i>neeti</i> itself has said that enemies should be destroyed by every possible method. Before those who are capable of causing ill-being do so, they should be eliminated whether by war or without it.			
14	Vana; Aranya	6	1918, Shl 19	4
	Vidura: If one who is defeated waits patiently, tolerates the troubles given by enemies and builds his strength gradually will eventually become capable of winning the world, just as a small spark of fire grows with the help of wind and can burn down a whole forest.			
15	Vana; Arjunabhimana	18	1985, Shl 13-14	4
	Qualities/policies of a Vrishni fighter Pradyumna to his charioteer: A person who fears fighting and turns back from battlefield, who kills someone who has fallen on the ground, who kills one who has come seeking refuge, who kills women, children and aged, who kills when the enemy is injured, lost his chariot or is without weapons, such a person is not yet born in Vrishni <i>vamsha</i> .			
16	Vana; Arjunabhimana	25	2000, Shl 23	4
	Daruka to Krishna: Even if the enemy is weak, he must be destroyed & not ignored.			

17	Vana; Arjunabhigamana	27	2024-2025, Shl 37,38,40	4
	Draupadi: <i>Kshatriyas</i> should display valour against enemies when needed & should forgive those who seek forgiveness & not the other way round.			
18	Vana; Arjunabhigamana	32	2075, Shl 56	4
	Draupadi: Always watch an enemy carefully even if you formed a treaty with him & however strong he may be. You never know what conditions/situations will weaken him. Destroy him when such opportunity arises. See table: Long Translation, Sl. No. 30			
19	Vana; Arjunabhigamana	33	2089, Shl 59 & 2092, Shl 68	4
	<p>Ways to defeat an enemy</p> <p>Bhima: Meet enemy's officers, offer them plenty & variety of wealth, separate them from the enemy, find enemy's secrets through them & defeat the enemy. (Very similar to what happens in politics in India)</p> <p>(Shl 68) Intelligent persons will find out who are friends among the enemy, will make a deal with them, will divide them and by making them to support our side, will weaken the enemy. Then they will await the right time and capture the enemy or the kingdom. (Shl 69) Mighty do not go to war solely depending on military strength. They should also have <i>atma-shakti</i> (inner power). Only those with confidence & firmness of mind can fight. It is not possible to rule people by any other kind of effort or by praising others. (Shl 70) Many times even the weak can join together and defeat the enemy just as several small bees join together and chase away the man who comes to steal their honey. (Shl 71) Like this you also have to defeat the enemy by some approach.</p>			
20	Virata; Goharana	29	4368-4371	8
	<p>Ways to win over enemies</p> <p>Kripacharya to Duryodhana: Even if the enemy is not as strong as us they should not be ignored. We have to examine the strength of our army. We have to decide, in case of war, how many kings of other kingdoms would come to support us with their armies. We have to examine our military might & financial strength & formulate a policy. Accordingly we have to decide whether to go to war or compromise with them. Only if you have a strong military other kings will join you with the hope that you will win. You have to also think which of your friends are strong or weak & whom to approach with our initiatives. After assessing all factors, if your military strength is found to be not very good, it is better not to declare war on the enemy. Even if the military strength is good & army is well-organised, you must check through spies if the soldiers are happy or not. If they are unhappy every effort should be made to make them happy.</p> <p>All four methods of <i>sama, daan, bheda & danda</i> should be tried to win over the enemy. Weak kings should be subjugated by force. Equals should be made friends with good words. Provide all facilities to soldiers & make sure their loyalty is unshakeable. One who has wealth & military might and uses the four methods appropriately will certainly enjoy victory. You must anticipate the danger and take suitable steps right now. By doing this you will not only win over enemies, you may also enjoy comforts for a long time.</p>			
21	Virata; Goharana	49	4475, Shl 2-4	8
	<p>Types of wars</p> <p>Kripacharya: There are several methods of fighting a war. There are <i>mayayuddha & mayavidya</i> that can be used. There are several tactics given in <i>shastras</i> for defeating the enemy. But ancient scholars have opined that war is most sinful of all tactics.</p> <p>When attacking an enemy king, place (of war) & time (season etc) must be thoroughly analysed & then war declared. Such approach helps win a war. But this is not the right time or place for war. Such war efforts will yield no fruits. Scholars & wise men do not act/ behave as per their whims.</p> <p>Vibhudhendra had written a <i>shastra</i> which clearly describes the time, the specific way & specific reason for marching for victory. Pundits decide these factors with this work as reference.</p>			
22	Virata; Goharana	51	4493, Shl 13	8
	Bhishma: Among the many dangers an army faces, infight among its commanders is considered the most pernicious by scholars.			
23	Virata; Goharana	52	4497, Shl 13	8
	Bhishma: In a war, I have so far never seen or heard any one side saying with certainty that they shall win. When a war begins, one side has to win & the other will be defeated. No war ends without a decision of victory & defeat. Therefore we have to either win or be defeated. There is no doubt about this. At this juncture either we have to do what is right for war or what is right by dharma. We have to			

	decide one or the other immediately.			
24	Virata; Goharana	51	4493, Shl 15	8
	Ashwatthama: If good qualities are found in enemy also, it should be absorbed. There is no need to cover up or hide the flaws in guru. It can be publicised. In every way & with every effort <i>acharyas</i> should tell the son & student/disciple what is in their best interest.			
25	Udyoga; Senodyoga	9	4687, Shl	9
	Devendra worried over Trishiras taking away his position: Even if the enemy is weak—if he is growing strong in some way—the mighty should never ignore him. (Very similar to Kanika neeti)			
26	Udyoga; Prajaagara	33	4887-4916, Shl 42-121	9
	<p>Vidura Neeti</p> <p>Vidura to Dhritarashtra: (4894, Shl 61) The following two will penetrate the <i>Suryamandala</i> and attain higher lokas: One who after renouncing is dedicated to yoga and a warrior who dies fighting the enemy bravely.</p> <p>(4896, Shl 67) Getting a boon, a kingdom and a son—these always cause happiness. But releasing/setting free an enemy in trouble/difficulty is more than the combined happiness of these three.</p> <p>(4909, Shl 106) He is a <i>dheera</i> who does not neglect even the weakest enemy, secretly studies the enemy and harbours friendship with them until the time is ripe, does not nurture enmity with the mighty kings, shows his valour when the opportunity arises & destroys the enemy.</p> <p>(4914, Shl 118) All misfortunes will stay away from that person who eats limited food & shares with those in his refuge, works hard & sleeps less and gives charity even to the enemy when he asks.</p>			
27	Udyoga; Yanasandhi	55	5283-5294	10
	Duryodhana: Brihaspati has opined that, if the enemy's army is at least one third less in size than our army, we can fight. Our size is 11 <i>akshouhini</i> & their army is seven. Hence it is also in accordance with Brihaspati's <i>neeti</i>			
28	Udyoga; Yanasandhi	57	5307	10
	Yudhishtira to Dhritadyumna: That brave man who exhibits his courage & valour & fights from the front, gives assurance to others & exudes confidence when many are running away from battle ground wounded or are seeking refuge as they cannot fight further, deserves to be purchased even by paying thousands of gold coins.			
29	Udyoga; Bhagavadyana	72	5386-	10
	Yudhishtira about <i>kshatriya</i> dharma & utter futility of war irrespective of the results See Table Long Translations, SI No. 21			
30	Udyoga; Bhagavadyana	82	5448-5449	10
	Draupadi to Sri Krishna expressing her anguish & opinion: (Shl 13) Those enemies who cannot be brought around with <i>saama</i> & <i>daan</i> should be tackled by <i>danda</i> only if one desires to protect his life.			
31	Udyoga; Bhagavadyana	96	5580, Shl	10
	Eight types of <i>mahaastras</i> : Kakudeepa, Shuka, Naaka, Akshisantarjana, Santaana, Nartaka, Ghora and Asyamodaka. Whoever is subjected to these <i>mahaastras</i> dies. Similarly there are eight enemies within a man. One who is controlled by them is destroyed. These are: <i>Kaama</i> , <i>Krodha</i> , <i>Lobha</i> , <i>Moha</i> , <i>Mada</i> , <i>Maana</i> , <i>Matsarya</i> and <i>Ahankara</i> .			
32	Udyoga; Bhagavadyana	127	5754-5755, Shl 19	11
	<p>Break but do not bend</p> <p>Duryodhana in his reply to Sri Krishna (Duryodhana does not at all yield in his stand): Efforts for victory should be continuous. Never surrender. Trying for victory at all times is <i>pausha</i> (valour). A warrior man may break at unbreakable places at wrong times. But should never bow to the enemy. Bamboo has several nodes along its length. Normally they do not bend at these points. It is not possible to bend either. If you try to bend forcibly, it will break at places where there is no node. But it will never stand bent. Similarly a brave warrior will die in a war but will not bow to the enemy. (Will break but will never bend)</p> <p>Krishna! A brave <i>kshatriya</i> who desires good for himself will grasp this statement of Mathanga <i>Maharshi</i>. (Would be interesting to find the context in which Mathanga rishi said this) It does not mean that people like me will not bow (<i>namaskara</i>) to anyone. People like us bow/prostrate to <i>dharma</i> and <i>brahmana</i>. It is my firm opinion that a valorous man should bow only to brahmanas & dharma. Others should not even be reckoned. He should behave like this all his life. This alone is <i>kshatra dharma</i>. I will follow/practice only this at all times.</p>			

	(The above said simile & his principle stated in second para are repeated identically in the story of Vidula & her son Sanjaya which Kunthi narrates to Sri Krishna as a part of her message to Yudhishtira in <i>Adhyaya</i> 134. Duryodhana also must have learnt it from the same well known story which was perhaps taught to all <i>kshatriyas</i>)			
33	Udyoga; Bhagavadyana	129	5768-5777	11
	<p>Gandhari advising Duryodhana (Shl 24) <i>Kaama</i> & <i>krodha</i> are two powerful enemies of man. They make the man devoid of the four <i>purusharthas</i>. The king who wins these two enemies becomes capable of winning the world. (Shl 28) One who tries to exercise control over his ministers before conquering his own <i>indriyas</i>, or attempts to conquer enemies before gaining control on his ministers, such an <i>ajitendriya</i> will suffer loss of both kingdom & life. (Shl 29) Man should always realise first that he is his own enemy (<i>kaama-krodha</i> as enemies reside within). Five uncontrolled <i>indriyas</i> should be treated as five enemies. After gaining victory over the six enemies viz <i>kaama</i>, <i>krodha</i> etc (<i>shadripu</i>) and the five <i>indriyas</i> he becomes his own friend. After winning over oneself, ministers & enemies should be attempted to be won. Such an effort will surely not fail. (Shl 40) Waging a war is not an auspicious/beneficial thing to do. When it does not result in achieving <i>dharma</i> & <i>artha</i>, how can it result in happiness? Whether you win or lose a war, there is no happiness. There is not even a guarantee that victory is assured. Victory is uncertain & impermanent. As there are so many defects in a war do not think of it.</p>			
34	Udyoga; Bhagavadyana	133-136	5806-5845	11
	<p>Vidula to her son Sanjaya who has come defeated in war & is resting/lying down (extracts): (It is particularly applicable for <i>kshatriyas</i>, but the spirit, the strategies, the resultant situations described can be true in many other contexts including for individuals in any endeavour & corporate management) See Sl. No. 24 in Table: Long Translations</p>			
35	Udyoga; Sainya-niryana	156	5959-5960, Shl 2, 3+	11
	<p>Importance of commander in an army Duryodhana praying to & requesting Bhishma: Grandfather! However big an army may be, if it goes to war without a proper commander, it will get scattered just a line of ants get scattered with the smallest obstacle that is placed across. Two persons do not always think alike. There will be competition among the commanders of the army in respect of their valour. Each commander thinks he is better than the other. This is natural. There is a story also about this. Once brahmanas fought the Haihayas. The <i>vysyas</i> & <i>shudras</i> also joined the brahmanas. On one side there were <i>brahmanas</i>, <i>vysyas</i> & <i>shudras</i> and on the other side there were <i>kshatriyas</i>. In this war the minority force (less in number) of <i>kshatriyas</i> repeatedly defeated the majority force of the other group. The reason for this was that the <i>Kshatriyas</i>, though less in number, were fighting united. Finally, the brahmanas asked the <i>kshatriyas</i> the reason for their defeat. The <i>kshatriyas</i> who were followers of dharma answered truthfully. (Shl 8) We have appointed a very intelligent commander and are following his directions. This is the reason for our victory, whereas you are not subject to any one person's command. Each of you is fighting as it occurs to you. Then the brahmanas also elected an intelligent and brave brahmana as their commander and fought the <i>kshatriyas</i> and defeated them. Similarly whoever makes a skilled, brave, blemishless person as their commander-in-chief will defeat the enemy in the war.</p>			
36	Udyoga; Rathathiratha-sankhya	168	6056	11
	<p>Karna to Duryodhana in response to Bhishma's comments about him: (Shl 20) If a divide (or crack) develops in the army it is very difficult to patch it again. Even people who have been serving for generations abandon the king; so what to speak of these kings who have come from different kingdoms for a particular purpose. If there is no unity among the commanders, how will they fight united? (Pg 6058, Shl 28) The credit of victory in a war goes to the commander and not to the soldier who pledges/sacrifices his life.</p>			
37	Udyoga; Ambopakhyaana	193	6194	11
	<p>Bhishma replying to Duryodhana: Against ordinary soldiers we should only fight in a straight & honest way. We should not fight with any kind of cheating. <i>Maaya-yuddha</i> should be done only with those who are <i>maayavis</i>. <i>Dharmashastra</i> is clear in this matter. (The same rule is iterated by Arjuna. See next point here)</p>			
38	Udyoga; Ambopakhyaana	194	6196-6199	11

	<p>Arjuna on honest victory Yudhishtira comes to know of the conversation about the capability of each leader through his spies. He calls Arjuna privately and tells him about it and asks him with a slight trepidation about the capability of his side. Arjuna comforts him & says (Extracts): (Shl 11) I have complete confidence that with one chariot and the help of Vasudeva I can annihilate within a moment (time needed to blink) all three <i>lokas</i> with <i>devatas</i>, all moving & non-moving objects and beings born in the past, present & that will be born in the future. I have the most fearsome <i>Paashupataastra</i> given to me by Shiva. It is the same <i>mahaastra</i> that Rudra uses at the time of <i>pralaya to annihilate creation</i>. The use & neutralisation of this <i>mahaastra</i> is not known to Bhishma or Drona or Sharadwatha or Ashwatthama or Karna. Therefore do not be anxious by what Karna has said. But whatever be the power of <i>mahaastras</i> possessed, ordinary people (soldiers) should not be killed by using them. Let us gain victory in a straight & honest way by using normal weapons. (If this principle could be honoured in modern times there would be no Hiroshima or carpet bombing of civilian/military areas)</p>			
39	Udyoga; Sanjayayana	25	4787	9
	Sanjaya addressing Pandavas & their allies & conveying on behalf of Dhritarashtra: If everything is completely destroyed, victory and defeat become equivalent.			
40	Bhishma; Jambookhanda-vinirmana	1	4-7, Shl 27-32	12
	<p>Rules of war (<i>yuddha dharma</i>) Janamejaya!...Then the Kurus, Pandavas & Somakas met together at a place, discussed and formulated the rules relating to <i>yuddha-dharma</i>. (Shl 27) After this war acceptable by dharma stops, there should be no hatred among the survivors. We should live with mutual love. No one should harbour a feeling of hatred towards the other as might have happened during the war. (One commentator of Mahabharatha has interpreted that this rule—<i>yuddhe nivritthe</i>--was applicable at the end of everyday when war was stopped, but publishers of this work in Kannada feel it is not strongly supported). (Shl 28) With someone who fights only with words, there should be only verbal duel. For no reason and at no time should the person who has walked out of the battlefield killed. (Shl 29) A warrior on chariot (<i>rathika</i>) should fight a <i>rathika</i> only. In the same way, the warrior on elephant, warrior on horse and foot-soldier should fight only the corresponding type of warrior. (This rule was followed only in the fore-noon of first day's war. After that it was thrown to the winds. On some subsequent days the war started in accordance with this rule, but very soon it was totally ignored and became 'free for all') (Shl 30) The opponent should be chosen after evaluating the following--Is he my equal? Does he wish to fight with me? Is he enthused to fight me? Does he have enough might to fight me? Only after selecting a warrior as per these criteria and talking to him, he should be fought with. Weapons should not be used on the following: one who believing that that there will be no war for some time now or that no one will fight him is not ready to fight and one who is terrified/scared. (Shl 31) When two warriors are fighting and one of them is weakening, a friend of the weakened soldier should not interfere and kill the opponent. Those who have surrendered or have withdrawn/turned away from war should not be killed. If a warrior has exhausted his weapons, he should not be killed. If a warrior is without armour (<i>kavacha</i>) he should not be killed. (Shl 32) Weapons should not be used on the following and they should not be killed for any reason: caretakers of horses (another version says charioteers, but this does not appear valid) (the word is <i>sootheshu</i>—possibly messengers?), on the horses or elephants which pull the chariots, those who supply weapons (logistics team), those who blow the conch-shell & drums.</p>			
41	Bhishma; Jambookhanda-vinirmana	3	29, Shl 51-53	12
	<p>Vyasa on need to avoid war Vyasa <i>maharshi</i> to Dhritarashtra: Dhritarashtra! What you said is true. Time (<i>kaal</i>) destroys this world (It is all controlled by <i>daiva</i>). There is no doubt in this matter. This same Time that destroys the worlds again recreates it. Nothing stays here permanently. This fact is as you said. But man should always follow the path of dharma. From this point of view I am suggesting to you. Show the path of dharma to your nephews (<i>jnathi</i>) Pandavas, your children Kauravas, and to friends & relatives. You are capable of avoiding the calamity that is facing us. Keep aside the fact that people who die fighting in a war will get <i>veera-swarga</i>. Killing of <i>jnathis</i> is a very heinous act. Therefore do not indulge in an act which is very unpleasant (<i>apriya</i>) to me. (Shl 54+) <i>Maharaja!</i> It appears your son is born as a personification of the Time you spoke about. To</p>			

	the best of my knowledge, there is no praise of killing in Vedas. No one will benefit by this unreasonable killing. <i>Kuladharm</i> is like your body. Those who destroy the <i>kuladharm</i> , destroy themselves. Dharma will kill those who kill it. For a long time you have been walking the path of <i>adharm</i> /injustice. But even the worst person tries to correct himself in times of danger. But though such times of danger have arrived you are not making an effort. This kingdom has not become available to you for the purpose of destroying all these kings. Dharma has completely lapsed in you. This is not worthy of you. Show the path of dharma to your children. What do you have to gain from this kingdom? You are accumulating a huge pile of sins (<i>paap</i>) on your head due to your greed of kingdom. Dying in war is not the only way to attain <i>swarga</i> . It is possible to attain <i>swarga</i> permanently by living with fame and by following dharma. Let Pandavas get their share of the kingdom. Let your children make a compromise with them & live peacefully.			
42	Bhishma; Jambookhanda-vinirmana	3	36-38	12
	<p>Size of the army is not the deciding factor for victory</p> <p>Vyasa <i>Maharshi</i> to Dhritarashtra: (Shl 75) Irrespective of the size of the army that side in which the soldiers are in happy mood wins. The mood of joyfulness is the only determining factor for victory & defeat.</p> <p>(Shl 76) In an army, just one soldier who is lacking enthusiasm, who is coward, can cause a massive army to breakup. The reason for this is simple, Dhritarashtra! If in a large army even if one soldier gets scared and starts running away, his associate soldiers, however courageous they may be, also join him in running away.</p> <p>(Shl 77) It is extremely difficult to stop and bring back to normalcy an army which is running away, just as it is to stop a massive flood of water or group of deer running away from fear.</p> <p>(Shl 81) The victory achieved by <i>sama</i> & <i>daan</i> approaches is the best. Victory gained by <i>bheda</i> method is of medium class. Gaining victory through war which results in killing of people is the worst method.</p> <p>(Shl 82-83) War has maximum <i>dosha</i>. The first major defect of war is loss of people's lives. Only fifty valorous soldiers who are skilled at gauging other's intents, are joyous, have no interest in women & such luxuries/sensual pleasures and who are determined can sometimes decimate an army. Even five or six or seven soldiers who are determined to fight till the end, sacrifice their lives and not retract from battlefield can decimate an army and gain victory.</p> <p>(Shl 85) Mere large size of army does not always guarantee victory. Victory is always uncertain. Victory & defeat are dependent on <i>daiva</i>. Fate is the determining factor for victory or defeat. Whoever wins a war becomes fulfilled/successful.</p>			
43	Bhishma; Bahavadgita	14	118	12
	Dhritarashtra to sanjaya: To tell the truth, this war is also a game of gambling (<i>dyuta</i>).....In this <i>dyuta</i> of war, only life can be put as stakes.			
44	Bhishma; Bhagavadgita	17	130, Shl 11	12
	Bhishma to his army commanders: It is considered an <i>adharm</i> for a <i>kshatriya</i> to sit at home and die of a disease. Dying in a war by a metallic weapon is dharma. This is the <i>sanatana dharma</i> for a <i>kshatriya</i> .			
45	Bhishma; Bhagavadgita	19	130-131, Shl 4,5	12
	<p>Army formations when size is not balanced</p> <p>Yudhishtira to Arjuna: <i>Maharshi</i> Brihaspathi's advice regarding setting up of the <i>vyuha-prathivyuha</i> when there is much imbalance in the size of the two armies is: (Shl 4) If the enemy's army is less in size compared to ours, we should form <i>vyuha</i> of groups of soldiers & fight. If our army is smaller than the enemy's, the <i>vyuha</i> should be so as to spread out our soldiers widely.</p> <p>(Shl 5) When lesser sized army fights a bigger sized army, <i>soochi-mukha-vyuha</i> should be arranged. We also have to do the same. Arjuna! Therefore recollecting Brihaspathi's advice, you also set up our <i>vyuha</i>.</p> <p>Arjuna responds: Brother! What you have said is correct. But I will set up for you another invincible <i>vyuha</i>. I will set up a <i>vyuha</i> called '<i>Vajra</i>' which was designed by Indra himself. This <i>vyuha</i> will stand up like a storm/tornado. Just as a storm is unbearable, this <i>vyuha</i> will also be unbearable to the enemy. Bhima will be at the front of this <i>vyuha</i>.</p>			
46	Bhishma; Bhagavadgita	21	146-149	12
	<p>Arjuna: Smaller army can also win</p> <p>Yudhishtira feels somewhat depressed looking at the huge army of Kauravas and Bhishma leading it. He shares his concern with Arjuna. Arjuna responds & consoles his brother.</p> <p>Arjuna: (Shl 7) Brother! There is no reason for you to feel depressed looking at their army. I will tell you how a minority can win over a bigger army even if they have highly intelligent, virtuous and</p>			

	<p>valorous warriors. I will tell you, who are without jealousy, the reason for this. This secret is known to Narada. Bhishma & Drona also know this. When the war between <i>Devas</i> and <i>Asuras</i> was in progress, Brahma revealed this to Mahendra & other <i>Devatās</i> (<i>Asuras</i> were in majority & <i>Devas</i> were lesser in number).</p> <p>(Shl 10-11) Those desirous of victory cannot gain it by mere might & valour. But victory can be gained with the help of Truthfulness, kindness, steadfastness in dharma and efforts. Give up completely <i>adharma</i>, greed, <i>moha</i> and <i>Ahankara</i> and fight with enthusiasm. It is certain that victory belongs to that side which has dharma on its side (<i>yatho dharmasthatho jayah</i>). Yudhishtira! We are followers of dharma. For this reason victory is ours. Moreover, there is another secret Narada has told. <i>Yathah Krishnah thatho jayah</i>. Victory is guaranteed to that side which has Krishna with them.</p> <p>(Shl 13) <i>Vijaya</i> (victory) is an attribute of Sri Krishna. Therefore victory follows Sri Krishna. Similarly <i>Vinaya</i> (<i>modesty/humbleness</i>) is the second characteristic of Sri Krishna.</p> <p>(Shl 14) Brother! Govinda has infinite <i>tejas</i>. He remains <i>sthira-chittha</i> (equanimous) in the midst of the most valorous enemies. He is himself the <i>sanatana Paramapurusha</i>. Therefore victory is assured to that side which has him with them.</p> <p>(Shl 15) Sri Krishna is the <i>Vikunta</i> who wears the invincible weapon (<i>chakrayudha</i>).....</p> <p>(Shl 17) Brother! I do not see any reason for this depression (<i>vishada</i>). There is no reason for you to grieve. Sri Krishna who is the <i>Ishwara</i> for all three <i>lokas</i> is wishing victory for you.</p> <p>(It is interesting that a little later Arjuna feels strong <i>vishada</i> which results eventually in Bhagavdgita)</p>			
47	Bhishma; Bhishma vadha	43	1623-1645	14
	<p>This section is a great example of the great ancient traditions, virtuousness of noble people (<i>sadvritti</i>, <i>sadachara</i>), <i>dharma</i> of war, execution of master strategies without crookedness and cunning and also a wonderful example of 'No harm in trying' policy by Sri Krishna.</p> <p>See Table: Long Translations, Sl. No. 25.</p>			
48	Bhishma; Bhishma vadha	52	1721-1722	14
	<p>Unique features of Arjuna – Bhishma battle</p> <p>Sanjaya to Dhritarashtra (about the duel between Arjuna & Bhishma on second day of war): There was a special quality in both of them. Neither was angry about the other. Both knew how to appreciate greatness in war. Each would appreciate the great archery skills of the other. If one hit, the other always responded with a hit. In this way without any partiality or feeling of hatred they fought as equals.</p> <p>(Pg 1723) <i>Maharaja!</i> When releasing arrows on each other they were doing <i>chhidranveshana</i>. They would logically think about it. Since both knew <i>mahaastras</i>, they would think which one will shake up the opponent. Which <i>astra</i> will be difficult to counter by the opponent? How can I trick the enemy? How to show my skill against the opponent?—these they would think before selecting & releasing an arrow. Without doing this analysis, i.e., without figuring out the vulnerability of the opponent there was no possibility of victory to either of them. Therefore at every moment they were doing the <i>chhidranveshana</i> and fighting each other.</p> <p>(Pg 1724, Shl 61) Just as it is not possible to find sinful deeds in those who are devoted to the practice of dharma, in the same way it was not possible to see any defect in either of them in their war. Arjuna did not show any consideration that he was his grandfather nor did Bhishma towards Arjuna. Both fought with the clear intent to kill the other. But though killing was the firm intent, they did not use any approach against the principles of <i>yuddha-neeti</i>.</p>			
49	Bhishma; Bhishma vadha	95	2017, Shl 11, 12	15
	<p>Bhishma to Duryodhana: In all circumstances the king should try to protect himself. You should always fight with Dharmaraja only. According to <i>rajadharmā</i> you can also fight with Bhima-Arjuna-Nakula-Sahadeva. Kings should always fight with kings. You should not fight the wicked Ghatothkacha directly. This is <i>rajadharmā</i>.</p>			
50	Bhishma; Bhishmavadha	102	2068, Shl 2 & 5	15
	<p>Sanjaya: Though the <i>guru</i> & <i>shishya</i> have mutual affection/love, in times of fighting in war Drona was not considering Arjuna as his dear one. Similarly, in keeping with <i>kshaatra-dharma</i> Arjuna also did not consider Drona as his guru. This is the nature of all <i>Kshatriyas</i>.</p> <p><i>Maharaja!</i> In times of war <i>kshatriyas</i> do not let go anyone. They even fight with father or brother ignoring these constraining factors.</p>			
51	Bhishma; Bhishmavadha	107	2109, Shl 101, 102	15
	<p>Sri Krishna to Arjuna: "Whether very elderly or aged or of highest virtues, if he comes to kill you armed with weapons, he should be killed.</p> <p>Dhananjaya! This is the eternal & invariant dharma for <i>Kshatriyas</i>. He should fight the enemies but without malice. He should protect the virtuous and perform <i>yajnas</i>. All these are important <i>dharmas</i> of <i>Kshatriyas</i>."</p>			

52	Drona; Dronabhisheka	5	2247-2248, Shl 8-10;Pg 2249	15
	<p>Army without a leader Duryodhana to Karna: Just as boat without a boatman will be lost very soon, an army without a leader will not be able to face the enemy even for a short while. Just as a boat without a boatman or a chariot without a charioteer will go <i>astray</i>, an army without a leader will be scattered soon. Just as a travelling group of merchants without a guide will be subjected to variety of difficulties, an army without a leader will have many defects. Karna to Duryodhana: Therefore it is our duty to select someone who has all the special/unique attributes/qualities as our commander-in-chief.</p>			
53	Drona; Samshaptakavadha	22	2358	16
	Dhritarashtra to Sanjaya: Most courageous/great warrior is one who even when the army is scattered & fragmented, comes back and faces the enemy and fights.			
54	Drona; Samshaptakavadha	32	2432	16
	Arjuna who was always reminding himself of <i>yuddha-dharma</i> never hurt a second time those who were falling from the chariots, who had fallen on the ground & were struggling/in agony and those who had turned away from war.			
55	Drona; Jayadrathavadha	110	2853, Shl 79	16
	Yudhishtira to Satyaki: It is my opinion that a huge army can trouble/harass even Mahendra...			
56	Drona; Jayadrathavadha	137	3024	17
	<p>War is unkind Among the seven dead was Vikarna also. Realising this Bhima, grieving for him, said: "Vikarna! You were very dear to us. I should not have killed you. But I had taken a vow to kill all the children of Dhritarashtra in the war. It became necessary to kill you in order to fulfil that vow. Even though you had especial love for us, you came to fight me in view of <i>kshaatra</i> dharma. Therefore you were killed. <i>Yuddha-dharmo hi nishturah. This dharma of war is surely very unkind.</i> (Shl 35) Vikarna! You are not the only proof to say that the <i>yuddha-dharma</i> is unkind. Bhishma, who was interested in the welfare of all of us, who was very wise & intelligent, who was like Brihaspati on earth, is lying in the battlefield, justly or unjustly, waiting to die. Therefore war is very unkind."</p>			
57	Drona; Jayadrathavadha	148	3135, Shl 12	17
	Arjuna approached Karna angrily and said to him: "(Shl 9) Radheya! In a war the brave face two results. They are victory or defeat. These are uncertain even for Indra in a war..... (Shl 12) Great and virtuous persons do not indulge in self-praise after defeating the enemy. They certainly do not speak bad words. They do not abuse others.			
58	Drona; Ghatothkachavadha	162	3287	17
	Sri Krishna to Yudhishtira who was fighting Drona: (Shl 50) A king should fight only a king. Kings do not desire fight with someone who is not a king.			
59	Drona; Ghatothkachavadha	167	3310-3311	17
	Karna defeats Sahadeva comprehensively and makes him bereft of everything like chariot, horses and all weapons. Then realising his situation, Sahadeva left the battlefield. Karna chased him for a short distance and smilingly (rebuking) said: "(Shl 16) Coward son of Madri! Do not fight with someone mightier than you. Fight only with your equals. Do not doubt this advice of mine."			
60	Drona; Dronavadha	189	3496-3497	17
	<p>Example of dharma in war Sanjaya: (Shl 11) There the war was not based on <i>adharma</i> or objectionable methods. In that war <i>karni</i> (<i>has sharp points back to back so that if extracted from the body, it pulls out the intestines</i>) <i>naalika</i> (is very small and if enters the body it cannot be taken out), poisoned arrows and <i>astra</i> called <i>vastika</i> (that remains in the region under the navel when shot; it has a sharp tip part and a stick behind. When pulled out, the stick comes out but the sharp tip part remains embedded inside) were not being used under any circumstances. (Shl 12) In that <i>dharma yuddha</i> arrows like <i>soochi</i>, <i>kapisha</i>, or arrows made of bones from cow or elephant were not used. Arrows would not stick to each other. They did not have foul smell. They were not crooked. (Shl 13) All the warriors desiring name, fame and <i>uttama lokas</i> from that <i>dharma yuddha</i> used only straight and clean arrows.</p>			

61	Drona; Narayanastra-moksha;	195	3558-3559	18
	Aswatthama to Duryodhana: (Shl 5, 6) <i>Maharaja!</i> When you participate in war either victory or defeat is certain. But the killing in a war has greater significance. No one feels sad if a warrior is killed in a just manner. <i>Dvijas</i> have understood this <i>dharma-rahasya</i> .			
62	Karna	3	3719	18
	Duryodhana to his warriors: (Shl 9) Soldiers who are fighting will generally be getting killed. For a warrior fighting in a war either there will be victory or death. What is strange about this? Or why should this be feared? Face the enemy and fight with courage and enthusiasm.			
63	Karna	64	4196-4197	19
	..Arjuna: (Shl 64) If man is alive he can taste victory or defeat in a war. If he dies, everything is lost. Therefore how can a dead man know victory?			
64	Karna	90	4474	19
	Dos & don't's in war with dharma Sri Krishna to Arjuna: (Shl 71) Even if enemy is extremely weak, scholars do not delay destroying them. This being so, what is there to say about a powerful enemy? When a powerful enemy is in serious trouble for whatever reason, a <i>pandita</i> kills him and attains dharma and success. Karna to Arjuna: (Shl 112) Decent warriors do not hit those whose hairs have become untied, who have turned away from war, who is a brahmana, who has surrendered with folded palms, who has relinquished weapons, who is begging for life, who has run out of arrows, who is without <i>kavacha</i> and who has lost weapons.			
65	Shalya Parva	4	4554, 4558	19
	Kripa to Duryodhana: (Shl 8) There is no better way for a <i>kshatriya</i> than the <i>yuddha-dharma</i> they follow for their propitiousness. (Shl 9) For one who lives by <i>kshatriya dharma</i> , it becomes unavoidable to fight with sons, brothers, father, nephew, uncle, relatives etc. (Shl 10) It is considered a great dharma to either kill or be killed in a war. Running away is <i>adharm</i> . Those who wish to live according to <i>kshatriya dharma</i> adopt this cruel way of livelihood. (Shl 43) Brihaspati's <i>neeti-shastra</i> says that when your might is less than or equal to that of enemy, you should find a way to compromise with the enemy. When you find you are stronger than him you should fight him.			
66	Shalya Parva	8	4583	19
	All the remaining warriors along with Duryodhana framed the following rules for war that day: (Shl 9) No warrior should fight singly with Pandavas for any reason. If anyone fights alone or moves out allowing someone to fight alone he will be subject to <i>panch-maha-pathaka</i> and <i>upa-pathaka</i> . (Sin, crime; five great sins and auxiliary sins)			
67	Shalya Parva	18	4659	19
	Shakuni to Duryodhana: Angry warriors generally do not obey the orders of the master. Therefore it is not right to get angry about them.			
68	Shalya; Gada	31	4779-4794	20
	Sri Krishna to Yudhishtira: "(Shl 5) Yudhishtira! Overcome this <i>maya</i> of Duryodhana with <i>maya</i> itself. Mayavis (those who use maya) should be killed using maya only. (Shl 6) By applying <i>maya-vidya</i> in water, by using several clever tricks & actions, kill this Duryodhana now itself. There are several precedents for killing <i>mayavis</i> with <i>maya</i> itself. (Sri Krishna then lists several precedents). ..You should also display your valour by using clever tricks and actions. ...(Shl 14) It is a powerful way to use a few tricks as appropriate to the times and needs, and act. There is no other way to fulfil the task. <i>Daitya-danava-rakshasas</i> were killed only by clever tricks. In this instance you also should use clever ways."			
69	Shalya; Gada	58	5005, 5008	20
	On killing by unjust means Sri Krishna to Arjuna: There is much precedence of killing enemies in war by unjust means. (He quotes a few precedences. Commentary: In a way they do not appear to be cases of 'cheating').. In this matter there is an old <i>sholka</i> of Shukracharya. I will tell you that, listen. (Shl 15) You should be more afraid of those warriors who had run away from battle to save their lives, but return to fight. Because, they would have completely given up their love for life, they will concentrate their efforts in winning without bothering about losing their lives. ... Let him kill that deceitful Duryodhana with deceit itself.			
70	Shalya; Gada	61	5043	20
	Sri Krishna to remaining warriors on Pandava side: Because, the enemy who is stronger than you			

	and is much larger in number than you, should be killed/conquered by various tricks and deceitful ways. Pandavas! This is not something new I have found. (Shl 68) Devatās who killed asuras in the past had adopted such methods. Many great persons have also followed this path. All follow this path.			
71	Shalya; Gada	65	5078	20
	Duryodhana said, "(Shl 42) anyone has to fight in obedience to the order by the king. Particularly a brahmana who is earning his livelihood as per kshatra-dharma has to do so according to those who know dharma. "			
72	Souptika parva	1	5089	20
	Justification for evil deeds in war Ashwatthama: (Shl 50) Ordinary people may condemn this as mean or heinous act. Sometimes it becomes the duty of those who practice <i>kshatriya-dharma</i> to do deeds that people say are objectionable and evil. There are many <i>shlokas</i> in this regard by those who were just and knew the essence of the matter. 'It is the duty to destroy the enemy who is careless at such times as when the army is quite exhausted, when it is all scattered, when they are about to depart somewhere and when they are just entering a place. An army which is under following conditions should be destroyed by a <i>kshatriya</i> who desires prosperity—army which is sleeping at midnight, which is bereft of a leader, in which all the key warriors are dead and in which there is difference of opinion among its commanders.'			
73	Souptika parva	5	5118	20
	Kripa to Ashwatthama: (Shl 11-12) From the point of view of dharma killing those who are sleeping, who have put down their weapons, who have unhitched the horses from their chariots, who have surrendered saying 'I am yours', who have untied their hairs and who have lost their vehicles is not appreciated.			
74	Souptika parva	6	5127	20
	Ashwatthama to himself: <i>Gurujana</i> (Elderly and knowledgeable) have been saying from ancient times that on the following, weapons should not be used for any reason: cow, brahmana, king, woman, friend, mother, guru, aged person, boy, one who is immobile, blind, sleeping, scared, has just got up from bed, drunk and intoxicated, drunk excessively and is unable to care for himself and the lunatic.			
75	Stree; Jalapradanika	14	5295	20
	<i>Gandhari</i> : But Bhima behaved against dharma in the presence of Vasudeva. ...He hit Duryodhana below the navel against the rules of war. This act of Bhima increased my anger. (Shl 21) How can a warrior, even to save his life, break the rules of war made by dharmatmas and mahatmas?			
76	Shanti parva; Rajadharmanushasana	82	752	22
(Shl 57) .. Just as one has to be scared of an angry serpent which has lost its tail, one should fear an enemy with an evil mind.			
77	Shanti parva; Rajadharmanushasana	95	863-869	22
	Right ways to fight a war Yudhishtira questioned Bhishma: (Shl 6) If a <i>kshatriya</i> king has to fight another <i>kshatriya</i> king how should he fight the war? (Extracts) Bhishma said: (Shl 9) If the opponent starts a war with cheating or fraud, you should also fight with the same methods. If the opponent is fighting a war according to dharma, you should also do the same. (Shl 11) Poisoned arrows and arrow called <i>karni</i> should not be used in war. You should not angry with the enemy warrior who wants to kill you. You should fight him back or revenge him according to <i>yuddha-dharma</i> . (Shl 12) When tow warriors are fighting, if one gets into serious trouble, the other should not kill him. You should never kill an opponent warrior who is weak and who has no children. (Shl 13) You should not use weapons on the following: one whose weapon like sword etc is broken, who is in trouble, whose bow-string is cut and whose vehicles (elephant, horse etc) have been killed. He should be given medical treatment in your country itself or he should be sent to his home. (Shl 14) Once his wounds heal, he should be allowed to go. This is according to <i>sanatana-dharma</i> . Therefore, Swayambhu Manu has said that war should be fought following only dharma. (Shl 16) Starting a <i>dharma-yuddha</i> and then gaining victory by <i>adharma</i> is the approach of sinners. Great & noble persons wish to defeat the wicked by adhering to path of dharma. It is better to die in a <i>dharma-yudha</i> than gain victory in <i>adharma-yuddha</i> .			

78	Shanti parva; Rajadharmanushasana	96	870-876	22
	<p>Bhishma to Yudhishtira: (Shl 4) One should not again fight with a king who gets defeated along with his <i>chaturanga-bala</i>. The defeated king should be kept in captivity for one year but should be treated very well. This will be like rebirth for him. He becomes like a son to the victorious king. He can be released after one year. (Shl 8) If a brahmana intervenes between two sides that are ready to start a war with the intention of brokering a compromise, then the war should be stopped. It should not be continued.</p> <p>(Shl 10, 11) A king who desires victory should not emulate a king who gains victory by transgressing the rules of dharma of war. There is no greater gain than victory by the path of dharma. (Shl 12) The victorious king should speak sweetly and distribute enjoyable goods and should please the enemy side by comforting them. This is the best <i>neeti</i> for a victorious king. (Shl 13) If they do not thus please the <i>anaryas</i> and treat them inappropriately and try to destroy them and drive them out of the country, later they will become enemies and will await their time.</p>			
79	Shanti parva; Rajadharmanushasana	97	876-884	22
	<p>Bhishma to Yudhishtira: (Shl 14) The <i>tapas</i> of a warrior who withstands many injuries and difficulties during war grows in the same proportion.</p> <p>Separating men from boys</p> <p>(Shl 18) All warriors look alike. But when the time comes to fight in the battlefield, when enemy warriors are roaring from all four sides, you will notice the differences among them. (Shl 19) The valorous one will rush towards the enemy to attack. The coward will show his back to the enemy and run away. The coward will abandon the associates who are while in trouble are on the path of attaining <i>swarga</i> and will run away.</p>			
80	Shanti parva; Rajadharmanushasana	99	898-899	22
	<p>(Shl 11) All <i>kshatriyas</i> desire to attain <i>swarga-loka</i> through <i>dharmayuddha</i>. That is why even angry ordinary soldiers create a chaos in the enemy lines. (Motivation) (Shl 12) A king should govern with dharma the country he wins. Soldiers who are running away should not be chased too far. (Shl 13) If such chased soldiers get frustrated with saving their life and turn back to fight, they will hit back very hard.</p> <p>(Shl 17) Just as a son depends on father, the whole world depends on the might of a valorous person. That is why in all conditions a valorous man will be respected.</p>			
81	Shanti parva; Rajadharmanushasana	100	901-914	22
	<p>Organisation, movement and motivational methods of an army (Extracts)</p> <p>Bhishma: (Shl 2) Yudhishtira! It is the opinion of some that truth is the basis of <i>kshatra-dharma</i>. Some say it is based on logic (<i>yukti-vada</i>). Some others say it is based on <i>sadachara</i> (virtuous practices). Some others say that by taking appropriate action based on time & place using the four techniques of <i>sama-dana</i> etc dharma is established.</p> <p>(Shl 5) Intelligence is of two types. One is straightforward thinking and another is crooked thinking. A king should know both these. He should not adopt crookedness by himself or as a first choice. But if others follow that path against him, then to oppose them he should also do the same. (Shl 6) Generally those who are not friends (insiders and out siders) will be using ways of dividing (<i>bheda</i>) and will be cheating the king. The king should get to know these attempts and should destroy it just as he destroys the enemies.</p> <p>(Shl 10) If the preparations for war are completed and the soldiers are ready to attack the enemy, marching the army on a <i>pournima</i> (full-moon day) of <i>chaitra maasa</i> (March-April) or <i>margashirsha maasa</i> (November-December) is best suited. (Shl 11) At that time the earth will be rich with ripe plants. It will be time for harvesting. There will be enough water. It will be neither too cold nor too hot. Hence it is best suited.</p> <p>(Shl 26) Those who are sleeping, who are suffering from thirst, who are exhausted and who are scattered should not be killed. (Shl 27, 28) Those who have kept aside their weapons, removed their armour and are travelling, when they are just roaming around, when they are drinking water or when eating their food should not be killed. Similarly, those who are highly scared, who are insane, who are badly injured, who are weak, who are sitting without any worries, who are engaged in some other works, who have come out to gather grass etc from various places, who are walking outside the camps and who are running for cover towards the camp should not be killed. (Shl 29) The guards at the doors of main doors of the king and ministers and leaders of social groups should not be killed.</p>			

	<p>(Shl 30) One who fragments and scatters the enemy army and puts together scattered army on his own side deserves to be treated with royal meals & drinks. The king should pay double wages to such persons. (Shl 31) Some in the army should be made leaders of 10 soldiers and some of 100. One who is very brave and not lazy should be made leader of a 1000. (Shl 32) Then the leaders of the army should be gathered at one place and the king should announce thus: "If there is any coward in this group, let him go back from here itself. Only those who are capable of killing the main/lead warriors of the enemy need to be here." (Shl 35) The following should be driven into the minds of the soldiers: "If you run away from the battlefield you will be subject to several blemishes. The gains of war will also be lost. There is not much chance of one who is running away from fear remaining alive. The enemies may kill those who are running away. Even if by chance you survive, life-long infamy will attach to you. People will talk very hurtfully and that will not let you live peacefully. There are this many blemishes in running away from battlefield." (Shl 37) Those who run away are truly the worst among men. Such people are useful only to increase the count of the army. They will gain neither here nor hereafter. (Shl 39) I believe that for the person whose honour is destroyed by the enemy it will be impossible to withstand it and a grief greater than death. (Shl 40) Brave warriors! Understand that victory is the foundation of dharma and all pleasures. That debility/depression which causes weakening of mind for the enemy will cause great happiness to the brave. The cowards are afraid of death. The valorous invite it bravely. (Shl 46) The cowards should be encouraged with an effort to fight. Or they should be kept at the back of the army just to show the numerical strength of the army. (Shl 47) If the size of the army on our side is less, arrangements should be such that they all fight together. If the size is large, they should be allowed to fight over a large area freely. When lesser army has to fight a bigger army the <i>vyuha</i> called <i>Soochi-mukha</i> should be deployed. (Shl 48) When fighting whether the state of our army is superior or inferior, whether speaking truth or lies, both hands should be lifted high and the soldiers should be addressed thus: "The enemies are broken. The enemy soldiers are running away. As we had expected soldiers of our friendly sides have also come to join us in the fight. Now we are on the path to victory. Hit the enemy fearlessly." As soon as the soldiers hear such bold and brave roar, the valorous soldiers will attack the enemy with a roar.</p>			
82	Shanti parva; Rajadharmanushasana	102	919-930	22
	<p>Various issues on war Bhishma to Yudhishtira: (Shl 16) Even after organising the entire <i>chaturanga-bala</i> on one side, you should try for a compromise with the enemy according to <i>sama-neeeti</i>. War should be started only after such compromise breaks down. (Shl 17) Achieving victory through war is an inferior method. It is arguable if victory in war is an accident or god's will. It is impossible to predict surely beforehand that only this side will win. (Shl 18) Just as the flood of water cannot be stopped, scared animals which are running away cannot be stopped, it is impossible to stop the soldiers of a fragmented/broken army from running away. It cannot be said that victory is assured just because the army is bigger. (Shl 19) A large army is like a group of deer. In such a group if the animal in front starts running, others will also start running without any discriminative thinking. Similarly, however strong an army may be, if one soldier in the middle of the formation starts running for any reason, others will also start running without bothering to find out the reason. Just by a rumour that the army has been broken, entire army can get scattered. Even scholars will not be able to hold back such a running army. Commandos! (Shl 20) It is enough even if there are 50 soldiers who understand each other's strength and weaknesses, are joyous, are ready to sacrifice their lives and have a firm desire to win. They will be capable of destroying a huge army. (Shl 21) Even if five or six warriors of noble birth, respected by the king and having a firm desire to win fight in a well organised/co-ordinated manner, enemy can be defeated. (Shl 22) If it is possible to settle the issue by compromise, war should not even be thought of. First compromise should be tried by <i>sama</i> method. Then <i>bheda</i> approach should be tried. Then <i>daan</i> approach should be attempted. You should be ready to give a lot of money. If he does not agree for that also, then as a last resort war should be started. (Shl 25) If war becomes imminent, all beings grieve. (Shl 26) The king should be speaking soothing words mixed with harsh words with the people of that (enemy) country. On the other hand if he behaves with cruelty and harshness with them, the people who are already agonised with war will join forces with the enemy. (Shl 27) Spies should be sent to sow differences between the enemy and his friends. If the king</p>			

	<p>in the neighbouring country of the enemy is a mightier king than the enemy, it is better to make a compromise with that mighty king. (Shl 28) If a compromise is made with a very strong enemy's enemy, it causes trouble to the enemy. There can be no greater agony than that to him. You should organise such that the enemy is gripped in trouble from all sides and then he should be fought. (Shl 19) Forgiveness comes in search of <i>sadhu-purushas</i>. It does not even go near the wicked. I will tell you the pros and cons of both forgiveness and not having it. Listen. (Shl 30) The fame of that king will grow who shows forgiveness towards the remaining members of enemy force after defeating them. Even if the victorious king has committed grievous offences towards the enemy, people will trust a forgiving king. (Shl 31) In this matter opinion of Shambarasur is as follows: First agonise the enemy, weaken him and then show forgiveness towards him. Only then he will become subdued. If you try to bend a stick without heating it sufficiently, it will again become straight. (Shl 32) But <i>acharyas</i> do not agree with this. Because, this is not an example of virtuous persons (<i>sadhu-purusha</i>). The defeated king should be treated like own son. You should not get angry with him. You should try to keep him under subordination without killing him.</p> <p>Strange suggestions</p> <p>(Shl 34) Before a king strikes the enemy he should be talking sweetly to him. Even while assaulting he should speak sweetly. After hitting him, he should show grief, should cry and show mercy on him.(Shl 35) After assaulting the enemy, he should talk loudly thus so that the enemy can hear: "I am very sad that so many soldiers were killed by my army in this war. This is not at all acceptable to me. I was repeatedly telling them not to kill so fast and with such force. But they did not listen to me." (Shl 37) Everyone wants to save their lives. Therefore killing such people is not correct. It is very difficult to find people who do not run away from battlefield. We cannot find people with such integrity even after great search. The warrior on my side who killed such valorous warriors has done an unpleasant deed." While saying this openly, in confidence he should appreciate his warriors and reward them. (Shl 38) Similarly, he should express regret just as a guilty would before his remaining soldiers about those who were killed on his side. To earn the affection and love of people he should raise both his hands and cry loudly. (Shl 39) In this manner, the king should have soothing behaviour in all circumstances. He will be loved by people for having such behaviour. (Shl 40) All people will trust such a king. After gaining the trust of people, the king can have close relations with all and enjoy the kingdom as he likes. (Shl 41) The king, who wishes to enjoy this earth, should not have any cheating or deceit and behave such that trust develops in him. He should protect the people in every way.</p>			
83	Shanti parva; Rajadharmanushasana	103	931-945	22
	<p>Ways of behaving with different types of enemies</p> <p>Yudhistira questioned: (Shl 1) Grandfather! How to behave initially with someone who has a great and mighty side? If the enemy is soft how to behave with him? If the enemy is sharp how to behave with him?</p> <p>Bhishma replied: Yudhistira! In this matter there is a conversation between Indra and Brihaspati. Once Indra bowed to Brishaspti and asked him: (Shl 4) <i>Acharya!</i> How shall I deal with my enemies while being alert? How to take them under control without necessarily having to uproot them all? (Shl 5) Victory gained by fight between two armies is of an ordinary type. (Victory is uncertain. Either side may win). My kingdom which is causing heartburn to my enemies should not be lost by me. What should I do for this to happen?</p> <p>Brishapti answered: (Shl 7) Indra! A king should not desire to bring enemies under control through war. Only fools adopt anger and <i>akshama</i> (non-forgiveness). (Shl 8) A king who desires killing his enemy should ensure that the enemy doesn't get any scent of it. He should work by hiding anger, fear and joy in his mind. (Shl 9) Even if you don't have trust in the enemy you should act as if you have. Always speak likeable words with him. Do not do anything which will displease him even a little bit.</p> <p>(Shl 10, 11) Stay away from dry and useless enmity. (Do not have enmity with anyone externally). Do not strain your throat by quarreling with others. Just as a hunter remains focussed in his work of imitating the sounds of birds to attract them and traps them, the king should trap the enemies with clever tricks. Then he should kill them. (Shl 12) One who neglects his enemies every day cannot sleep peacefully at all. Just as the combination of bamboo and dry grass results in huge flame bursting with <i>chat-chat</i> sound, that wicked enemy will always be alert. (Shl 13) There is no need to fight when victory can go to either side. You should first instil trust in the enemy, bring him under control, bring him closer cleverly and gain the needed advantage (which could even be killing him).</p>			

(Shl 14, 15) **Even if the enemy ignores or disrespects, an intelligent king should not accept defeat in his mind** (Even if ignored or humiliated act as if it has not been noticed to create false belief in the enemy. But do not become weak minded or feel defeated mentally. Bide your time and when the enemy makes his mistake, hit him hard). Hold consultations with intelligent ministers, decide on the course of action and when the enemy's position is changed, wait for right time and hit him. Send close aides and divide his army.

(Shl 16) **First have clear understanding of how to start the work, how to execute it, and how to complete it.** Discuss in confidence with ministers and decide on your duty. Find out the military strength of the enemy and then divide it. (Shl 17) The king should remain at a distance and engineer the divide through his spies. He should give bribes to the officers of enemy's army and encourage them to join his army. **Or by use of medicines he should spoil their minds.** But he himself should not have any direct external relations with the enemy. (Shl 18) **He should wait for the right time for killing the enemy. You may have to wait for a long period to get the right conditions. Such long patient wait itself may be a cause for the enemy to develop trust in you. Once conditions are favourable to you and unfavourable to the enemy, you should kill him without any hesitation.**

(Shl 19) Do not start the attack on the enemy immediately. Attack only when it is clear that victory is certain. Till then do not use any weapons or poison on the enemy. Do not even hurt the enemy with harsh or cruel words. (Shl 20) As soon as right opportunity arises, kill the enemy. Because, for one who desires to kill the enemy such an opportunity may not come again and again. (Shl 21) For one who is waiting for the right time, if such opportunity is missed, he may never get it again.

(Shl 22) King should keep increasing his might with the consent of prominent people. Until favourable conditions form, he should increase his friends. He should not trouble the enemy. But when the conditions & opportunity are right, he should not hesitate to kill the enemy. (Shl 23) He should give up *kaama, krodha and ahankara* and being alert should watch closely any cracks that may develop in the enemy.

(Shl 24) Softness, pride or arrogance, carelessness, deceits used by the enemy—these will destroy an inefficient king. (Shl 25) The king should destroy these qualities in himself and should counter the deceits of the enemy with his own. Then he will be capable of attacking the enemy without much thought. (Shl 26) **Whatever secret actions can be executed by him alone should be done personally by him (king). Even ministers sometimes discuss secret matters among themselves.**

(Shl 27) That which he cannot do alone, he should discuss with others. If the enemy is unseen, *brahma-danda* should be used against them (black-magic methods). If the enemy is seen, he should be attacked with full army. (Shl 28) King should first use divide and rule principle (*bhedopaya*). He should engineer differences between the enemy and his associates/followers. When the time is ripe, use *danda-neeti* on different enemies at different times quietly.

(Shl 29) **If it is found that the enemy is very much stronger, times are more favourable to him and one's own defeat is certain, then you may have to surrender to the enemy.** When the enemy is careless, you should be very alert and make an effort to find a way to kill the enemy. (Shl 30) If the king realises that the enemy is considerably mightier, he may have to serve the enemy by prostrating to him, giving him plenty of money and by speaking sweet words. By such behaviour he should ensure that the enemy does not get any suspicion about him. (Shl 31) If the enemy gets a suspicion, he just should not stay in such place. He should completely give up his company. He should not have any trust in such people. Rejected enemies will be very alert to take revenge.

(Shl 32) **There is no task harder than keeping control on people with expertise in different kinds of affairs.** (Shl 33) When such a situation arises, the king should discern by his intelligence who is a friend and who is a foe.

(Shl 36) Just as rushing waters of a river erode both banks continuously, a careless king's kingdom will be eroded by powerful enemies who will be present everywhere. (Shl 37) **A King should not attack several enemies at the same time.** He should take control of one with *samopaya*, another with *bhedopaya*, yet another by *danopaya*, and another by *dandopaya* etc. In this manner he should take control one by one and should act with expertise with others. **Even if very mighty, an intelligent person should not go to war against all simultaneously.** (Shl 38, 39) When the king has large military force having elephant, horse and chariot divisions, when it has innumerable foot soldiers, when all the six components (elephant, horse, chariot, foot soldier, treasury and rich *vysyas*) are in love with the king, when the king feels that it is right time to gain from the enemies, at that time he should destroy the enemy. (Shl 40) *Samopaya* is also not best suited for the enemy. **Secretly executed *danda-neeti* is the best.** Softness is of no use with enemy. Attacking them directly is also not of much use. It is not right to destroy the crops in the enemy land. It is also not right to poison their water sources. **Destroying the enemy secretly is the best approach.**

(Shl 41) **The king should use trusted servants to create differences among people by using**

	<p>crooked ways. He should deploy his trusted persons in each town and the capital and see that differences arise between the king and his citizens as well as between the king, ministers and army commanders. He may also have to do the sinful deed of getting the king killed secretly. But this should not be done at the cost of own fame. While retaining his fame, he should make this happen by creating quarrels. (Shl 43) Intelligent kings give plenty of money secretly to their trusted persons and make them loudly announce that such and such ministers were quite wicked, were going to another king and that all their wealth and assets have been confiscated for their offence and the minister banished to other countries. Such banished ministers should act with the enemy king as if there was genuine quarrel with the previous king and gather all secrets from the enemy king and inform their master (previous king). (King should follow such tricks to defeat an enemy without waging war). (Shl 44) Similarly, he should deploy scholars who are experts in black-magic methods, who are also good in narrating stories from great works, who are attractively dressed and by sending them to the enemy kingdom should implement black-magic on the enemy.</p>		
84	<p>Shanti parva; Rajadharmanushasana</p>	<p>105</p>	<p>959-966</p> <p>22</p>
<p>Ways to defeat an enemy Kalakavrikshiya to Kshemadarshi: (Shl 10) Then you should increase your friends. Consult confidentially with your ministers and penetrate the enemy with insiders. You should follow the principle of breaking <i>bilva fruit</i> with <i>bilva fruit</i> (a fruit which is like a cricket ball and has a very hard external shell but soft core). (Shl 11, 12, 13) Make a compromise with the enemy's enemy and destroy your enemy's might.</p> <p>Using addictions as a weapon If that is not possible there is another approach. There are many things which are difficult to get. Women, beautiful bedcovers, most comfortable soft mattresses, wonderful thrones, exquisite palanquins, luxurious buildings, birds, perfumes (herbal), liquids/juices, variety of fragrances etc. Make sure that the enemy is attracted to these. Let your enemy get addicted to and be destroyed soon. (Shl 14) You must arrange for all these items to become available to the enemy and see that he gets addicted to them. You must act as if a friend and even tell him sometimes that he should not get addicted to these. This should be done carefully according to the circumstances so that the enemy does not suspect you. If it appears to you that it is not right to help him get away from addictions, keep quiet. Ignore it. A king who wants to practice a good <i>neeti</i> should make sure that under no conditions his secret plans and consultations become known to the enemy.</p> <p>Misleading the enemy (Shl 15) After gaining the trust of the intelligent and wise, while acting like a friend you should mislead him by saying the bad things as good and good things as bad just as saying that the crow is white and lead him into destructive actions. (Shl 16) In this manner by acting as a friend with the enemy, you should keep giving him suggestions. You should pressurise him to start major projects which cannot be completed. If the king does not complete the projects he takes up, he will lose respect of citizens. Depending on the situation you should encourage him to develop enmity with them and to go to war with mighty enemies.</p> <p>Emptying the treasury (Shl 17) You should suggest to him to develop several large gardens fit for a king to enjoy. Suggest to him to decorate the palace with several expensive luxury beds, gem studded thrones etc. Overall your strategy should be to empty his coffers on these expensive luxury items. (Shl 18) Profusely praise the brahmanas of the kingdom and through them make the king to perform several major <i>yajnas</i>. In the pretext of <i>yajna</i> and <i>daan</i> the brahmanas will gobble up his wealth like wolves. The brahmanas will be grateful to you for having created such opportunity for them and will help you when needed. (Shl 19) A person who earns lot of <i>punya</i> will certainly attain <i>sadgati</i>. He will also get a special place in <i>swarga</i>. (Shl 20) Whether the king indulges in acts of <i>dharma</i> or <i>adharma</i>, the end result is that his treasury will get emptied. Once this happens, he can be controlled by the enemies. (Shl 21) You should see that the treasury is emptied for <i>swarga</i> etc fruits or for gains like victory. The enemies of the enemy will rejoice at this. You should suggest to him to perform only <i>yajnas</i> etc for gaining victory (<i>daiva</i> related acts) and not that he should increase strength of his army (and not man related acts).</p> <p>Other tricks (Shl 23, 24) Your desire will be fulfilled with these tricks. Once the enemy loses all his wealth through major <i>yajnas</i> like <i>Vishvajid-yaaga</i>, you should continue to act like a friend and narrate to him the story of a <i>mahatma</i> who is in trouble. Along with this, in passing, you should mention that there is a <i>yogi</i> who knows <i>yoga-dharma</i> and is spiritual thinker. In that state of mind, with the preaching of the <i>yogi</i>, the enemy king may even relinquish the kingdom. In case the king does not get influenced by this,</p>			

	<p>then also you need not lose hope. Through your close helpers use the proven medicine called <i>sarvashatru-vinashaka</i> and kill all the elephants, horses and foot soldiers of the enemy.</p> <p>(Shl 25) If the person is determined to fulfil his desires and has the attitude to go against dharma, there are many more ways of deceit designed by scholars. You can use any of those also if you wish.</p> <p>Adhyaya 106 Kosala raja said: (Shl 1) I do not wish to live practicing deceit and hypocrisy. Even if I can gain great wealth through <i>adharma</i> I am not interested in it. (Shl 2) I have given up all such wicked qualities long back. Tell me that manner of living by which no one doubts my character and benefits everyone. (Shl 3) Since I desire to walk the path of kindness and dharma, I do not wish to follow the path of deceit you have described. It is not even worthy of a <i>jnani</i> like you to preach such practices of <i>adharma</i>.</p> <p>Kalakavrikshiya said: Prince! You are talking in line with to your richness of character. You have a <i>dharmic</i> nature. You have also understood many things with your intelligence. (Shl 18) No one can always have only victory or only defeat. Just as a king wins over others and enjoys their wealth, he should also share his wealth with others. (Shl 19) You must find victory and defeat in yourself. Those who loot others wealth without leaving anything behind, will also have the fear of being looted totally.</p> <p>He then organises a meeting with king of Videha and introduces them to each other. He orders the king of Videha to accept him as an honourable partner as he has tested him and found to be of impeccable character. The King of Videha takes him home with honour and performs his marriage with his daughter.</p>			
85	Shanti parva; Rajadharmanushasana	113	1026-1029	22
	<p>Bending like a cane before the mighty Yudhishtira asked Bhishma: (Shl 1) If a king has a weak kingdom and does not have a strong army or treasury, how should he behave with a king mightier than him in all respects? Bhishma replied: People quote a conversation between rivers and ocean in this matter. Once the ocean, the refuge of <i>daityas</i>, the lord of the rivers asked the rivers to clarify a doubt he had: (Shl 4) Oh rivers! I have seen that when you flow many times you uproot big trees along with their branches and bring it in your waters. But even though there are many bamboo trees on your banks, you never bring them. (Shl 5) The bamboo trees have no bulk. They do not have the strength to withstand the fury of floods. They also grow on your banks. Are you not bringing them due to considering them worthy of being ignored or have they done some benefits to you? Why is it that they do not come in your floods? I want to know answer to this. Then the river Ganga said the following to the ocean. (Shl 8) The trees stand in their places firmly. They do not bow to the fury of floods. Even at the time of floods, they stand erect. Because they act defiantly with us, they lose their places and have to come in our waters. But the bamboo trees are not like that. (Shl 9) These trees bend and bow to us when the flood starts. They do not stand opposing our flow and show their bravery. But the trees do not do so. Once the flood recedes, the bamboo trees return to their posture occupying their position. (Shl 10) The bamboo trees know the time and circumstance. They have learnt to act according to the needs of time. Moreover they submit to our control. They do not have arrogance. They bend in the direction of our flow. They do not oppose our flow. Therefore the bamboo trees which have no ego do not come with us. (Shl 11) Those small plants, small trees, bushes etc which bend with the force of wind and water and stand back once these recede do not get defeated or destroyed. “ (Shl 12) Yudhishtira! In the same way the king who does not bow his head before a mightier king who is capable of capturing or destroying the enemy, will be destroyed soon. (Shl 13) The intelligent and wise king who acts suitably after assessing his own and enemy’s strength will not be defeated. (Shl 14) In this way when a king comes to know that the enemy is much stronger than him, he should adopt <i>vaitasi-vritti</i> (always bow your head before him). This is the characteristic of an intelligent man.</p>			
86	Shanti parva; Aapadharma	131	1149-1154	23
	<p>What to do in times of danger? Yudhishtira questioned: (Shl 1, 2, 3) Grandfather! What work is remaining to be done by the king whose treasury and army are weakened, who is lazy, who fearing the loss of relatives does not wish to go out and fight, who suspects the character & integrity of ministers, whose secret consultations</p>			

	<p>have all leaked out to citizens, where enemies have divided parts of his kingdom and taken control, who has no esteemed friends, whose ministers have been bought by the enemy, who is under attack by enemy's army, who is weak and hence worried due to the attack of enemy? By doing what can he wriggle out of the danger?</p> <p>Bhishma replied: (Shl 4) King Yudhishtira! If the king who is attacking is an outsider and is knowledgeable about <i>dharmartha</i>, clean in his practices and thoughts, then you should quickly make a compromise with him. If the villages and towns that were under the control of his ancestors have been taken over by a local enemy, then attempt should be made to talk to him sweetly and to take back control. (Shl 5) If the king who has attacked with the intent to win is not <i>dharmic</i>, is mighty and has wicked intentions, you should attempt a compromise even if by conceding a few villages to him. (Shl 6) Or you should quit from the capital. By giving money to the enemy king also you can try to avoid the danger. If a person who has qualities worthy of being a king somehow survives he can always regain his wealth. (Shl 7) If by relinquishing treasury and army it is possible to escape from danger, which king who knows <i>dharmartha</i> will give up his life? (Shl 8) When an enemy attacks, first the king should make arrangements for protecting the women in <i>antahpura</i>. In case he is unable to do this, he should give up kindness towards relatives and money. Should give up attachments completely. What is the use of feeling merciful on those who have been captured by the enemy? If you try to do that, you may also be captured by the enemy. As far as possible he can relinquish everything. But he should not get captured by the enemy.</p> <p>Yudhishtira questioned: Grandfather! If all the ministers are angry with the king, if the country and the fort are being troubled by the enemy, if treasury has diminished, if all secrets have become public what is left for the king to do?</p> <p>Bhishma replied: (Shl 10) At that time the king should either quickly enter into a compromise with the enemy or he should fight valiantly and push him back. If he dies in such a <i>dharmayuddha</i> he will any way gain <i>punya</i>. (Shl 13) A weak king, in order to earn the trust of enemy should earn the love of all people on the enemy's side and show humbleness and politeness. He should try to stop the war cleverly. (Commentary: Even if by taking oath etc such that the enemy does not suspect it to be a cheating. Should not fight obstinately). (Shl 14) Or should talk to the ministers and commanders of the enemy sweetly and while pleasing them, should try to escape from the fort quickly. After some time, should consult wise people and try to regain the lost kingdom and wealth.</p>			
87	Shanti parva; Aapadharma	138	1183-1232	23
	<p>Story of cat and mouse to illustrate <i>neeti</i> and strategy when under attack by enemies.</p> <p>See Table: Long Translations, Sl. No. 59</p>			
88	Shanti parva; Aapadharma	139	1232-1263	23
	<p>Story of a sparrow and king illustrating friendship, enmity and trust.</p> <p>See table: Long translation, Sl. No. 60</p>			
89	Shanti parva; Aapadharma	154-157	1402-1414	23
	<p>How the weak should fight the mighty</p> <p>Yudhishtira asked: Grandfather! An enemy will be very mighty. Will be having close relations. Will be efficient in both doing beneficence and hurt to people. Will be quite active everyday. Another will be efficient only in self-praise. He will have no essential strength. He will be weak. Even in the eyes of the world he will be small. But this trivial person says unworthy things about the mighty and causes hatred. If then the mighty enemy wishes to attack and destroy that weak person, how should that weak person behave with the mighty enemy?</p> <p>Bhishma replies with the story of a <i>shalmali</i> tree (Silk cotton tree: the weak) taking on the god of wind (the mighty). Some shlokas only are given here. The entire story is not translated.</p> <p><i>Adhyaya</i> 156: (Shl 12) One who is mighty due to intelligence will be considered actually mighty. Mere physical might is not considered real might.</p> <p><i>Adhyaya</i> 157: (Shl 9) Therefore a weak person should not invite enmity with the mighty. If he does so, he will lose everything and grieve the loss. (Shl 10) <i>Mahatmas</i> do not display enmity towards those who have hurt them. But they will show their might gradually. (Shl 11) A wicked person should not buy enmity with an intelligent person. Because, just as fire that has entered grass spreads</p>			

	everywhere, the intelligence of an intelligent man reaches everywhere. (Shl 12) There is nothing to equal intelligence in human beings. Similarly there will be none who can equal a mighty person. (Shl 13) It is for this reason that one should tolerate unfavourable acts done by a boy, a stupid, a blind, a deaf and one with higher physical might.			
90	Ashwamedhika parva; Ashwamedha	9	5639	30
	Brihaspati: Prosperity of enemies causes grief. (<i>dukham sapatneshu samrddha bhava</i>).			
91	Ashramavasika parva; Ashramavasa	6	6371-6375	31
	<p>Dhritarashtra preaches rajaneeti -2</p> <p><i>Bharatanandana!</i> You must identify groups of kings who are either neutral or are mediators in respect of you and your enemies. You should know in advance the dangers possible through six kinds of <i>atatayis</i> (one who is trying to kill; who kills by using fire, poison or weapons; and one who snatches your land, money and wife) and four types of dangers through enemies. You should know who your friend and your enemy's friend is. Enemies concentrate heavily on your ministers, different types of forts and army. Therefore king should always be careful in respect of their protection. The above twelve are subject matters for the king.</p> <p>According to experts in <i>neeti shastras</i>, the 60 relating primarily to ministers and above said twelve <i>rajaks</i> constitute <i>mandala</i>. The application of six methods of <i>sandhi</i>, <i>vigraha</i> etc will be under the control of this <i>mandala</i>. King should always be aware of the status about his own prosperity & decay and that of enemy. First he should know about the 72 factors (due to enemy: 4; <i>atatayis</i>: 6; friend, friend of enemy:2; Agriculture etc: 8; <i>asandheya karmas</i>: 8; blemishes like atheism etc: 14; <i>tirthas</i> like <i>mantras</i> etc: 18) Then he should use the six techniques of <i>sandhi</i>, <i>vigraha</i>, <i>yaana</i>, <i>asana</i>, <i>dvaiddibhava</i> and <i>samashraya</i> suitably.</p> <p>At that time when own side is strong and enemy side is weak, the king should wilfully fight with the enemy and conquer him. At that time when enemy is strong and own side is weak the intelligent but weak king should make a suitable compromise with the enemy.</p> <p>A king should always keep gathering huge amounts of money. Whenever the king has become capable of attacking and defeating the enemy, he should do so immediately. At that time he should ensure that all his people are obedient to him and should not divide the positions of commanders of the army. In case he is defeated, he should make a compromise by giving land with low yield, gold mixed with brass & copper, weak friend and army.</p> <p>In case the result go against the enemy (& he gets defeated) and he desires compromise, an expert in compromise should ask him to mortgage money, gold, army along with the prince himself. It is not beneficial at such times to behave softly. If any danger ensues, one who knows various methods should also be ready to liquidate the prince.</p> <p>He should find out if the <i>prakritis</i> of enemy have weakened (ministers, friends, treasury, nation, fort, army and citizens). After finding this out a mighty king should start all activities simultaneously towards uprooting the enemy. He should create variety of troubles to the enemy. He should slow down his pace. He should destroy his treasury. A king who wishes to protect his kingdom should make every effort to destroy the enemy. But a king who wishes prosperity to his kingdom should never cause harm/violence/trouble to subordinate kings who surrender to him. A king who wishes to conquer the world should never trouble the subordinate kings.</p> <p>He should discuss with ministers and find ways of creating divide in the enemy's army. He should always gather <i>satpurushas</i> around him. He should always suppress sinners. A mighty king should never chase a weaker king. In case a mighty king comes chasing a weaker king, the weaker king should adopt <i>vaitasi vrtti</i> (The long grass which grows on the river banks bends when the floods come. Therefore it does not get washed away. Once floods have receded it again straightens up). He should try to make him go back with <i>sama</i>, <i>daan</i> etc methods. In case he does not succeed in this, he should join along with his ministers, treasury, citizens, army/police, his friends & fans and fight the mighty. In case it becomes impossible to push back the mighty enemy or defeat him, at least he will get <i>Swarga</i> by dying while fighting.</p>			
92	Ashramavasika parva; Ashramavasa	7	6375-6379	31
	<p>Dhritarashtra preaches rajaneeti -3</p> <p>(Shl 1-6) Great among kings! In matters of <i>sandhi</i> & <i>vigraha</i> also you should act after careful consideration. When enemy is strong you should make a compromise with him. If weak you should fight him. <i>Sandhi</i> & <i>vigraha</i> have two reasons, consist of many methods and are of many types. After understanding your <i>dvaividhya</i> (strengths & weaknesses), if the enemy is found to be stronger you</p>			

	<p>should respect him. You should consider an enemy having well fed, happy and strong army as mighty. When you go to show your respects to the enemy he will impose strong conditions on you. Running away may be a wise choice when fight becomes inevitable.</p> <p>An intelligent king should stay away from the enemy and yet create many troubles for him. He should tempt him with many bad habits (like hunting, gambling, womanising etc). He should create a divide in his <i>prakriti</i>. He should agonise him in many ways. He should create fear in him. He should cause his army to weaken when he is fighting others. An expert king before proceeding on war should evaluate three strengths about himself and the enemy. These are enthusiasm power, lordship power and consultation power (<i>utsaha shakti, prabhu shakti & mantra shakti</i>). The king who is rich in all three can consider going to war. If these are lacking he should not go to war.</p> <p>(Shl 7) A king who desires victory should gather following strengths: army, money, friends, forest, servants and architects/sculptors (effectively builders/engineers of those days). (Shl 8) Among these, strength of friends and money have a special significance. The strength factors of sculptors and salaried army are same in my opinion. (Shl 9 – 13) The strength of spies and servants will generally be same. Since war takes place once in many years the king should know all these. A king has to face many kinds of dangers. He should be aware of all of them. I will tell about them individually. The problems due to dangers are many. They should be annulled by <i>sama, daan</i> etc methods.</p> <p>After evaluating the strength of the army, favourableness of time & place a king can proceed on war with an experienced army. A king who is dedicated to his prosperity, if he is not weak and has strong & happy army can go to war even in an unsuitable season. (Shl 14) For destroying an enemy a king should let flow the river which has quivers as rocks, horses and chariots as its floods, flags as its trees on the banks and foot soldiers and elephant regiments as the mire in it.</p> <p>At the time of war using one's intelligence you should choose formations like <i>Shakata vyuha, Padma vyuha, Vajra vyuha etc</i>. The methods of setting up these have been described in the <i>neeti shaastra</i> of Shukracharya. After finding out about own army's strength and strength of enemy's army through spies, war can be started either on own territory or enemy's territory. King should make the soldiers happy by rewarding them. He should recruit strong men to the army. After assessing the strengths & weaknesses, the king can decide to either make a compromise or go to war.</p> <p>A king should guard his body in every possible way. It is the duty of king to attain happiness in this world or other world only through this body. That king who understands all this and acts in accordance with it and governs the people with dharma will go to <i>Swarga</i> after death.</p> <p>To attain happiness both here and in the hereafter you should be always interested in welfare of the citizens.</p>
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T10: Neeti/ Aneeti/ Strategy Related: General

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Pouloma	11	161, Shl 14	1
	Dumdubha to Ruru <i>rishi: Ahimsa paramo dharmah</i> (Ahimsa—non-violence—is the greatest dharma)			
2	Adi; Asthika	33	245	1
	Garuda to Indra: Self-praising of own might & valour is not accepted by <i>vidvans</i> ... Because you are a friend and have asked me, I am telling you (about myself). Self-praise should certainly not be done without reasons.			
3	Adi; Asthika	37	257	1
	Vasuki's children to Vasuki: We can never agree to <i>adharmic</i> suggestions. In times of emergency, it will be possible to overcome the danger only by <i>dharmic</i> ways. <i>Adharmic</i> attitude will ultimately result in destruction of the world.			
4	Adi; Asthika	42	275 & 276	1
	Shamika to his son Shringi: But advising you at appropriate times is my main duty. Similarly, acting as per advice is your duty. (Shl 4) Even if son is an adult, father should advise the son. He must advise him so that he becomes successful and full of good qualities. (Shl 5) Even if a <i>mahatma</i> , anger increases as power of <i>tapas</i> increases. Even <i>mahatmas</i> become incapable of controlling anger...But <i>tapasvis</i> should never give refuge to anger...If you control anger, the <i>dharm</i> a in you will not be affected. The anger which comes at some moment for some reason, in an instant destroys the <i>dharm</i> a earned with great efforts by <i>yatis</i> .			
5	Adi; Sambhava	74	466-469, Shl	1

			26-33	
	<p>God is witness Shakunthala to Dushyanta: (Shl 26) Whatever you may be saying now, the truth is known to you in your heart. Speak with your conscience. Do you know me or not? Do not commit <i>atmadroha</i> (cheating oneself). If your <i>atma</i> is saying one thing, do not speak something else. There are no sins an <i>atmadrohi</i> will not commit. (Shl 28) Paramatma who is <i>muni, purana, essence of Vedas, jyoti-swaroopa</i> is a witness to all acts and always lives in everyone's heart. He knows all the <i>punya & paapkaryas</i> done by the being.... You cannot be all alone always & anywhere. You cannot do something by cheating the <i>atma</i>. (Shl 32) If <i>antaratma</i> is not satisfied about someone—those who ignore the existence of <i>antaratma</i> and without realising its existence continue to indulge in sinful deeds--such wicked persons (<i>duratma</i>) will not be forgiven by <i>Yamadharma</i>. He will give them the punishment they deserve.</p>			
6	Adi; Sambhava	74	483, Shl 82	1
	Shakunthala to Dushyanta: You are amplifying a small defect--the size of mustard--in others. You are hiding a major defect—the size of a <i>bilva</i> fruit—in yourself inspite of knowing it. This is the behaviour of the lowly.			
7	Adi; Sambhava	74	484-487, Shl 87-96	1
	<p>Shakunthala to Dushyanta: Nature of good & bad persons (Shl 87, 88) Until an ugly man sees his image in the mirror, he thinks he is more handsome than others. But from the time he sees his image, he realises the difference between his looks and other's. But it cannot be said that an ugly person will become silent after realising about his looks. He can still be finding faults in handsome person. (Shl 89) One who is very handsome does not say that he is handsome; He does not deprecate others for being ugly. But an ugly person, inspite of knowing about his ugliness, will be saying wicked things about others and will be troubling the <i>satpurushas</i>. (Shl 90) Those who talk generally speak auspicious and inauspicious things. The nature of a fool is that he will ignore the moral and ethical advices and will condemn them by selecting only the inauspicious parts. A fool is like a pig. Do you know what a pig does? Dushyanta! Even if you pile fruits, clean and tasty delicacies before it, it will not eat them. It goes in search of human faeces. Contrary to this, I will tell you what the <i>praajna</i> (knowledgeable and wise) do. (Shl 91) Like a <i>hamsa</i> bird which when offered milk mixed with water, separates the two and drinks only the milk, grasp only the auspicious part of the sayings and appreciate the speaker. But I am not saying this to call you a pig. I am only telling you the illustrations elders have given. <i>Maharaja!</i> This is the only difference between the bad people (<i>dusht</i>) and noble people (<i>sadhu</i>). (Shl 92) <i>satpurushas</i> never indulge in blaming others. They feel sad when they hear others being blamed. Contrary to this bad persons feel satisfied only by blaming others. (Shl 93) <i>Satpurushas</i> serve the aged, prostrate before them, listen to their advice and feel very happy. Contrary to this, a fool condemns the <i>sajjana</i> (good persons), causes much pain to them and derives much happiness from it. (Shl 94) <i>Sadhus</i> are happy because they do not see other's defects. Fools feel happy by finding defects in others and highlighting it. Another quality of bad persons is that though they are themselves blameworthy, they call others blameworthy. <i>Maharaja!</i> I have no reason to get angry because you called me a cheat and you condemned me. This looks like a joke to me. I feel there is nothing funnier than this. (Shl 95) A bad person, being himself wicked, an <i>atmadrohi</i>, a cheat calls the <i>sajjan</i> as <i>durjan</i>. What can be more laughable than this? (Shl 96) People are more afraid of a person who has slipped from the path of truth and dharma than of a poisonous snake. A poisonous snake bites only those who trouble or harm it. It does not bite others. But a person who is devoid of dharma, who has fallen from truthfulness, keeps troubling even those who do not harm him. He will have no fear of sinning. Even atheists are afraid of such persons. This being so, where is the surprise in theists being afraid?</p>			
8	Adi; Sambhava	74	489-490, Shl 103-106	1
	<p>Shakunthala to Dushyanta: Value/power of truth (Shl 103) If the fruits of a hundred <i>ashwamedha</i> were to be loaded on one side of a balance and dedication to truth on the other side, the side with truth will weigh more. (Shl 104) Study of all the Vedas, bathing in all the sacred waters may or may not equal the dedication to truth. (Shl 105) There is no dharma equal to dedication to truth. Nothing is greater than truth. Similarly,</p>			

	nothing is more sinful than lying. (Shl 106) <i>Maharaja! Satya</i> is the <i>parabrahmavastu</i> . Dedication to truth is the best <i>vrata</i> .			
9	Adi; Sambhava	81	510	1
	About Danavas: Danavas wanted to take revenge on Shukra himself. When man is working with revengeful attitude, with anger, with enmity, normally he does not think of the consequences.			
10	Adi; Sambhava	81	533-536 Shl 1-6	1
	<p>Shukra to Devayani: (Shl 1) One who tolerates the abuses of others, who ignores them, becomes capable of winning the whole world. Never give refuge to anger, Oh daughter! (Shl 2) One who is able to rein in the horses when needed is called a <i>sarathi</i> (charioteer). But if he were to simply hold the reins & let the horses go wherever they wish, he is not a <i>sarathi</i>. He cannot even be considered fit to be a <i>sarathi</i>. Similarly, one who can control the anger rising in him is called as <i>yantara</i> by <i>satpurushas</i>. One who cannot control it but resorts to angry reaction will suffer the same fate as the charioteer who lets the horses go their way. (Shl 3) One who can stop the anger which may tend to arise due to disturbed circumstances by forgiveness will be able to win the whole world. (Shl 4) One who gives refuge to anger and behaves cruelly cannot be called a <i>purusha</i>. One who can reject anger with quality of forgiveness can be called a <i>purusha</i>. He shines like a snake which has shed its old skin. (Shl 5) Only that person who can control the anger which rises under certain circumstances, who does not care for abuses/blames, who does not bother even if he is troubled by others and shows tolerance can attain all the four <i>purusharthas</i>. (Shl 6) The person who does not get angry for any reason & has the quality of forgiveness will derive more fruits than one who performs <i>yaaga</i> every month for a hundred years. Devayani! Wise should not bother about what ignorant children/ youngsters say or do. They should not be imitated also. They will not know our strengths & weaknesses.</p>			
11	Adi; Sambhava	81	536-537, 538	1
	<p>On forgiving Devayani to her father Shukra: Father! Though I am young, by virtue of continuous association with <i>dharma</i> like you I have fully understood the difference between <i>dharma</i> & <i>adharma</i>. I know the strength & weaknesses of forgiveness and ignoring accusations by others. It looks unnatural to say that there should be forgiveness at all times & towards all people. If <i>shishyas</i> exceed the limits applicable to them and behave brashly they should certainly not be forgiven. Forgiving a <i>shishya</i> who deserves to be punished is not in the interest of guru also; nor in the interest of <i>shishya</i>. Therefore, I certainly do not wish to live with those who do not have pure <i>achara-vichara-vyavahara</i> (practices, thoughts & dealings). (Shl 10) A wise person should not live in the company of people who abuse other's good practices & <i>kula</i>. (Shl 11) We should live with those who are respected as <i>sadachara-sampanna</i> (follow noble practices) & <i>satkula-prasootha</i> (are born in noble families). (Shl 13) I believe that nothing in the three worlds is worse & more intolerable than a poor person serving a rich person who is his enemy. Scholars opine that it is better to die than to earn one's livelihood in that manner. Shukra thought for a while about what Devayani had said. Shukra was convinced that what she said was acceptable as per tenets of <i>dharma</i>.</p>			
12	Adi; Sambhava	81	543	1
	Sharmishta to Devayani: Selfishness has to be relinquished for the sake of relatives and for the betterment of the country.			
13	Adi; Sambhava	82	555, Shl 16	1
	<p>When is telling lies acceptable Sharmishta to Yayati: One can lie to create humour. When travelling with women for pleasure (<i>vihara</i>), one can lie to make them happy. To save someone from life-threatening situations and to prevent catastrophic loss to someone lie is acceptable. In five of these situations telling lies does not cause <i>dosha</i>. But when others specifically ask for facts, one who hides truth will be called a <i>mithyavadi</i> (liar).</p>			
14	Adi; Sambhava	82	563, Shl 36	1
	Shukra to Yayati: Oh son of Nahusha! Doing acts which should not have been done and then trying to colour it with <i>dharma</i> will be considered stealing of <i>dharma</i> .			
15	Adi; Sambhava	87	579 – 582, Shl 6-13	1

	Yayati recounts to Indra the advice he gave to his son		
	<p>In my opinion, mainly, man should give up anger.</p> <p>(Shl 6) A man without anger is always superior to one with anger. Similarly one capable of forgiveness is better than an intolerant person. Human being is superior to other animals. A knowledgeable person is superior to a fool.</p> <p>(Shl 7) One who does not revenge an offence is prudent. One's anger can burn him. The moment anger enters the heart man suffers a lot of agony. Secondly, if the person who is the subject of anger, does not get angry in return and shows tolerance, all the good <i>karmaphalas</i> of the angry person will accrue to the tolerant. This being the intricacy of <i>dharma</i>, whatever be the offence of the opponent it is better to have tolerance.</p> <p>(Shl 8) Others should not be hurt by bad or ridiculing words. Enemies should not be won by lowly/despicable acts. Never speak words which are spoken by the wicked or which will excite others to aggressiveness.</p> <p>(Shl 9) <i>Rakshasas</i> reside on the tongue of the person who speaks words sharp as thorns to hurt others. How can there be prosperity/auspiciousness where there are <i>rakshasas</i>?</p> <p>(Shl 10) We must always consider <i>satpurushas</i>, <i>dharmic</i> persons and persons capable of sacrifice (<i>tyaga</i>) as our ideals. By comparing all our acts to their acts, we should correct our remaining defects. We should ignore the bad sayings of the wicked.</p> <p>(Shl 11) A person who hears sharp words which are like sharp weapons will think of them day & night and agonise over it. It may not be possible to simply remove them like removing thorns. Such words pierce through the sensitive heart and stay there forever. Therefore a knowing person should never abuse/blame others with cheap/mean words.</p> <p>(Shl 12) Overall the important qualities a king should have are: kindness, <i>daan</i> (charitable) and sweet speech. Not just in kings, these should be present in all. Devendra! There are no better qualities needed to influence others.</p> <p>(Shl 13) <i>Devatās</i> will not be satisfied by mere worshipping. If qualities of kindness, friendliness etc are there, they will grace you on their own even if no worshipping is done. Therefore a king should always speak likeably & not use harsh speech. Should be friendly to all. Should give charity to the poor & distressed. But for no reason should be beg. Should honour the worthy. Should not honour the dishonourable persons. These are the advices I gave to Pooru.</p>		
16	Adi; Sambhava	105	723, Shl 20, 21 2
	<p>Dharma. Artha, Kaama & dependence:</p> <p>Bhishma to <i>Satyavati</i>: Oh mother! An intelligent & wise man has to implement <i>dharma-artha-kaama</i> with great discrimination. Practice of <i>dharma</i> today should pave the way for <i>dharmic</i> attitude in future also. <i>Artha</i> & <i>kaama</i> should be supported & backed by <i>dharma</i>. They also should lead to future gain of <i>artha-kaama</i>. This is the duty of an intelligent person. Therefore, you have my total support for your suggestion which is as per accepted tenets of <i>dharma</i>.</p>		
17	Adi; Sambhava	115	766, Shl 38 2
	<p>Relinquishing for betterment</p> <p>Brahmanas & Vidura to Dhritarashtra after seeing several bad omens upon birth of Duryodhana: If you truly desire the betterment of your <i>vamsha</i> and the welfare of the world, you should certainly reject this one child. Elders say that one person can be rejected for the sake of <i>vamsha</i>. For the sake of a village, one <i>kula</i> can be banished. For the sake of a country/state one village can be given up. For the sake of <i>atmoddhara</i> the whole world can be relinquished.</p> <p>(This same shloka is repeated by Sri Krishna in Udyoga; Bhagavadyana in <i>Adhyaya</i> 128).</p>		
18	Adi; Sambhava	140	935 to 958 2
	<p>Kanika Neeti:</p> <p>(Most of these are related to handling an enemy & are linked in the other Table on Neeti/Aneeti. A few are general in nature & are given here)</p> <p>(Shl 67) Those who wish to prosper should practice polite behaviour such as: make-believe prostrations, make-believe vows, consoling, bending & bowing at the feet and promising to give what is desired. (Reminds of our politicians)</p> <p>(Shl 68) Oh King, briefly stated, one who knows <i>neetishastra</i> should be like a tree filled with flowers but no fruits. Even if fruits are seen, they should not be reachable. Even if ripe, it should look like being unripe. Opportunity should not be given for tasting the fruit. There will be no harm to the fame of such a king. (Keep showing hopes. Do not give the fruits easily. But others should not get the feeling that they will not be given. Such a person will be happy.) (Reminds of our politicians)</p> <p>(Shl 69-70) <i>Dharma</i>, <i>Artha</i> and <i>Kaama</i> are accompanied with three good as well as bad results. Enjoy the good ones & leave aside the bad. Practicing one and omitting the other two brings pain. By</p>		

	<p>practicing only dharma, there will be suffering due to absence of <i>artha</i> & <i>kaama</i>. One who always desires <i>artha</i> will suffer due to lack of support from <i>dharma</i> & <i>kaama</i>. Attachment only to <i>kaama</i> results in suffering due to absence of <i>dharma</i> & <i>artha</i>. Therefore intelligent person should practice all three equally so that there is no suffering.</p> <p>(Shl 71) The king should consult <i>brahmanas</i> who are experts in <i>neetishaastra</i> without any ego or jealousy and with a pure heart. (Here Dhritarashtra does not meet this condition)</p> <p>(Shl 72) In times of misfortune, by good or bad or cruel or mean karmas, overcome the misfortune. Once misfortune is overcome (after regaining wealth & fame) then dharma can be practiced.</p> <p>(Shl 73) One who does not work hard cannot enjoy prosperity. If while attempting a brave deed one gets into life-threatening situation but then overcomes it and sees success, he will enjoy great happiness.</p> <p>(Shl 74) People who are in deep trouble should be consoled by narrating stories of Shri Rama, Nala & others. Those who have lost their ability to think properly due to distress should be consoled by telling them about happiness that will come later. By giving money as immediate relief <i>pandithas</i> should be consoled.</p> <p>(Shl 79) A wealthy person does not go to another wealthy to ask money. Only the poor go to the wealthy to beg for help. But even a poor, if his desire is fulfilled, may not come to the wealthy. Therefore, even if a king is capable of completing a task, it should not be done so. He should ensure that the poor are always dependent on him (Reminds of our politics!).</p> <p>(Shl 82) One should anticipate danger and as long as it has not occurred should act as if afraid of it. But when it happens, it should be faced without any fear & overcome.</p> <p>(Shl 84) One should anticipate possible dangers and prepare for overcoming it. Otherwise when the danger does come, you will not be able to think through calmly due to the tension/distress conditions and may forget important steps to take.</p> <p>(Shl 85) One who desires success should do any work according to the demands of time & place (<i>desha, kala</i>). He should perform <i>mantra</i> based karmas to correct the destiny. Time & place have a great impact on human life. They alone are causes for good & great things. This is the dictum of <i>neetishaastra</i>. One should try for <i>dharma-artha-kaama</i> as dictated by time & place.</p> <p>(Shl 88) The promises made should be vague. Whenever the time comes to fulfil the promise, find some obstacles to postpone it. Even when telling about these obstacles it should be made to appear very reasonable to the listeners. (Again a trait of our politicians)</p>			
19	Adi	152	1013, Shl 20	2
	Example of transient pleasure Hidimba to Kunthi: Tasty dish gives transient pleasure only as long as it is on the tongue but once it is swallowed you cannot enjoy it.			
20	Adi; Jatugriha	155	1027	2
	Protecting Dharma Vs protecting own body Yudhishtira consoling Bhima who was ready to fight with Hidimba: However angry you may be, never kill a woman. Protecting <i>dharma</i> is more important than protecting body. Therefore under the illusion that later our bodies will suffer danger, a woman should not be killed as it would be <i>adharma</i> . Always defend <i>dharma</i> .			
21	Adi; Jatugriha	155	1028-1029, Shl 13, 14, 15	2
	Apaddharma: saving one's life when in danger Hidimba to Yudhishtira & Kunthi: (Shl 13) Saving one's life is the most important duty of man in times of emergency/danger. It is said that those who follow dharma even in times of emergency/danger will surely be considered the best. (Shl 14) Times of danger/emergency create a lot of problems/challenges to dharma and those who follow dharma. (Shl 15) <i>Punya</i> will save our lives. <i>Punya</i> is also called ' <i>pranada</i> '. Therefore any approach you follow for the sake of dharma will not be blamed.			
22	Adi; Bakavadha	157, 162	1038-1039, Shl 14, 1066 Shl	2
	About gratitude: Kunthi to Bhima: That person about whom you do not feel that help/favours done are wasted is a truly good person. Such a person will give back twice the favours he receives.			
23	Adi; Bakavadha	157	1040-1041, Shl	2

			21-24	
	<p>Ekachakrapura's brahmana's opinion on dharma, artha, kaama, moksha: (Shl 21) Holding on to life is very difficult. It is full of variety of sicknesses & fears. As long as there is life, incidents causing grief keep coming one after another. This is certain. (Shl 22) <i>Atma</i> alone serves <i>dharma-artha-kaama</i>. When trying to get these three, even if there is slight imbalance, the whole life becomes distressed. (Shl 23) Some say that attaining <i>moksha</i> is the ultimate achievement. But it is my conviction that by following <i>dharma-artha-kaama</i>, <i>moksha</i> cannot be attained. Man can be <i>dharmic</i>. But when it comes to gaining <i>artha</i> man suffers like in hell. (Shl 24) First of all when you try to accumulate <i>artha</i>, several hurdles will soon appear. Gaining of <i>artha</i> will happen only with much stress. Once <i>artha</i> is gained, to protect it, even more troubles will be experienced. Not only physical stress, constant mental worries will start. If the <i>artha</i> is lost, it leads to even more grief.</p>			
24	Adi; Bakavadha	159	1054	2
	Brahmana's daughter in Ekachakrapura: It is not wise to delay unavoidable/inescapable acts of duty.			
25	Adi; Bakavadha	160	1057, Shl 12	2
	<p>About conditions to be satisfied for marriage Brahmana to Kunthi: Before settling at a place, look for a good, capable, worthy king & take refuge. Only then one should marry. After marriage, money should be earned in ways complying with <i>dharma</i>. That person who has a king who protects/cares for his citizens, obedient wife and wealth, becomes capable of helping his relatives & children to tide over all difficulties.</p>			
26	Adi; Bakavadha	161	1061, Shl 11	2
	<p>Forbidden karmas: Brahmana to Kunthi: Experts in <i>apaddharma</i> say that blameworthy actions and cruel acts should not be done even when in danger.</p>			
27	Adi; Chaitraratha	175	1132	2
	<p>Vishwamitra about <i>rajadharma</i> while deciding to snatch away the divine cow Nandini (<i>Aneet?!</i>) Vishwamitra to Vasishtha: If a king becomes incapable of gaining/obtaining whatever he desires then there is no <i>rajadharma</i> left in him.</p>			
28	Adi; Chaitraratha	180	1159, Shl 3-4	2
	<p>Acceptability of righteous anger Ourva to <i>pitru devatas</i>: (Shl 3) That person who suppresses the anger arising due to just reasons, who does not react to it fittingly, will not be able to protect <i>dharma-artha-kaama</i>. (Shl 4) Not getting angry about offenders/criminals and not punishing them is not <i>dharma</i>. Kings who win the world use anger appropriately—to punish the wicked and protect the decent. Getting angry with the wicked is considered <i>dharma</i>.</p>			
29	Adi; Chaitraratha	180	1161, Shl 9-10-11	2
	<p>Necessity of punishment for evil deeds Ourva to <i>pitru devatas</i>: (Shl 9) As long as there are persons who will ban sinful deeds, as long as there is punishment for sinful deeds and people know that sinful acts will result in harsh punishments, there will be no sinful acts in the world. There must be fitting punishment for sinful deeds. (Shl 12) A mighty man capable of banning/stopping sinful acts should not be silent when he sees such acts happening. If he does so even if he is a king he will become a partner in the sinful deeds. He will also acquire <i>paap</i> (sins).</p>			
30	Adi; Swayamvara	188	1193, Shl: 12, 13	3
	<p>About how to treat efforts of brahmanas: One group of brahmanas: (Shl 12) Brahmanas can accomplish things that <i>deva-Gandharva-manava</i> cannot accomplish. There is nothing that cannot be accomplished by them in the seven <i>lokas</i>. Some determined brahmanas take just water as their food. For some others only air is the food. Some others survive on only fruits. Therefore it is true they will be physically weak. But the <i>tejas</i> they gain by <i>tapas</i> makes them mighty. (Shl 13) Therefore whether a brahmana attempts a (apparently) wise act or an unwise act he should not be humiliated. Whether he does something which results in happiness or grief, or he does something trivial or great he should never be blamed.</p>			
31	Adi; Viduragamanarajyalamba	204	1267, Shl 1	3
	About advice			

	Drona to Dhritarashtra: <i>Maharaja!</i> When friends & relatives are invited by someone for seeking advice, it is said by elders that they should give advice which is in line with dharma, truthful, meaningful and which brings fame.			
32	Adi; Viduragamanarajyalamba	208	1289	3
	Quarrels due to women—Narada Narada to Yudhishtira: Draupadi is now wife to all of you. All of you have to enjoy life with her. Therefore the five of you should formulate a regulation. By forming such regulation misunderstanding amongst you and malice will not crop up later....It is natural that because of a woman even the best of friendships and love-affection can get destroyed.			
33	Adi; Viduragamanarajyalamba	213	1316, Shl 34	3
	Dharma-adharma Arjuna to Yudhishtira: An act which appears as if dharma but in reality is <i>adharma</i> should not be done.			
34	Adi; Mayadarshana	232	1408, Shl 1,2	3
	What wise men do Sharngna birds to <i>Agni</i> : An intelligent person will be prepared/alert before difficult times come (anticipates). He does not agonise when the problem crops up. Fools who do not anticipate difficulties get into trouble when it comes. Such people cannot enjoy prosperity.			
35	Adi; Mayadarshana	233	1416	3
	Lapite, the bird to Mandapala, her husband; Lapite to Mandapala: It is natural for a person to exhibit sympathy towards the one of the two persons, whose minds he has attracted (hearts he has won) & who is in trouble. But he should never ignore/neglect the other one who is also close to him.			
36	Adi	233	1418-1419, Shl 26-29	3
	About Arundhati & her suspicion Mandapala with a long sigh: Contact with a man other than husband (adultery) destroys <i>paraloka sukha</i> (happiness in the other world), having presence of another wife destroys happiness in this world, both these destroy all expectations/desires of women. The memory of the other wife inflames jealousy and causes intense mental disturbance. Even the great, worship-worthy, world famous Arundhati had suspected the worship-worthy, pure at heart Vasishtha. For this reason, she blamed in her mind the great <i>rishi</i> who is one among the <i>saptarshis</i> . Because of this unfounded suspicion, she became a small indistinct star among the <i>saptarshis</i> (seven stars) and had to survive there just for the sake of it.			
37	Sabha; Sabhakriya	15	1518, Shl 5	3
	Peace Vs trying the impossible Yudhishtira to Vasudeva: Krishna! It is better to have peace of mind than having ambitions which are impossible to achieve.			
38	Sabha; Sabhakriya	15	1520, Shl 14	3
	Think before you act Sri Krishna to Arjuna: An immature person (one with the immature curiosity of a boy) will not assess what will be the consequence and tries to fulfil his desires. But an enemy who is selfish & immature does not become worthy of being forgiven for being immature or for not being knowledgeable/aware. Therefore every act should be done after thinking through.			
39	Sabha; Sabhakriya	22	1556	3
	Respect to Brahmanas Jarasandha: <i>Kshatriya</i> , even though an expert in <i>neetishaastra</i> , acquires sin if he tortures <i>brahmanas</i> who are the basis/guides for <i>dharma-artha-kaama-moksha</i> . Such persons will not achieve any prosperity or <i>punya</i> .			
40	Sabha; Sabhakriya	22	1557	3
	Do not be silent spectator Sri Krishna: If we take a neutral stand we will become partners in your cruel deeds. Since we know dharma, protecting it becomes our main responsibility. If, while being capable of stopping your deeds of <i>adharma</i> , we do not do it, it would be like assenting to the deeds.			
41	Sabha; Sabhakriya	31	1590	3
	Nothing remains a secret for long Story of Neelaraja's daughter & <i>agni</i> : Anything done in secrecy does not remain so for long. For some reason it will become public.			
42	Sabha; Dyuta	46	1667, Shl 27-29	3
	Dharmaja's vow: In future I will not speak harshly about you brothers or anyone else. Will not be rude			

	to any king in the world. I will obey my relatives and rule the country following dharma. If I rule without differentiating between my children and others, there will be no reason for enmity. Under no circumstance will I give scope for war which destroys <i>kshatriyas</i> . By being so, at least the allegation that Dharmaja was responsible for war will not stick to me.			
43	Sabha; Dyuta	49	1680, Shl 14	3
	Duryodhana to Dhritarashtra: Contentment destroys wealth and self-esteem. A king should never have kindness & fear. Those with these two qualities cannot prosper.			
44	Sabha; Dyuta	54	1707, 1708	3
	Dhritharashtra about malice & hatred Dhritarashtra consoling Duryodhana: One who hates others is always unhappy. He will not have peace of mind. As hatred increases he will experience death like agony.... (Shl 6) Envy towards others wealth is not honourable behaviour. That person who is content with the wealth he has and is dedicated to <i>swadharma</i> will be a happy man. (Shl 7) Signs of luxury are--not trying to steal others wealth/property, carrying on one's own duties with dedication and avoiding misuse and wrong spending of money earned. (Shl 8) One who does not grieve when troubles accost him but remains dedicated to the <i>karmas</i> ordained by his <i>swadharma</i> , who does not lose balance by falling prey to <i>mada & moha</i> , is always polite & decent, will become highly successful and enjoy all auspicious happenings.			
45	Sabha; Dyuta	55	1709, Shl 1	3
	Importance of own-thinking Duryodhana to his father: <i>Maharaja!</i> How can someone who has no ability for discriminative thinking and only depends on others for knowing the <i>shastras</i> , ever understand their secrets? Can the ladle which serves the soup know its taste?			
46	Sabha; Dyuta	55	1710-1713, Shl 6-18	3
	Duryodhana: selfish neeti (Shl 6-7) Devaguru Brihaspati himself has said that the <i>neeti</i> to be adopted by kings is different from those for ordinary people. All that you are saying is applicable to our citizens. Kings should always look for opportunities to fulfil their selfish intents. The power of a <i>kshatriya</i> depends on his winning. Whether compliant with dharma or not, what is wrong in doing that which is in self-interest? (Shl 11) I believe that discontentment is the cause for accumulating wealth. Therefore I am discontented. Those who always try for improvement of their own prosperity are really great persons. (Shl 12) It is not correct to have a feeling of 'mine' in respect of money or wealth. Because it is natural to snatch/steal wealth earned by others. This alone is <i>rajadharma</i> . (Shl 18) The king who continuously tries to improve his wealth will prosper just as a child grows healthy every day among its relatives. Rapidly prospering is the sign of valour.			
47	Sabha; Dyuta	59	1727-1729	3
	Dharmaraja—Gambling Vs dharma Yudhishtira to Shakuni: (Shl 5,6) Shakuni! This game of dice with cheating is very sinful. In this game there is no provision for exhibition of valour which is the key attribute of a <i>kshatriya</i> . Why are you then praising it so much? A gambler wins only by cheating. A gambler gains respect only by cheating. But such respect is not appreciated by <i>satpurushas</i> . Therefore do not try to defeat us by cheating by evil ways. (Shl 10) <i>Maharshi</i> Devala has said the following about <i>dyuta</i> : gambling with cheaters by putting money at stake is a great sin. It is better to wage a <i>dharmayuddha</i> and win. (Shl 11) <i>Satpurushas</i> do not utter inappropriate/indecent words. They do not behave deviously. Aryas appreciate a war without cheating & without <i>adharma</i> . You are asking me to put money at stake. Let us learn how to use this money for the welfare of brahmanas...It is not right to snatch the money of enemies by inviting them to gambling and cheating them in the game. I do not like gaining wealth or comforts by cheating. Even if a gambler does not cheat, his qualities are not worthy of appreciation.			
48	Sabha; Dyuta	62	1730, Shl 5	4
	Viduras example of a Shukra neeti: Honey bees build their hive on top of trees at the edge of a precipice. Man, attracted by the honey climbs such trees. When doing so, his mind is filled with the desire of honey and forgets the consequence if he were to slip & fall into the precipice below. Therefore he goes to dangerous places to pluck the beehive but falls into the precipice & dies.			
49	Sabha; Dyuta	62	1732	4
	Vidura: Sacrificing something important/precious even if it is one's son for the sake of much larger good + about Shukra (Has appeared elsewhere also)			

50	Sabha; Dyuta	62	1732-1733	4
	Vidura: Story very similar to story of golden goose! There was a king. One day when he went hunting to the forest he saw a few unusual birds which were vomiting gold. He caught them & brought them back. They were vomiting a little gold everyday. One day the king thought thus: "I am not benefiting much by the small gold these birds yield. I need a lot of gold at one stroke. What shall I do for this?" He thought for a while and an evil idea occurred to him. He pulled out all the birds from their cages & cut off their heads. The servants were ordered to slice open their stomachs. But he saw only blood & flesh there. He lost even the small gold he was getting daily & all future chances of getting it were also destroyed.			
51	Sabha; Dyuta	63	1735, Shl 3, 4	4
	Vidura: Consequence of acting without fore-thought <i>Maharaja!</i> Just as a bull its aggression tries to attack a hard rock & breaks its horns, Duryodhana is attempting to bring destruction upon himself. If a person, even though brave and intelligent, acts without fore-thought by just listening to others, he will be subject to great difficulties just as someone trying to travel in a boat navigated by a boy.			
52	Sabha; Dyuta	63	1737	4
	Vidura: Attract Pandavas to you, not their wealth Do not try to snatch Pandava's wealth. Instead try to get Pandavas on your side. Make them yours. There is no wealth more valuable than them. Think of them as a great treasure.			
53	Sabha; Dyuta	64	1741, Shl 12	4
	Duryodhana: Whom not to patronise Refuge should not be given to one who is friend of the enemy, who has malice towards his master and who has a wicked mind.			
54	Sabha; Dyuta	64	1742, Shl 15	4
	Vidura: Guiding a fool to good ways is futile It is not possible to guide a dull headed person to the path of prosperity by advising with good words. Just as an adulterous woman will not adjust to the religious activities of a <i>shrotriya</i> , a dull headed person will not adjust to ways of well-being. Just as a 16 year old does not like a 60 year old, my words of advice are not palatable to Duryodhana.			
55	Sabha; Dyuta	64	1743, Shl 16, 17	4
	Vidura: Rarity of bold & truthful advisors <i>Maharaja!</i> There are many in this world who will always say things liked by the master and win his heart. But it is rare to find those who though bitter have the courage to give truthful advice. A true friend of the king is one who, irrespective of whether the advice is liked or not, will give it in the interest of his well-being.			
56	Sabha; Dyuta	64	1744-1745, Shl 18	4
	Vidura: Good advice is like bitter medicine Duryodhana! To regain health don't you have to take medicine? But medicine will be very bitter; has pungent taste; has foul smell; it will not at all be likeable. Still doesn't it have to be taken to cure the disease?			
57	Sabha; Dyuta	66	1755-1756, Shl 6	4
	Vidura: Why should not hurt others with harsh words Whoever he may be, he should not hurt others with harsh words. Should not try to win enemies by wicked approaches like gambling. Should not use speech that scares or hurt others. These are primitive methods and take one to hell.			
58	Sabha; Dyuta	66	1757	4
	Cheating is the door to naraka Vidura: Dhritarashtra's son does not know that cheating is the worst door to <i>naraka</i> (hell).			
59	Sabha; Dyuta	66	1757, Shl 11	4
	Not heeding good advice coupled with increasing greed, is sure path to destruction. Sometimes even hollow objects sink; stones may float; boats lose their way; But these are temporary. Not realising this, foolish Duryodhana is not heeding my wise counsel. I have absolutely no doubt that this game of gambling will lead to total destruction of Kurus. When you don't listen to medicine like advice of friends, when greed is increasing by the minute, destruction is surely nearing.			
60	Sabha; Dyuta	67	1761, Shl 15, 16	4
	Dharma is greatest Draupadi to <i>sootha</i> who comes to take her to the assembly: Oh Sootha! When destiny is like this, no one can avoid it. Happiness & grief will come to all, whether			

	wicked or noble, old or young. But <i>dharma</i> is superior. If we follow <i>dharma</i> , it will save us.			
61	Sabha; Dyuta	68	1777, Shl	4
	Vikarna to his brothers on what is adharmic for kings As you all know, elders say that the following four are evil addictions of kings—hunting, <i>surapana</i> (drinking wine), gambling and excessive enjoyment of sensory pleasures. These make the man <i>dharma bhrashta</i> . Therefore the world does not recognise/honour acts of such persons.			
62	Sabha; Dyuta	68	1785, Shl 63, 64, 1787-1788, Shl 74	4
	Knowing <i>dharma</i> & not standing for it begets paap & Kashyapa's clarifications to Prahlada Vidura: If a person who knows <i>dharma</i> attends an assembly and remains silent when a question on <i>dharma</i> is raised, he acquires half the sin accrued by telling lies. If knowing <i>dharma</i> , answers against <i>dharma</i> , he will accrue full sin of a liar. Prahlada! If a person knows the right answer to a question and out of anger or fear or greed remains silent, he will be bound by 1000 <i>varuna paashas</i> .			
63	Sabha; Dyuta	68	1787-1790, Shl 74-84	4
	Vidura: Kashyapa's clarifications to Prahlada on <i>Dharma-adharma</i>			
64	Sabha; Dyuta	72	1808, Shl 8,9	4
	Quality of the wise & noble Arjuna to Yudhishtira: (Shl 8) Noble persons do not answer/respond to the mean things that may be said by the lowly or that can be guessed even if not actually uttered. (Shl 9) Honourable noble persons ignore the evil deeds of their enemies and only consider their good deeds.			
65	Sabha; Dyuta	73	1811, Shl 5	4
	Dhritarashtra to Yudhishtira: There will be peace where there is intelligence/wisdom.			
66	Sabha; Anudyuta	75	1821, Shl 7	4
	Shaastras cannot control bad people <i>Gandhari</i> to Dhritarashtra: <i>Maharaja!</i> <i>Shaastra</i> does not govern/regulate the wicked in matters of what is prosperity/virtue & what is not (<i>shreyas</i> or <i>ashreyas</i>). Therefore aged person should not become (behave as) a young boy.			
67	Sabha; Anudyuta	75	1822, Shl 10	4
	Illegally gotten wealth perishes quickly <i>Gandhari</i> to Dhritarashtra: May your <i>buddhi</i> be firm in <i>shama</i> , <i>dharma</i> & <i>neeti</i> . Do not lose your way blinded by love of your children. Lakshmi (wealth) earned by cruel ways will be destroyed soon. Lakshmi which has grown by gentle methods will live for generations permanently.			
68	Sabha; Anudyuta	81	1857-1858, Shl 8-10	4
	Sanjaya to Dhritarashtra: When <i>devatas</i> wish defeat for a person, first they corrupt his thinking. Then he will start thinking everything topsy-turvy. When time for destruction nears, due to such corrupted thinking evil looks good, and he follows the wrong path with dedication. What is good will look evil; what is evil looks good. For those for whom destruction has come close, wicked ways and wicked acts become lovable.			
69	Vana; Aranya;	1	1867-1869, Shl 24-27+	4
	Consequences of associating/living with bad persons & benefits of association with good persons. Citizens to Yudhishtira: (Shl 24) Just as clothes, water, sesame (oil), earth—these acquire the smell of the flower with which they come in contact, a man also acquires qualities of those with whom he comes in contact. Qualities are always influenced by the company. (Shl 25) Company of fools results in birth of <i>mada-moha</i> . Contact with <i>sadhu-satpurushas</i> gives birth to <i>saddharma</i> . (Shl 26) Therefore it is always highly desirable to live with those who are knowledgeable, aged (wise), have good character, <i>tapasvis</i> , decent and hard working. One should serve the scholars of Veda-Vedantha, born in noble family and who have <i>sadachara</i> . Company/interaction of people with these three qualities gives more knowledge than study of <i>shaastras</i> . (Shl 28-29) The sight, touch and conversation with <i>astapurushas</i> will result in lapse of <i>dharma</i> . Nothing can be achieved (<i>sadhana</i>) without purity of mind. Company of the wicked results in			

	corruption of mind. Company of those who are neither wicked nor <i>satpurushas</i> does not result in any definitive knowledge and hence gives a wavering mind. The company of those who are <i>satpurushas</i> , are not <i>kaami</i> (too many desires), and are dedicated to dharma results in expansion of the intelligence.			
70	Vana; Aranya	4	1910	4
	Vidura to Dhritarashtra: <i>Artha, Kaama</i> & Moksha are rooted in Dharma; so should the kingdom be.			
71	Vana; Aranya	4	1910	4
	Vidura: Be content with the kingdom & treasures you have & do not be greedy for other's kingdom. This is said to be a great <i>rajadharma</i> by <i>jnanis</i> .			
72	Vana; Aranya	6	1918, Shl 20,21	4
	How to accumulate people who will help & support. Vidura: One who in times of richness shares his wealth & comforts with his associates, will be helped by them when eventually he faces difficult times. This is the secret of accumulating people who will help. That person who gets associates who will share with him both in happy times & tough times, will certainly be able to gain kingdom.			
73	Vana; Aranya	8	1928	4
	Vyasa to Dhritarashtra: Fighting with own people is <i>adharma</i> & brings infamy. Therefore do not hate your own people and thus earn ill-reputation.			
74	Vana; Arjunabhigamana	12	1950, Shl 7	4
	Krishna: Those who cheat deserve to be killed. This is <i>sanatana dharma</i> .			
75	Vana; Arjunabhigamana	12	1961, Shl 68-69 + one	4
	Draupadi: This is the dharma practiced forever by <i>satpurushas</i> . Husbands, even if weak, should protect their wives; this protects the future generation, which in turn protects one's <i>atma</i> .			
76	Vana; Arjunabhigamana	12	1971	4
	About the evils of gambling & four evil addictions of men. Shri Krishna to Yudhishtira: Women, gambling, hunting, liquor—these four (<i>Dushta chatushtaya</i>) are said to be evil addictions born out of desires. One who develops excessive interest in these loses his wealth & fame. Even if there is excessive interest in any one of them, man will get into several problems. Game of dice is more harmful. Even gamblers know the ill-effects of this, but they cannot give up. Gamblers can lose huge wealth in just one day; further, they speak harsh & rude words intoxicated with gambling.			
77	Vana; Arjunabhigamana	25	2012, Shl 11-16	4
	Markandeya <i>maharshi</i> : Whoever one may be, just because he has great valour, he should not indulge in <i>Adharma</i>			
78	Vana; Arjunabhigamana	26	2016-2018, Shl 10-19	4
	Bakadalbhya <i>Rishi</i> : On the results of combined brahma & <i>kshatriya</i> powers			
79	Vana; Arjunabhigamana	28	2025-2033, Shl 6-32	4
	Draupadi narrates the <i>pravachana</i> (discourse) of Prahlada to Bali regarding consequences & appropriateness of forgiveness & anger. See Table: Long Translations, Sl. No. 26.			
80	Vana; Arjunabhigamana	29	2033-2044, Shl 1-51	4
	Yudhishtira: In defence of complete control on anger. See table: Long Translations, Sl. No. 27			
81	Vana; Arjunabhigamana	30	2045, Shl 3	4
	Draupadi: Gives practical advice, not agreeing to Yudhishtira's 'No anger' policy. Wealth cannot be acquired by being nice all the time.			
82	Vana; Arjunabhigamana	30	2046, Shl 8	4
	Draupadi: Quotes ' <i>Dharmo rakshati rakshitah</i> '. See Table: Long Translations, Sl. No. 28			
83	Vana; Arjunabhigamana	31	2059, Shl 34	4
	Yudhishtira: Fools are always dissatisfied & unhappy irrespective of how much they have got; and by not following dharma, they do not get happiness of other- <i>lokas</i> too.			
84	Vana; Arjunabhigamana	32	2071, Shl 41	4
	Draupadi: If you do not get the desired results for work/effort done, find out what was wrong & try again. If again you fail, you will not be blamed as you would have done your duty. See table: Long Translations, Sl. No. 30			

85	Vana; Arjunabhogamana	32	2072, Shl 43	4
	Draupadi: Doubting whether one will get results for the work done is dangerous. Those who work without doubting, those who put in their whole-hearted efforts will certainly get success. Those who always doubt will neither work nor get the desired results. See table: Long Translations, Sl. No. 30			
86	Vana; Arjunabhogamana	32	2073-2074, Shl 50-51-52-53	4
	Importance of self-efforts Draupadi: Along with self-efforts, <i>prarabdha</i> & <i>Ishwara kripa</i> are also needed to enjoy the fruits of our karmas. Whether we succeed or not, there is no reason to be disappointed. Not doing one's efforts with the feeling that the effort may not yield results due to some kind of deficiency in efforts is foolish. If you do your work, you can at least anticipate/expect the results. Though the results may come to fruition only when all factors/conditions combine favourably; else the results obtained may be partial. An intelligent person deploys own intelligence along with examining the time-place parameters, other clever ways & makes strong efforts. Determined self-effort is of primary significance. See table: Long Translations, Sl. No. 30			
87	Vana; Arjunabhogamana	33	2079, Shl	4
	Bhima: Losing hope in life is against one's own interests & is of no use.			
88	Vana; Arjunabhogamana	33	2080, Shl 22-53	4
	Bhima: His opinion on <i>dharma</i> , <i>artha</i> & <i>kaama</i> & their mutual relationship. Several interesting points: If you are always sitting & chanting ' <i>dharma, dharma</i> ', then sometimes that dharma will itself make you weak & powerless. Just as happiness & unhappiness leave the dead person, <i>dharma</i> & <i>artha</i> will both relinquish such a weak person. One who follows dharma just for dharma's sake (ignoring <i>artha</i> & <i>kaama</i>) will suffer in many ways & will not understand the benefits of dharma also... etc.			
89	Vana; Arjunabhogamana	33	2081-2082, Shl 29	4
	Bhima: <i>Artha</i> should be rooted in dharma. Similarly dharma should have <i>artha</i> as a point of gain. See Table Long Translations, Sl. No. 31			
90	Vana; Arjunabhogamana	33	2090, Shl 61	4
	Bhima: Success of work is dependent on valour. The mighty gain everything. See Table Long Translations, Sl. No. 31			
91	Vana; Arjunabhogamana	33	2091, Shl 65, 66	4
	Bhima: Sometimes you have to spend a little wealth to gain large wealth. But if it becomes known that same or larger wealth cannot be obtained, then such expenditure should not be incurred. See Table Long Translations, Sl. No. 31			
92	Vana; Arjunabhogamana	35	2111	4
	Bhima: For everything there is a counter-rule in this world under ' <i>Aapaddharma</i> '. Even <i>Rishis</i> & <i>Maharshis</i> approve this.			
93	Vana; Arjunabhogamana	35	2111	4
	Bhima: for a <i>kshatriya</i> other than fighting the enemy there is no other dharma.			
94	Vana; Arjunabhogamana	36	2112-2113, Shl 6	4
	Yudhishtira: Works which are done/started with mere bravery (without thinking through) are great sins; such actions will not yield desired good results. They also cause grief in the end.			
95	Vana; Nalopakhyaana	52	2207-2208, Shl 22; 2210, Shl 39	4
	Bhima: Experts in <i>rajaneeti</i> say that those who cheat/fraudsters should be destroyed by cheating/fraud only. Killing the fraudsters by fraud will not be considered as sin. Yudhishtira says: Time will come when we will destroy the fraudsters in a just manner without resorting to any fraud.			
96	Vana; Nalopakhyaana	53	2220	4
	Rajahansa to Damayanthi: Union of the best with the best brings excellent results.			
97	Vana; Nalopakhyaana	58	2247-2248	4
	Indra: Only idiots will curse a person like Nala who has all the noble qualities. Such cursing is like cursing oneself & they will destroy themselves. Even by wishing to curse such noble person, one will fall into horrible <i>naraka</i> .			
98	Vana; Nalopakhyaana	61	2262	4
	When in trouble, there is no medicine equal to the timely advice of wife or a friend like her.			
99	Vana; Tirthayatra	120	2723	5
	Yudhishtira to <i>Satyaki</i> : To protect Truth is my primary duty; Protecting the kingdom which comes as a			

	result of protecting Truth is my second duty.			
100	Vana; Jatasuravadha	157	2951, Shl 21	6
	Yudhishtira to Jatasura <i>rakshasa</i> : You should never cheat friends & those who have reposed trust in you. You should not cheat & injure those who have fed you (given you food).			
101	Vana; Yakshayuddha	162	2996-2998, Shl 1-8	6
	Kubera to Yudhishtira: Importance of learning to discriminate (or assess) based on <i>desha-kala</i> in exhibiting valour & in performing deeds.			
102	Vana; Markandeya Samaasya	194	3281-3281, Shl 6	6
	Narada: You should win a miser by <i>daan</i> (generosity), a liar by truth, a cruel person by forgiveness and an evil person by nobility.			
103	Vana; Draupadi-Satyabhama Samvada	233	3585-3594, Shl 19-58+	7
	Draupadi on how she cares for her husbands to win their love & respect. (It should be noted that these were said during <i>vanavasa</i> – living in forest -- & hence many situations which may not be applicable in 'palace living' are applicable here)			
104	Vana; Draupadi-Satyabhama Samvada	234	3594-3599, Shl 2-12	7
	Draupadi on the attitude & behaviour which pleases husbands & wins their love & respect.			
105	Vana; Ghoshayatra	236	3611, Shl 36	7
	Dhritarashtra: Wealth is disastrous (<i>Artha can become anartha</i>) particularly if it is earned by illegal ways. Still why do we indulge in earning wealth without thinking about the right & wrong ways? Moreover man does not even desire to donate the earned wealth. All this appears to be the nature of man. If the wealth gained is not distributed properly, it will rot & get wasted like stagnant water.			
106	Vana; Ghoshayatra	243	3640-3641, Shl 2-3	7
	Yudhishtira: Among cousins there can be mutual difference of opinion which could also lead to fights. Such enmities do exist. But if an outsider attempts to humiliate it is not tolerated by good persons.			
107	Vana; Ghoshayatra	243	3642, Shl 13	7
	Yudhishtira: Granting a great boon, gaining a kingdom and begetting a child—these bring much happiness. But protecting an enemy when he is in trouble gives greater happiness than all these three combined.			
108	Vana; Ghoshayatra	249	3665, Shl 18	7
	Duryodhana: If those without humility (<i>vinaya guna</i>) gain wealth, learning, kingdom (irrespective of the amount gained), they cannot occupy good & high positions for long. Those without humility cannot enjoy fortune forever. I am a proof for this.			
109	Vana; Ghoshayatra	249	3667, Shl 36	7
	Karna: By continuing to grieve, the grief does not go away.			
110	Vana; Ghoshayatra	251	3672, Shl 4-5	7
	Shakuni: Just as an improperly baked pot melts away in water, one who cannot withstand unexpected happiness or grief that comes will destroy himself even if he gets wealth. The citizens do not serve those who are highly scared, who have no courage/manliness, who are always lazy, who always commit mistakes, and who always indulge in pleasures of the flesh.			
111	Vana; Ghoshayatra	252	3679, Shl 3	7
	Those who commit suicide will go to hell. Moreover, no one will praise such person. He will be subjected to mean & derisive words of people. Such person will be called as a coward who could not face life.			
112	Vana; Draupadiharana;	267	3762, Shl	7
	Jayadratha's aneeti: A clever woman does not serve a husband who has lost his wealth. Serving him & living with him is alright when he has wealth. But once his wealth is lost, a clever woman should not live with him.			
113	Vana; Draupadiharana;	268	3764, Shl 3	7
	Draupadi: Whether in town or forest, good people do not abuse or humiliate a <i>tapasvi</i> or a scholar. Only persons who are mean & like dogs bark like this.			
114	Vana; Draupadiharana;	271	3788	7
	Draupadi: One who kidnaps other's wife and enemy who usurps kingdom & wealth by cheating should not be forgiven even if he surrenders. Death is the only punishment for them. They are never eligible for pardon.			
115	Vana; Ramopakhyana	292	3920	7

	Markandeya <i>Rishi</i> : One who has 'help from others' as his wealth (<i>sahaya-sampatthi</i>), will succeed in any work he takes up.			
116	Vana; Pativratamahatmya	294	3935	7
	Savithri: (<i>Refusing to change her decision to marry Satyavan even after knowing that he will live for less than a year</i>) Decision is made in the mind to do something. Then the same is uttered in words. Then it has to be implemented in action. (It cannot be otherwise). Mind becomes a witness to this.			
117	Vana; Kundalaharana	307	4000, Shl 4	8
	Kunthi: It is true that <i>tejas & tapas</i> can absolve many sins. But a good natured young person (<i>baala</i>) should not try these. Because, in childhood or boyhood there is much curiosity/flippancy that is not accompanied by discrimination & wisdom.			
118	Virata; Goharana	28	4360-4361	8
	Bhishma: It is not possible to know (or guess) the neeti of an expert in neeti (here it means <i>rajaneeti</i>)			
119	Virata; Goharana	51	4493, Shl 15	8
	Ashwatthama: If good qualities are found in enemy also, it should be absorbed. There is no need to cover up or hide the flaws in guru. It can be publicised. In every way & with every effort <i>acharyas</i> should tell the son & student/disciple what is in their best interest.			
120	Udyoga; Senodyoga	10	4701, Shl 23-26	9
	Value of friendship with the virtuous <i>Rishis</i> to <i>Vritrasura</i> : We do not get association/friendship with <i>satpurushas</i> whenever we desire. We get an opportunity only once in a while. We should grab such an opportunity & make friends with them immediately. We should not sit brooding about the consequences of such friendship. Whatever has to happen in future will anyway happen. Therefore when an opportunity to make friends with them comes unasked, it should not be missed. Friendship with <i>satpurushas</i> is permanent. They give worthy advice in times of need. Therefore a wise man does not lose friendship with them nor does he try to destroy them.			
121	Udyoga; Senodyoga	12	4717-4718	9
	Betraying one who has sought refuge <i>Brihaspati</i> to <i>Devatas</i> : <i>Brahma</i> has said that: "One who hands over to the enemy a person who has come to him with great fear seeking refuge faces following consequences: the seeds he sows will not sprout, there will be no rains for him at the right time, he will not have protectors in times of troubles. The food he eats will be wasted, whatever work he starts will be unsuccessful / wasted, it will yield no fruits & he will fall from <i>swarga</i> . (How did he go to swarga?!) His children will die untimely death, his forefathers will always remain in <i>naraka</i> & he will be destroyed by <i>vajrayudha</i> when time comes."			
122	Udyoga; Senodyoga	12	4719, Shl 26	9
	<i>Brihaspati</i> to <i>Devatas</i> : Request <i>Nahusha</i> to give some time to <i>Shachi</i> devi to make up her mind. Time can bring up many obstacles.... Time itself may correct everything.			
123	Udyoga; Sanjayayana	24	4782, Shl 3, 4	9
	<i>Sanjaya</i> responding to <i>Yudhishtira</i> : (about <i>Duryodhana</i>) It is not correct to show malevolence towards those who have no malevolence towards you. By hating you, who are noble, he has become known as spiteful towards friends & a wicked person. <i>Dhritarashtra</i> has repeatedly heard from <i>brahmanas</i> that displaying malevolence towards friends is a very great sin.			
124	Udyoga; Sanjayayana	32	4868, Shl 18, 19	9
	<i>Sanjaya</i> to <i>Dhritarashtra</i> : All kinds of calamities & difficulties will surround/overtake the following: One deficient in intelligence, born in low <i>kula</i> , cruel, nurtures vengeance till death, no courage in art of war demanded of a <i>kshatriya</i> , no virtuous practices (<i>shishtachara</i>) and lacking in valour. A person endowed with following qualities will get all kinds of wealth with the assistance of gods: born in noble family, mighty, famed, highly learned, lives happily, has control over the senses, has ability to discriminate between dharma & adharma which are intricately woven together.			
125	Udyoga; Prajaagara	33	4877, Shl 13, 14	9
	<i>Vidura</i> to <i>Dhritarashtra</i> : Sleeplessness troubles the following types of persons: has powerful opposition, is weak, has no help or wealth, has lost wealth, is lustful or having intense desires (<i>kaami</i>) & a thief. I hope you have no contact with any of these great defects. I hope you are not losing sleep due to desire for others wealth.			
126	Udyoga; Prajaagara	33	4887-4916, Shl 42-121	9
	<i>Vidura</i> to <i>Dhritarashtra</i> : Vidura Neeti See Sl. No. 16, Table: Long Translations			
127	Udyoga; Prajaagara	34	4918-4949, Shl	9

			4-86	
	Vidura continues his advice to Dhritarashtra: Vidura Neeti: Continued. See table: Long Translations, Sl. No. 17			
128	Udyoga; Prajaagara	35	4959-4961, Shl 31-34	9
	Unjust judge & false witness Prahlada to Sudhanwa: What is the grief/mental agony experienced by a person who after being accepted as judge by two contesting parties tells neither truth nor untruth or gives an unjust decision? Sudhanwa: It is same as the suffering of a faithful wife who sees her husband with another woman at night. It is same as the grief of someone who lost everything in a game of dice. It is same as that of a man carrying a load far beyond his ability. A false witness suffers same as a person who, not getting any protection in a town, leaves it and struggles without any food and is harassed by enemies there too. For doing this mistake (false witness or unjust judgement) in respect of sheep, goat, dog or pig, past five generations fall in <i>naraka</i> . If done in respect a cow, past ten generations will suffer the same fate. If about a horse, past 100 generations will suffer this fate. If about a human, it will be for past 1000 generations. If the mistake is done in matters of gold, he will push his past & future generations to decline. One who does it in matters of land will destroy all. Therefore never tell a lie in matters of land.			
129	Udyoga; Prajaagara	35	4963-4977	9
	Vidura to Dhritarashtra: See Table: Long Translations: Vidura Neeti: Continued-2; Sl. No. 18			
130	Udyoga; Prajaagara	36	4979-5005, Shl 1-74	9
	Teachings of Dattatreya narrated by Vidura: See Table: Long Translations: Vidura Neeti: Continued-2; Sl. No. 18			
131	Udyoga; Prajaagara	37	5005- 5030	9
	Vidura Neeti (Contd) See Table: Long Translations: Vidura Neeti: Continued-2; Sl. No. 18			
132	Udyoga; Prajaagara	38	5030-5045	9
	Vidura Neeti (Contd) See Table: Long Translations: Vidura Neeti: Continued-2; Sl. No. 18			
133	Udyoga; Prajaagara	39	5045-5074	9
	Vidura Neeti (Contd) See Table: Long Translations: Vidura Neeti: Continued-2; Sl. No. 18			
134	Udyoga; Prajaagara	40	5074-5088	9
	Vidura Neeti (Contd) See Table: Long Translations: Vidura Neeti: Continued-2; Sl. No. 18			
135	Udyoga; Yanasandhi	51	5269, Shl 53-54	10
	Dhritarashtra to Sanjaya: I am telling this from my experience. <i>Jnana</i> cannot remove grief. Grief is very strong. It is powerful enough to destroy <i>jnana</i> . Even those who have renounced the world & <i>rishis</i> who have given up worldly affairs will be observing the happenings of the world and get affected by it. They will be happy when everyone is happy & feel sad when the world is passing through very difficult times. When this is so, what about me bound by several relationships?			
136	Udyoga; Yanasandhi	54	5279, Shl 4	10
	Sanjaya to Dhritarashtra: A father should always be like a great friend. He should have firm mind. He should always be interested in the well-being of the persons who have sought refuge in him. A person who has none of these qualities but only has malice towards his children cannot be considered a father; nor can he be a guru.			
137	Udyoga; Yanasandhi	60	5320, Shl 6, 7	10
	All the animals & human being have great love for their children. They try to do to the best of their abilities what children like & what is good for them. Similarly, <i>satpurushas</i> would very much like to return the favour/help they have received and would like to do what pleases those who have helped them. This is natural.			
138	Udyoga; Yanasandhi	64	5343, Shl 10-15	10
	How should brothers be Vidura: Brothers who nurture hatred against each other because of wealth and hence quarrel, will be			

	<p>captured & destroyed by enemies.</p> <p>Main duties of brothers are to: eat together, talk with cordiality, enquire mutually about difficulties & happiness and to meet together frequently. They should never develop opposition towards each other. Brothers who always serve the elderly and seek their advice at appropriate times, will be safe just as a forest which has lions.</p> <p>The one who even though earning wealth all the time behaves as if poor and longs for money, will ultimately end up giving all the wealth to enemies. (Commentary: Some brothers do as follows among themselves: Even though secretly they are earning/having huge wealth, due to greed for money will say that they are poor. Their fear that they may have to part with their money if the truth becomes known is the reason for this. This advice of Vidura is to such people)</p> <p>There is a nature of fire wood. If each piece is kept separately they do not burn well. But if they are stacked together, they will catch fire quickly & will burn bright. Just like this, if brothers remain separate they will lose their power/lustre. If they come together they will become bright as in the example.</p>			
139	Udyoga; Yanasandhi	72	5376	10
	If a messenger places his own opinion before the enemy rather than his master's, he deserves to be killed.			
140	Udyoga; Bhagavadyana	72	5378-5401, Shl 18-87	10
	Yudhishtira's confessions to Sri Krishna: (His desperation at not having money & his description of such a state with so much agony is surprising. He had earlier argued against Draupadi & Bhima when they propounded that <i>Artha</i> is the key to other <i>purusharthas</i>). See Sl. No. 22 of Table: Long Translations			
141	Udyoga; Bhagavadyana	82	5448-5449	10
	Firmness in punishment			
	Draupadi to Sri Krishna expressing her anguish & opinion: (Shl 13) Those enemies who cannot be brought around with <i>saama</i> & <i>daan</i> should be tackled by <i>danda</i> only if one desires to protect his life. (Shl 16) Any person who is a slave of greed irrespective of whether he is <i>kshatriya</i> or not should be killed by a <i>kshatriya</i> who honours his <i>swadharma</i> . (Shl 17) Except for a <i>brahmana</i> , whatever be the <i>varna</i> of a greedy person, he should be killed by a <i>kshatriya</i> who believes in <i>swadharma</i> . Even if a <i>brahmana</i> indulges in several kinds of wrong deeds, he should not be killed. <i>Brahmana</i> is a guru to all <i>varnas</i> & is worthy of worship. (Shl 18) According to those who know <i>dharma</i> , just as <i>dosha</i> is acquired by killing an innocent, <i>dosha</i> is acquired also by not killing one who deserves to be killed. Krishna! Let your actions not smear you with this <i>dosha</i> (of not killing those who deserve to be killed).			
142	Udyoga; Bhagavadyana	90	5517	10
	Kunthi: Only that wealth which is earned by courage & might will bring happiness to a <i>kshatriya</i> .			
143	Udyoga; Bhagavadyana	91	5526-5534	10
	Obligations & responsibilities of a messenger/ambassador			
	Sri Krishna to Duryodhana: Messengers eat only after their mission is successful. They will also accept felicitations after that. (Pg 5527) Now I have not come as your relative invited by you. Neither have you invited me to come. I have come on my own. I have come as a messenger. I have come as ambassador of Dharmaraja. Therefore the question of our relationship does not arise. I have to behave in accordance with my duty as a messenger. Until my mission is completed it is my duty to make own arrangements for myself & my retinue. I cannot accept your hospitality & become obliged to you. One who comes as messenger should not become obliged to anyone. When I come as messenger, I cannot accept hospitality as a relative or a friend. He has to follow the <i>doota dharma</i> (dharma of a messenger/ambassador). Walk & talk should not be different. If I were to accept your hospitality as a relative, my walk & talk may change. Therefore one who comes as ambassador has to act & behave as an ambassador only. (Pg 5529) One can eat in someone else's house for two reasons. First reason is love. This depends on mutual cordiality & trust. Second reason is emergency situations-- eating when you are so hungry that you may die without eating. At that time love & relationship does not matter. In the present circumstance neither of these is applicable. You have no special love for me. Nor are you inviting me out of cordiality. You have not even done anything that pleases me. Therefore there is no reason for me to eat in your house. (Pg 5531) That person who having become slave to <i>kaama</i> & <i>krodha</i> develops enmity with a person of noble qualities and hates him for no reason is called a ' <i>purushadhama</i> '. (Worst among men). One who looks at his noble brothers & cousins with greed & <i>moha</i> , who is not <i>jitendriya</i> & has no control over his anger cannot enjoy the wealth of kingdom for long.			

	Sometimes for some reasons persons with noble qualities may not be worthy of being liked. But despite this, one who for the single reason that they are intrinsically of noble qualities accepts them, will live with fame forever.			
144	Udyoga; Bhagavadyana	92	5537, Shl 13, 14	10
	Vidura speaking to Sri Krishna: In a place where good advice & bad advice is treated equally, where there is no ability to distinguish between the two, a wise man should not try to give sane advice. Speaking in such an assembly is like singing in the midst of deaf people. Just as it is highly inappropriate for a learned brahmana to preach in the midst of <i>chandalas</i> , it is meaningless to give good advice to foolish people who have given up all sense of shame & honour.			
145	Udyoga; Bhagavadyana	93	5542-5544, Shl 6-11, 15	10
	Upholding vituousity Sri Krishna to Vidura: (Shl 6) The effort done to one's best abilities towards <i>dharma-karya</i> may not succeed; it may even be interrupted midway. But the mere sincere attempt towards <i>dharma-karya</i> will bring him <i>punya</i> . (Shl 7) Someone may be thinking about sinful deeds in his mind. Scholars who know dharma know that if he does not execute them, fruits of the sin will not attach to him. (Shl 10) One who does not make an effort to rescue a friend in danger or in addiction, one who does not console & advise him is considered a treacherous person by scholars. (Shl 11) One who even pulls up by hair a friend who is indulging in wrong deeds and tries his best to prevent him from doing wrong deeds will not be blamed by any. (Shl 15) That friend who does not make every effort to unite the brothers & cousins who have developed enmity among them is not a friend according to <i>panditas</i> .			
146	Udyoga; Bhagavadyana	95	5565, Shl 48	10
	Sri Krishna addressing Dhritarashtra & other kings present: Unworthy, inappropriate & adharmic act should never take place in an assembly where those present know dharma. In such an assembly when truth is defeated by falsity and <i>dharma</i> by <i>adharma</i> , it is deemed that the members in the assembly are as good as dead.			
147	Udyoga; Bhagavadyana	96	5574	10
	Parashurama narrating Dambodbhava's story: A king should never have <i>ahankara</i> thinking that none is equal or better than himself. Nara-Narayana's advice to Dambodbhava: In future, being full of pompousness, never treat someone weaker than you with disdain. You must be polite; have no greed; have no ego; control your mind; be a <i>jitendriya</i> ; have tolerance; be soft-hearted & gentle; protect your citizens with these attitudes. Do not put your weapons to use without clearly understanding the might or weakness of others.			
148	Udyoga; Bhagavadyana	96	5580, Shl	10
	Eight types of <i>mahaastras</i> : Kakudeepa, Shuka, Naaka, Akshisantarjana, Santaana, Nartaka, Ghora and Asyamodaka. Whoever is subjected to these <i>mahaastras</i> dies. Similarly there are eight enemies within a man. One who is controlled by them is destroyed. These are: <i>Kaama, Krodha, Lobha, Moha, Mada, Maana, Matsarya</i> and <i>Ahankara</i> .			
149	Udyoga; Bhagavadyana	106	5636, Shl 5	10
	It is very hard to find people who are willing to listen to good advice given by even those who expect nothing in return. Only such friend will be a real help in critical times when even close relatives desert you.			
150	Udyoga; Bhagavadyana	107	5644	10
	Galava: (Shl 6) How can happiness come without hard effort to those who are paupers, who have failed to succeed in their goals, who have been denied/deprived of a variety of auspicious results and who have burden of a loan. (Shl 7) It is better to die than live, if after having developed friendly relations and then having enjoyed the wealth & luxuries provided by them, you are not able to do any help in return to them. Garuda: (Shl 17) The rich have a duty. They should help fulfil the desires of their friends.			
151	Udyoga; Bhagavadyana	113	5672	11
	<i>Tapasvini</i> Shandili to Garuda: <i>Sadachara</i> gives the fruit called dharma. It also gives wealth. One who follows <i>sadachara</i> gets both <i>dharma</i> & <i>artha</i> . <i>Sadachara</i> also clears up <i>avalakshanas</i> (bad characteristics?) in a person.			
152	Udyoga; Bhagavadyana	115	5683, Shl 8-9	11
	Yayati to Galava/Garuda: A suppliant who comes requesting for something and goes back disappointed can burn the whole <i>kula</i> of the one who caused disappointment.			

	It is said that nothing is more sinful than disappointing someone by saying 'no' (<i>naasthi</i>) to one who says 'dehi' (please give).			
153	Udyoga; Bhagavadyana	126	5718-5719, 12-17	Shl 11
	<p>Ego can destroy all the good</p> <p>Yayati to Brahma: (Shl 12, 13) The fruits (<i>phala</i>) I earned by governing the kingdom for thousands of years with dedication to dharma; The <i>phala</i> of having performed several <i>yaagas</i>; the <i>phala</i> of giving plentiful donations to brahmanas—how did all this decline in a short time? For what reason did all the <i>phala</i> I had accumulated vanish?</p> <p>Brahma to Yayati: (Shl 15) All this <i>phalas</i> you had earned were destroyed by one fault/defect of ego. It is because of ego that you were rejected by those in <i>swarga</i> and you fell from it.</p> <p>(Shl 16) Permanent <i>punyalokas</i> cannot be gained by arrogance; cannot be gained by might or cruelty or obstinacy. They cannot be attained by <i>mayavidya</i> or by cheating.</p> <p>(Shl 17) <i>Maharaja!</i> You should never humiliate the <i>adhama</i> (lowly) or <i>madhyama</i> (middle level) or the <i>uttama</i> (the noble). For one burning in the flames of ego there is no way of dousing it.</p>			
154	Udyoga; Bhagavadyana	124	5722-5738	11
	Sri Krishna's advice to Duryodhana in Dhritarashtra's assembly See Table: Long Translations: SI No. 23			
155	Udyoga; Bhagavadyana	128	5768-5777	11
	<p>Gandhari advising Duryodhana:</p> <p>(Shl 23) One who is not a <i>jitendriya</i> cannot rule the kingdom for long. Only a <i>jitendriya</i> & <i>medhavi</i> (intellectual brilliance) can rule the kingdom.</p> <p>(Shl 24) <i>Kaama</i> & <i>krodha</i> are two powerful enemies of man. They make the man devoid of the four <i>purusharthas</i>. The king who wins these two enemies becomes capable of winning the world.</p> <p>(Shl 25) Lokeshwara! Kingship/lordship (<i>prabhutva</i>) is a very significant thing. A kingdom may become available easily. But the kingship is very significant. It is not easy to get kingship as it is to get a kingdom. Kingship means protecting/governing the kingdom by following dharma. Everyone may desire lordship of the kingdom. But the wicked cannot govern the kingdom by dharma.</p> <p>(Shl 26) One who wishes to achieve greatness should control the <i>indriyas</i> in the matter of <i>dharma</i> & <i>artha</i>. The intelligence of a man whose <i>indriyas</i> are in his control will increase in brilliance every day just as <i>agni</i> glows brighter with firewood.</p> <p>(Shl 27) Just as uncontrolled horses can cause an inexperienced charioteer to fall off, <i>indriyas</i> not in control can cause destruction of man.</p> <p>(Shl 28) One who tries to exercise control over his ministers before conquering his own <i>indriyas</i>, or attempts to conquer enemies before gaining control on his ministers, such an <i>ajitendriya</i> will suffer loss of both kingdom & life.</p> <p>(Shl 29) Man should always realise first that he is his own enemy (<i>kaama-krodha</i> as enemies reside within). Five uncontrolled <i>indriyas</i> should be treated as five enemies. After gaining victory over the six enemies viz <i>kaama</i>, <i>krodha</i> etc (<i>shadripu</i>) and the five <i>indriyas</i> he becomes his own friend. After winning over oneself, ministers & enemies should be attempted to be won. Such an effort will surely not fail.</p> <p>(Shl 30) Lakshmi will be immensely pleased with one who has won over his <i>indriyas</i> & his ministers, who punishes the guilty without feeling obliged in any way to them and thinks through carefully before initiating every task.</p> <p>(Shl 31) <i>Kaama</i> & <i>krodha</i> are wrapped up in the body just as two fish covered in a net with small holes. These two come out of the holes called <i>indriyas</i> and destroy the <i>jnana</i> (awareness/knowledge/wisdom) of man.</p> <p>(Shl 32) Because of this <i>kaama-krodha devatas</i> close the doors of <i>swarga</i> to prevent one who is desirous of entering it. <i>Devatas</i> make efforts to increase these two factors in men out of fear that too many men will enter <i>swarga</i>.</p> <p>(Shl 33) That king who has understood how to completely conquer <i>kaama</i>, <i>krodha</i>, <i>lobha</i> etc, and pompousness & arrogance can rule the whole world.</p> <p>(Shl 35) The king who, driven by <i>kaama</i> & <i>krodha</i>, practices cheating on own people and others, will not find anyone to help him in times of need.</p> <p>(Shl 40) Waging a war is not an auspicious/beneficial thing to do. When it does not result in achieving <i>dharma</i> & <i>artha</i>, how can it result in happiness? Whether you win or lose a war, there is no happiness. There is not even a guarantee that victory is assured. Victory is uncertain & impermanent. As there are so many defects in a war do not think of it.</p> <p>(Shl 54) We have never seen an instance where greed alone has resulted in wealth. Therefore give up your greed for kingdom. Compromise with Pandavas.</p>			

156	Udyoga; Bhagavyana	132	5793-5805	11
	<p>Kunthi's advice to Yudhishtira conveyed through Sri Krishna. <i>(She has given excellent insights into the dharma of a Kshatriya)</i> (Extracts): (Shl 6) Do not waste your time postponing the duty that you have to do. The more you delay, more is the task of governance of people spoilt. You are like a <i>shrotriya brahmana</i>. He has all his attention on only learning the Vedas by-heart (only to memorise & recite). Your mind is fully absorbed only in dharma. A <i>shrotriya</i> should learn to recite Vedas. Similarly you should also be interested in dharma. But the <i>shrotriya</i> should also understand the meaning of Vedas. He should not spend time in mere rote learning. Realise which dharma Brahma has created for you. <i>Kshatriyas</i> were created from the arms of <i>Paramapurusha</i>. Therefore they have to live by might of arms/valour They should be ready for cruel acts like punishing the wicked as also for governing the people. (Shl 12) One fourth of the <i>phala</i> (fruits) of the dharma followed by people will accrue to the king who governs them. (Shl 14) If the king applies the <i>dandaneeti</i> appropriately and in a timely manner, it enables the four <i>varnas</i> to follow their respective dharmas & prevents them in falling into <i>adharma</i>. (Shl 16) Is time responsible for the ups & downs in the kingdom? Or Is king responsible for changes that happen in the kingdom?—do not have any doubt in this matter. It is the king who is responsible for the changes in the kingdom (normally attributed to time in the saying 'bad times' or 'good times'). <i>(raja kaalsya kaaranam)</i> <i>(A good explanatory notes in given in the footnote of the book. It primarily refers to the system of governance & its consequence to the people at large)</i> (Shl 20) Wicked acts of the king reflect on the people also. They will also indulge in sinful deeds. The king also gets a share of the <i>phalas</i> of the misdeeds of the people. (Shl 22) One who has a wavering mind, or has a weak heart, or is always merciful/kind to all, cannot gain even an iota of <i>punya</i> accruable by governing the people. (Shl 27) It is not known whether waging a war is dharma or <i>adharma</i>. It is not known whether being kind to all or not being so is dharma. But you cannot be kind to everyone at all times. You should be cruel to the cruel and kind to <i>satpurushas</i>....because you are a <i>kshatriya</i> by birth this is your duty that you have to fulfil. What can be greater dharma than when a <i>vidwan</i> (scholar) born in a good family, having no livelihood, struggling & suffering without a solution, by going to a generous & brave king fulfils his desires/ambitions? (Shl 31) A king living by begging is totally forbidden. Living by agriculture & trading is also not worthy of you. <i>Kshathath</i>—others from agony, <i>thratha</i>—who saves; one who saves others from difficulties—this is the meaning of the word <i>kshatriya</i>. It is your duty & dharma to take care of your citizens so that they have no problems. This is the way you have to live.</p>			
157	Udyoga; Bhagavyana	133-136	5806-5845	11
	<p>Vidula to her son Sanjaya who has come defeated in war & is resting/lying down (extracts): <i>(It is particularly applicable for kshatriyas, but the spirit, the strategies, the resultant situations described can be true in many other contexts including for individuals in any endeavour & corporate management)</i> (Main portions are referred in the other Table on Neeti/Aneeti. Some general Neetis are extracted here) (Shl 22) That person whose great achievements humanity does not talk about, or who does no wonderful deeds worthy of praise by humanity, only contributes to increasing the population count. Such a person is neither man nor woman; this is my firm opinion. (Shl 23) Once born as man (human being) fame in some form should be achieved. It could be as a very generous/charitable person (<i>daansheela</i>), or as <i>tapasvi</i> or as a truthful person or as a learned person or as master of all <i>shastras</i>. Or at least people should say he has built huge wealth. If none of these are achieved and the person only contributes to the count of population, he is like the excretions of his mother and not a son. (Shl 24) I call only such person a <i>purusha</i>. Only that person is a <i>Purusha</i> who defeats others in debates with his knowledge of <i>shastras</i>, or performs <i>tapas</i> and attains greater <i>siddhis</i> than others, or earns more wealth than neighbours & relatives and becomes known as rich, or defeats his enemies with immense valour and by doing some great deed becomes very famous. (Shl 34) Being content with small things, kindness, unemployment and fear cause defeat (Make one a defeatist). Throw out these defects from your heart. After this, the heart will automatically become strong as steel. With such a heart regain your kingdom. (Shl 43) The life of that king is worth living to whom all beings go for refuge, just as those desirous of</p>			

	<p>fruits go to a tree full of ripe fruits. (Shl 45) That person who lives a great life by virtue of his valour & might will attain fame in this world & good <i>lokas</i> after death. (Adhyaya 135, Pg 5830)In this situation if I do not advice you, do not give suggestions in the interest of dharma & <i>artha</i>, my affection towards you will be called the affection of a donkey. Just as the affection of a she-donkey, it will be without capability and without reasons. (Adhyaya 135, Shl 27) In all tasks (works) we do, the <i>phalas</i> (fruits/results) can be permanent or transient. You may get the desired results or you may not. That person, who has fully grasped the transient nature of fruits of labour, will always be engaged in work. (Adhyaya 135, Shl 28) That wise man who knows beforehand that whatever he does may not necessarily yield results, should still think carefully/intelligently and devise solutions to weaken the enemy and to overcome one's own grief of decline (even if luck is not guaranteed to be in favour, careful thinking, planning & efforts should not be stopped). (Adhyaya 135, Shl 29) He should proceed with the resolve that, 'The work I start shall succeed', and should put in all efforts with enthusiasm and without any doubts in the mind. (Adhyaya 136, Shl 1) A king should never feel scared, whatever be the danger. Even if afraid, he should not show it. (Adhyaya 136, Shl 2) If others come to know that the king is scared, they all will also be scared. People, army, ministers—all these will think against/not in favour of the king about the future happenings. (Adhyaya 136, Shl 3) Some will abandon the king and go to the enemy. Some will abandon the kingdom itself. Some who were humiliated by the king on earlier occasions will consider it as the best time & try to assault him also. (Adhyaya 136, Shl 4) But only the most good-hearted/sympathetic (<i>suhrid</i>) will not abandon the king and will be serving him. They will be wishing well for the king everyday even though weakened just as a calf will remain with the tied up mother cow. (Adhyaya 136, Shl 5) Good-hearted & sympathetic people will be grieving with the king when he is in danger/trouble. Do you have such <i>suhrids</i> with you? Have you honoured/felicitated them on earlier occasions? (Adhyaya 136, Shl 6) Do not ever separate yourself from the <i>suhrids</i> who have pride in you and think that, 'This kingdom is ours; we should save it; we should lift up the king who is mired in danger/difficulty'. Let not such <i>suhrids</i> abandon you. See Sl. No. 24 in Table: Long Translations</p>			
158	Udyoga; Bhagavadyana	139	5857, Shl 7	11
	Drona to Duryodhana: (Shl 7) Just as a foolish brahmana will not be reckoned or recognised when he comes to a <i>yajna</i> , one who has deliberately betrayed a friend, who is wicked, who is an atheist, who has crooked thinking and who is foolishly obstinate will not be acceptable among <i>satpurushas</i> .			
159	Udyoga; Bhagavadyana	143	5884, Shl 47	11
	Sri Krishna to Karna: When the end of the world is imminent, to all beings <i>aneeti</i> appears as <i>neeti</i> . That feeling doesn't go away from their minds whatever is done.			
160	Udyoga; Ambopakhyaana	175	6081, Shl 12	11
	Ambe to Shalva: Rejecting a devotee (or lover) is not appreciated in dharma. Dharma does not support rejecting devotees.			
161	Udyoga; Ambopakhyaana	178	6112-6114,	11
	<p>Special cases of dharma Bhishma to Parashurama: (Shl 48) A <i>shloka</i> stated by <i>mahatma</i> Maruttha is well known in this matter. I will quote it here. Even a guru, if he is <i>ahankari</i> (highly egoistic), has no discriminative thinking, is going in the wrong path, should be rejected. (Shl 51-52) According to dharma <i>shastras</i>, killing even a brahmana, if he fights with bows & arrows like a <i>kshatriya</i> & without running away, will not accrue <i>brahma-hatya-dosha</i>. Therefore by killing you who have come to fight with me voluntarily will not result in any sin to me. Later in Pg 6126, Shl 25 Bhishma repeats, a brahmana who holds weapons and readies to fight attains <i>kshatriya</i> attributes (<i>kshatriyatva</i>) (Shl 53) If you act with someone in the same way that he has acted with you, it will not result in <i>adharma</i>. (cheating a cheat etc) (Shl 54) When the question of accumulating <i>dharma-artha</i> comes up, then an able & knowledgeable person should act after deciding if <i>artha</i> is founded on <i>dharma</i>. If there is a doubt whether <i>artha</i> is founded on <i>dharma</i> then <i>artha</i> should be rejected & <i>dharma</i> about which there is no doubt should be stuck to. In case the <i>dharma</i> itself is suspect that also should be rejected. There should be no doubt</p>			

	in dharma or artha. There should not be a doubt whether gaining that <i>artha</i> is right; or whether following that <i>dharma</i> is right. In such situations it is better to reject both <i>dharma</i> & <i>artha</i> . (Commentators elucidation) Ambe is like <i>artha</i> . But there is a doubt about her because she is interested in another man. Therefore she is not fit to be accepted. Obeying the orders of a guru is <i>dharma</i> . But one should analyse what is the nature of his order. If you obey the guru, suspect <i>artha</i> will have to be accepted. Therefore, in the present situation, there is a doubt whether guru's order is in accordance with dharma. Though it is true that one has to obey the guru, it cannot be assumed that everything guru says is in accordance with dharma. In such circumstances discriminative thinking is called for. After analysing, if dharma is in doubt the order should be rejected. One should follow one's purified conscience.			
162	Udyoga; Ambopakhyana	179	6124	11
	Example of good behaviour Bhishma goes across to Parashurama, his guru, prostrates to him & seeks his blessings before starting the war with him. Bhishma to Parashurama: (Shl 14) Of Rama! I will fight you who are either equal to me in might or perhaps better, who is my worship-worthy guru, who is <i>dharmasheela</i> . Bless me that I may win! Parashurama to Bhishma: This is the right approach of one who desires <i>atmonnathi</i> . It is in accordance with dharma to do this when having to fight someone superior to oneself (like guru). In case you had not come to me & sought my blessings, perhaps I would have cursed you. Have courage and fight whole-heartedly. But I will not bless you with victory. I am here to win over you. Fight with dharma. I am very pleased with your <i>shishtachara</i> (good behaviour).			
163	Udyoga; Ambopakhyana	185	6148	11
	Pitrudevatas advice to Parashurama: This business of war is meant for <i>kshatriyas</i> . <i>Swaadhyaya</i> , <i>vedadhyayana</i> , <i>vratanushtana</i> are the dharmas of brahmana. These are his great assets. We had told this same thing to you earlier also. Taking up a weapon is a fierce act. It is totally banned for a brahmana. You have done an act which is not considered worthy of a brahmana.			
164	Udyoga; Ambopakhyana	191	6178, Shl 15	11
	Drupada's wife to Drupada: Only where there is human effort, there is a possibility of god's will supporting it. Nothing can be achieved by the opposition of human effort & god's will.			
165	Bhishma; Bhagavadgita	14	116-118	12
	Dhritarashtra upon coming to know of Bhishma being felled by Shikhandi (extracts): (Shl 59) It is not possible to escape from the jaws of death whether by skills in using weapons or by valour or by <i>tapas</i> or by intelligence or by courage or by renouncing everything. (Shl 60) None of us are valorous or brave. Time alone surely is mightiest. No one in any <i>loka</i> can transgress the Time. You are saying Bhishma was killed. Sanjaya! This alone is the evidence that Time cannot be transgressed. (Shl 64) Sanjaya! This <i>kshatra</i> dharma shown by <i>rishis</i> is cruel. We have seen this practically here & now.			
166	Bhishma; Bhagavadgita	15	120, Shl 2, 3	12
	Sanjaya to Dhritarashtra: Man suffers the inauspicious results earned by his own bad deeds. This is well established. This being so, saying that 'someone else committed the sin, I am suffering its fruits' or suspecting that someone else is responsible for one's own deed is nor correct. (Shl 3) <i>Maharaja!</i> If someone is always indulging in sinful deeds, he becomes fit to be killed in the interest of rest of people.			
167	Bhishma; Bhagavadgita	15	124, Shl 18	12
	Duryodhana: However mighty a lion may be, if it does not exercise enough care about its own safety, even a wolf can kill it.			
168	Bhishma; Bhishma vadha	43	1623-1645	14
	Bondage of money Bhishma to Yudhishtira: (Shl 41) Every man is a slave to money, but money does not stay with anyone as a slave. This is the truth. Yudhishtira! I am bound by this money to the Kauravas. By having given me money, they have tied me to their side. (Shl 42) For this reason I am talking to you today like a eunuch. Even though you are a <i>dharmisht</i> , I have lost the freedom to come & join your side. The children of Dhritarashtra are caring for me with this money. Therefore do not ask me to come to your side. That I cannot do. Because all my needs of living are provided by Kauravas, I am forced to fight on their side. Therefore, tell me what else do you desire?" This same shloka & problem due to being bound by obligation is repeated by Drona & Kripacharya also.			

169	Drona; Dronabhisheka	4	2246, Sh113	15
	Bhishma to Karna: In this world the friendship with <i>satpurushas</i> is greater than blood relation.			
170	Drona; Dronabhisheka	11	2285, Sh1 47, 50	15
	Dhritarashtra to Sanjaya: For one whose time is ripe for death, even a blade of grass does the job of <i>vajrayudha</i> . (Sh1 50) Intelligent people decide the usefulness/benefit by considering only the worldly wealth & means. But if the God's will is otherwise, the results will all be opposite to the thinking of the intelligent. This is my opinion.			
171	Drona; Samshaptakavadha	24	2379	16
	Dhritarashtra to Sanjaya: That person, who rejects <i>dharma</i> and is only dedicated to serving <i>artha</i> , will fall in a downward path in this world also.			
172	Drona; Abhimanyuvadha	51	2540-2543	16
	Yudhishtira lamenting the death of Abhimanyu: (Sh1 11) A greedy man does not attempt to understand the defects in an act. Therefore he acts under the control of greed & <i>moha</i> .			
173	Drona; Abhimanyuvadha	71	2618	16
	Do not greive the dead Vyasa <i>maharshi</i> to Yudhishtira: (Sh1 14) <i>Vidwans</i> do <i>punya-karmas</i> every day and desire <i>swarga</i> . But those living in <i>swarga</i> do not wish to come to this world. Therefore I cannot bring back Abhimanyu who is already in <i>swarga</i> . Unobtainable thing does not become available by merely desiring it. (Pg 2619) We should grieve those who are continuing to live & struggle and not those who have attained <i>swarga</i> . By grieving and always remembering the dead the grief will only increase. Therefore a scholar should think of ways to feel great happiness, gain great honour and comforts and should completely give up grieving. The scholars who realise this do not grieve. Sadness comes only if you consider it sad. Death is same to all living beings. Only wealth and money are varying entities. These will be found in one & not in the other.			
174	Drona; Pratigya	80	2672	16
	Sri Krishna to Arjuna: Tell me why you are grieving. Persons like you should certainly not grieve. Grief destroys the task you have taken up. Do the task you have taken up with full efforts. The grief of a man who makes no efforts will become his own enemy. (Sh1 9) One who grieves makes his enemies happy. He also causes agony to his relatives. He will decay in his grief. Therefore you should not grieve.			
175	Drona; Jayadrathavadha	85	2702	16
	Dhritarashtra to Sanjaya: (Sh1 31) One who has desire to always tread the path of <i>dharma</i> will enjoy happiness everywhere. He will have a delighted mind and will attain <i>uttama-lokas</i> after death also.			
176	Drona; Jayadrathavadha	110	2849	16
	Yudhishtira to <i>Satyaki</i> : It is my opinion that only that person who is always cheerful and has an adjusting nature should be appointed for tasks in times of danger... The person who sacrifices his life fighting for a friend is equal to the person who donated the whole world to a <i>brahmana</i>			
177	Drona; Jayadrathavadha	151	3159, Sh1 14	17
	Drona to Duryodhana: That fool who ignores the advice of his well-wishers and does exactly what pleases him, will soon each a miserable state.			
178	Drona; Jayadrathavadha	151	3163, Sh1 36-38	17
	Drona's message to Aswatthama through Duryodhana Obey your father's words. Let your mind be firm in <i>daya</i> , <i>jitendriyatva</i> , <i>satya-nishta</i> and <i>rijutva</i> . You are skilled in the practice of <i>dharma-artha-kaama</i> . Never agonise <i>dharma-artha</i> . Do <i>dharma-centric</i> deeds again and again. Please <i>brahmanas</i> with a humble attitude and faith in your heart. Care for them to the best of your abilities. For no reason should you do acts unpleasant to them. Because, <i>brahmanas</i> are <i>tejaswis</i> as the flames of fire.			
179	Drona; Ghatothkachavadha	158	3249-3261	17
	Karna to Kripa: (Sh1 27) Whatever burden (meaning responsibility or resolve to undertake a work) man decides (in his mind) to bear, <i>daiva</i> helps him to gain that much strength/capability. This is certain. (Compare the now famous quote from the book, 'The Alchemist' by Paulo Coelho: "And, when you want something, all the universe conspires in helping you to achieve it.") (Sh1 28-29) I have decided in my mind to discharge this responsibility. In achieving success in a task, effort is the second step. (Sh1 55) All desires can be fulfilled by preparing a strategy/plan after thinking about it thoroughly and by adopting good approaches to implement them. There is no doubt about this.			

180	Drona; Ghatothkachavadha	160	3274, Shl 6	17
	Ashwatthama to Duryodhana: When one <i>tejas</i> collides with another equal <i>tejas</i> , situation becomes calm/tranquil (comes under control, equilibrium is reached).(<i>tejastejah samaasaadya prashamam yaathi bharatha</i>) (If <i>tejas</i> is interpreted as force/energy in general, this becomes a principle of physics!!)			
181	Drona; Ghatothkachavadha	183	3424, Shl 27	17
	Yudhishtira: One who does not gratefully remember the beneficence done to him by a person will get the same <i>phala</i> as <i>brahma-hatya</i> .			
182	Drona; Ghatothkachavadha	183	3430	17
	Vyasa <i>Maharshi</i> to Yudhishtira: (Shl 66) Pandava! Kindness, generosity, forgiveness and truthfulness—always serve these with love. Where there is dedication to dharma, victory shall also be there.”			
183	Drona; Narayanastra-moksha;	195	3559	18
	Aswatthama to Duryodhana: People in this world act against dharma either by <i>kaama</i> or <i>krodha</i> or ignorance or gladness or due to immaturity. They humiliate elders for these reasons.			
184	Drona; Narayanastra-moksha;	195	3561	18
	Aswatthama to Duryodhana: It is surely not appropriate for those who practice <i>arya-dharma</i> to indulge in self-praise.			
185	Drona; Narayanastra-moksha;	197	3582	18
	Ashwatthama to Arjuna: You who know meaning of dharma! Arjuna! Those who know dharma consider the person who relinquishes his own <i>dharma</i> and adopts another dharma as poison.			
186	Drona; Narayanastra-moksha;	198	3591, 3595	18
	Misuse of forgiveness Dhrishtadyumna to Satyaki: (Shl 25) I am patiently listening to all that you are saying. I am forgiving thinking, 'let him speak whatever non-sense he wants to.' But in this world this one habit has become rampant. Under the assumption that, 'a <i>satpurusha</i> tolerates his abuse; and forgives also' a sinner has a desire to blame/abuse a <i>satpurusha</i> all the time. (Shl 26) It is true that forgiveness is a great quality. But sinners do not deserve to be pardoned. A sinner thinks that the forgiver is defeated (or incapable of protesting). (Shl 44) Overall it is not possible to know the best dharma. Similarly, it is not possible to determine what <i>adharm</i> a is.			
187	Karna	10	3763	18
	Ashwatthama to Duryodhana: Scholars have prescribed four factors which contribute to fulfilment of desires: <i>raga</i> (affection of soldiers towards the king), <i>yoga</i> (availability of resources), <i>dakshya</i> (efficiency-capability-skill), <i>naya</i> (transactional skill accompanied with discrimination, political cleverness). But these are dependent on <i>daiva</i> . Only with the will of <i>daiva</i> these four are achieved or become available. (Shl 15) If all acts are done according to <i>uttama-neeti</i> (with good morals & ethics) then <i>daiva</i> also becomes favourable.			
188	Karna	31	3913	18
	Sanjaya to Dhritarashtra: (Shl 29) If man keeps worrying about events that have already happened in the past, those deeds will not become successful; on the other hand worrying will destroy him.			
189	Karna	68	4217-4226	19
	Yudhishtira to Arjuna: ...(Shl 24) Ancient <i>munis</i> have said that only the person who rescues someone in danger is his <i>bandhu</i> (relative). He alone is cordial friend. This is the dharma practiced by <i>satpurushas</i> .			
190	Karna	69	4226-4250	19
	Sri Krishna to Arjuna: (Shl 81) It is said that as long as a respectable person receives due respect from people who respect him, he is alive in this world. But when the same person is badly humiliated by his own people, he is as good as dead even if alive. (Shl 86) When speaking to Yudhishtira you always addressed him respectfully as ' <i>bhavaan</i> '. Now instead of the word ' <i>bhavaan</i> ' you use the singular <i>tvam</i> (you in singular). The moment you address him in singular, in the eyes of <i>sadhu-purush</i> he would have been killed. ...(Shl 86) By addressing a guru in 'singular you' it is as if killing him though not actually killing him.			

191	Karna	70	4258, 4259,	19
	Sri Krishna to Arjuna: (Shl 28) Arjuna! Dharma is very subtle. It is very difficult to understand. Particularly the ignorant just cannot understand the form of dharma. Listen to me in this matter. Committing suicide results in much more terrible sin than killing a brother. Praise yourself with your own words. Indulging in self-praise is equivalent to killing yourself." (Every birth as human is an opportunity for self-realisation. Achieving <i>atma-saakshatkaara</i> makes one immortal. Not achieving it or not moving closer to it is like wasting a birth and is equivalent to death. Self-praise is a result of inflated ego or <i>ahankara</i> . The higher the <i>ahankara</i> lesser the possibility of attaining self-realisation and becoming 'immortal'. Hence it is like killing oneself) .. (Shl 52) It is said that humiliation of <i>gurujana</i> (any venerable or elderly person) is effectively killing them.			
192	Karna	74	4297	19
	Arjuna to Sri Krishna: (Shl 11) One who hates a man of qualities, who crowns a person without qualities (giving power to an undeserving person) will grieve acutely when the time of destruction comes. (Commentary: Dhritarashtra hated Dharmaraja; crowned Duryodhana. Its result is today's total destruction)			
193	Karna	92	4493	19
	Shalya to Duryodhana: Everyone cannot achieve success all the time.			
194	Shalya Parva	2	4543	19
	Dhritarashtra to Sanjaya: (Shl 61) Some fools, even though they have examined certain matters carefully, do not pay enough attention to it. They remain as if they have not seen even though they have seen, as if not heard even though they have heard. It happened the same way with me who am a great fool. I trivialised the significant advices of Vidura.			
195	Shalya Parva	4	4558	19
	Kripa to Duryodhana: (Shl 42) This body is the vehicle for experiencing all pleasures. Just as water flows out in all directions from a broken vessel, when the body is destroyed all comforts and pleasures which are dependent on the body end. (Shl 45) Those who do not understand manner of behaving so that it results in auspiciousness, those who humiliate noble/great persons will soon lose the kingdom. Such people do not achieve any <i>shreyas</i> .			
196	Shalya; Gada	32	4805	20
	Yudhishtira to Duryodhana: ?...(Shl 59) Perhaps all humans when themselves are in danger quote <i>dharmashastra</i> . But when the same man is in a high position or in good situation thinks that the door to the other world is permanently closed. They do not think about <i>dharmadharm</i> .			
197	Shalya; Gada	33	4811	20
	Sri Krishna to Yudhishtira: When one compares might Vs skill, skill appears to be greater.			
198	Shalya; Gada	35	4835	20
	Daksha Brahma to Chandra: Son! Never humiliate women. Similarly do not humiliate brahmanas.			
199	Shalya; Gada	60	5021-5031	20
	Ways to prosperity Then Sri Krishna stopped Balarama with much effort by holding him in his arms. Consoling him he said, "(Shl 13) Brother! Growth/prosperity of oneself, decay of enemy, prosperity of friend, destruction of enemy's friend, growth of friend's friend, destruction of enemy's friend's friend—all these six are ways for own prosperity and growth. (Commentary: There are six opposites of this: Destruction/decay of oneself, growth of enemy, destruction of friend, growth of enemy's friend, destruction of friend's friend, growth of enemy's friend's friend—These are ways of destruction of oneself). (Shl 14) If anything opposite happens to oneself or the friend, it causes grief to our minds. At such times we should do something quickly to avoid or overcome it.			
200	Souptika parva	1	5089	20
	...(Shl 49) Success can be achieved by deceit also. ... It is better to adopt that method which succeeds rather than the method in which you have a doubt. Even persons who know <i>shastras</i> appreciate this.			
201	Souptika parva	2	5100	20
	Kripacharya to Ashawatthama: (Shl 30) When man is confused (unable to decide what to do or not to do), he should ask <i>suhrids</i> (Well-wishers, who have good hearts, loving persons). Their suggestions should be taken. By their company, the mind becomes clear. Humility will develop towards the elders. One will also find the path to well-being. It is the duty to obey the suggestions/directions of such			

	scholars who would have analysed the issue and formed their decisions.			
202	Sauptika parva	6	5126-5128	20
	Ashwatthama thinking to himself: (Shl 20) That person who, transgressing the suggestions of those who know <i>shastras</i> , desires to kill those who should not be killed, will fall from the path of dharma and adopting wicked paths will be destroyed. (Shl 25) Scholars opine that the following two are terrible dangers that come in the way of man: Retracting from a work out of fear, whether the act was an act of dharma or not and withdrawing from it due to lack of strength to do that task and weakening. (Shl 26) Scholars say that human effort cannot be greater than <i>daiva-sankalpa</i> (resolve of destiny). It also possible to say that if the efforts of a human do not succeed, then the path taken is not aligned with dharma. By adopting wicked ways not only will the task fail, he will also be caught in danger. (Shl 27) Scholars say that if after starting a task, one retracts from it out of fear then the resolve to do it was, to begin with, either based on lack of knowledge or was due to foolishness.			
203	Stree; Jalapradanika	1	5221-5228	20
	Sanjaya to Dhritarashtra: (Shl 35) A man should act suitably from the beginning. He should act in the beginning itself in a way such that he doesn't have to repent later for the loss. <i>Maharaja!</i> This grief of yours will not fetch you any kind of fruits. One who grieves cannot fulfil his desires. One who always grieves cannot gain any kind of wealth. He will not attain <i>sadgati</i> also. (Shl 39) One who sets fire, ties it in a cloth to himself and repents when it starts burning him will surely not be considered intelligent.			
204	Stree; Jalapradanika	13	5289	20
	Sri Krishna to Dhritarashtra: (Shl 7) One who does not grasp what is good and what is not in spite of his friends' advising will adopt unjust ways and suffer by being caught in dangers. Dhritarashtra: (Shl 13) Love for son is very strong. It is that love that made me deviate from dharma.			
205	Stree; Jalapradanika	15	5305	20
	<i>Gandhari</i> to Draupadi: (Shl 43, 44) There is no use of grieving in matters which cannot be altered and particularly where everything is already over.			
206	Stree; Shraadha	26	5353, 5354	20
	Sri Krishna to <i>Gandhari</i> : One who grieves about the dead, the lost items and events in the past, goes from one grief to another. This causes two kinds of losses to him. (Commentary: The thing lost is one loss. Grieving for the lost thing results in loss of precious time. If you cry for the dead, the grief will only increase but the dead will not return. No solution is found by grieving)			
207	Shanti; Rajadharmanushasana	8	40-52	21
	Arjuna argues with Yudhishtira in favour of earning money. See Table: Long Translations, Sl. No. 39			
208	Shanti; Rajadharmanushasana	54	449	21
	Sri Krishna to Bhishma: (Shl 38) If those who have sincere interest in dharma, ask a scholar who knows dharma, it becomes the dharma of the scholar to preach it. If, in spite of knowing dharma, the secrets of dharma are not parted with to the faithful seeker of knowledge, it will be a sad defect in the scholar.			
209	Shanti parva; Rajadharmanushasana;	67	592	22
	Power of being humble (Shl 9) That cow which makes it difficult to milk will be beaten; its legs will be tied etc and will be milked. That cow which does not kick and gives milk easily without causing troubles will not be agonised by any one. It will be cared for with affection. (Shl 10) That which bends without being heated will not be heated. No one tries to bend a stick which is already bent. (Similarly polite and humble citizens will not be punished by the attacking king). Remember these analogies and know that man should always be polite/submissive with the mighty.			
210	Shanti parva; Rajadharmanushasana;	67	599	22
	(Shl 35) One who is honoured by own people will be honoured by others too.			
211	Shanti parva; Rajadharmanushasana	81	732	22
	Sri Krishna to Narada: (Shl 2) Respected Narada! One who does not have a good heart (not			

	cordial with us) is not worthy for sharing secret matters. Even if by chance he is cordial, if he is not learned, he does not become eligible. If he is both but is not a <i>jitendriya</i>, then also he does not become worthy of it. (Shl 4) A man should question another after completely assessing his intelligence.			
212	Shanti parva; Rajadharmanushasana	95	863-869	22
	Danger of following <i>adharmā</i> Bhishma to Yudhishtira: (Shl 18-20) A sinner feels very happy while earning wealth in sinful ways. Prospering by this method, he indulges in more such deeds. He feels very pleased with himself looking at his prosperity and makes fun of those who adhere to dharma saying, 'What is dharma? Where is it? There is no dharma or karma'. He will have no faith in acts of dharma. He considers himself deathless: <i>amar</i> . In the end bound by <i>varuna-pasha</i> he will lose everything and be destroyed. (Shl 21) Just as a skin bag puffs up when filled with air, a sinner puffs up due to his sins. That sinner will not shift to doing <i>punya-karyas</i> . Just as a tree on the banks of the river gets uprooted and is carried away by the flood, when his pot of sin is full, he will be totally destroyed. (Shl 22) Just as an earthen pot when smashed on stone breaks into pieces, he will be completely destroyed. Others will blame him after this happens. Therefore a king should gain victory and wealth according to the ways of dharma.			
213	Shanti parva; Rajadharmanushasana	111	1003-1022	22
	This <i>adhyaya</i> contains a story of a cruel king who after death is reborn as a fox. Only some relevant extracts is given here. Fox to tiger: (Shl 30) Those who live under the refuge of the king will have all defects which cause the blame or anger of the king. The <i>vrata</i> that I have undertaken here is without associations and without fear. (Shl 31) The fear that develops when the king is inviting will not be there when you live in the forest eating roots and fruits. (Shl 32) In one place you can get plenty of water to drink without fear. In another place you get festive food accompanied with fear. If you think which is better of the two, it is my opinion that mere water that I can drink without any fear is superior. (Shl 33) Kings do not punish their servants for any mistake or offence. But servants die due to the blame that they were inefficient or incapable in discharging duties.			
214	Shanti parva; Aapadharma	132	1157	23
	(Shl 12) Do not abuse others. Do not listen to others being abused. If someone is abusing others, close your ears or go away from there.			
215	Shanti parva; Aapadharma	133	1164-1165	23
	Unfair practices (Shl 16, 17) Killing those who are not fighting with you, forcing other's wives for sexual favours, forgetting beneficence done by others, snatching money of a brahmana, kidnapping a virgin girl, attacking a village and after looting it becoming its master, all these are deeds which should not be done even by <i>dasyus</i> (thieves & robbers), (Shl 18) Persons whose wealth has been looted by robbers/thieves, develop their trust, get to know their places of hiding and when right time comes take away their entire wealth. This is true. (Shl 19) Therefore even robbers when they loot someone, they should leave behind some wealth for the owner to make a living. He should not become cruel thinking himself to be very mighty. (Shl 20) Those robbers and thieves, who leave behind some wealth, will find that some part of their wealth survives. Those who loot everything will always be afraid that their loot may also vanish someday.			
216	Shanti parva; Aapadharma	138	1183-1232	23
	Story of cat and mouse to illustrate <i>neeti</i> and strategy when under attack by enemies. See Table: Long Translations, Sl. No. 59			
217	Shanti parva; Aapadharma	139	1232-1263	23
	Story of a sparrow and king illustrating friendship, enmity and trust. See table: Long translation, Sl. No. 60			
218	Shanti parva; Aapadharma	139	1259	23

	(Shl 96) That woman who tells her husband likeable words (<i>priya-vachana</i>) is the best wife. That son who makes his father very happy is the best son. That friend who is worthy of trusting is the best friend. That place which is well suited for a living is the best country.			
219	Shanti parva; Aapadharma	140	1263-1285	23
	<p>Kanika neeti This <i>adhyaya</i> contains Kanika's preaching to king Shatrunjaya. It is supposedly the answer to the question Yudhishtira asked. But the question asked by Shatrunjaya is quite different. Most of the <i>shlokas</i> have appeared earlier either verbatim or in essence. A few that look different are translated here.</p> <p>(Shl 12) In times of danger, the needed actions should be taken immediately and not sit analysing them. (Shl 36) It is not the <i>neeti</i> of the intelligent to reject the pleasures that have become available now and desire what may come in future. (Shl 56) Do not have meaningless enmity with anyone. Do not swim across the river with your arms. Both these are waste like eating the horns of a cow. By eating cow's horns, teeth will be broken and you will not get any juice in eating it. (Shl 57) There are three types of agonies viz foolishness, greed and weakness in the practice of dharma, <i>artha</i> and <i>kaama</i> (respectively). There are also three auspicious fruits for these: <i>chitta-shuddhi</i> for dharma, <i>yajna etc karmas</i> for <i>artha</i>, and enjoyment for <i>kaama</i>. These are known as <i>anubandha</i> (appendix). These <i>anubandhas</i> should be accomplished through dharma, <i>artha</i> and <i>kaama</i>. The agonies should be rejected. (Shl 58) If even small remnants are left of debt (<i>rina-shesha</i>), fire (<i>agni-shesha</i>) and enemy (<i>shatru-shesha</i>) over time they will keep growing again and again. Therefore there should be no remnants left for these. (Shl 66) An intelligent king kills a soft natured king with soft approach. He will kill a cruel king also with softness. There is nothing that cannot be achieved with soft methods. Therefore soft approaches can be sharper than harsh approaches. (Shl 69) No adventure should be done to cross that river (sea) which cannot be crossed. That work which cannot be completed should not be taken up. That kind of wealth that the enemy can snatch back should not be snatched. That tree whose roots cannot be completely removed should be taken up for uprooting. If the enemy cannot be decimated completely should not start a war against him. That enemy whose head cannot be cut off should not be injured.</p>			
220	Shanti parva; Aapadharma	141	1296	23
	<p>(Shl 63) One who is dying of hunger must save his life by any extraordinary means or any act. Once he is again normal, he should practice dharma...(Shl 65) By whatever means one should save his life. It is the duty of man to act ignoring shame and humiliation for the sake of saving one's life. It is better to eat that which should be eaten and live rather than die of hunger. Once he is alive, it is possible to do acts of dharma again.</p> <p>(Shl 87) One's <i>atma</i> (conscience) is the guide and observer to say which acts are dharma for one born in particular <i>kula</i>.</p>			
221	Shanti parva; Aapadharma	152	1361-1371	23
	<p>Indrota <i>muni</i> to Janamejaya (this is an ancient king whose story appears here. Not the son of Parikshita who is listening to Mahabharata): (Shl 5) A wealthy man can become a great donor. A miser or a pauper can become <i>tapasvi</i>. There is not much surprise in this. Because, for a rich man the act of donating and for a pauper doing <i>tapas</i> is not too far off (not very difficult). But for a pauper to become a donor and for a wealthy man to become a <i>tapasvi</i> is quite difficult. (Shl 6) Karpanya is starting a work without thoroughly examining it. By taking up a work after complete examination, the review or analysis itself becomes a good quality of that work.</p>			
222	Anushasana parva; Daandharma	124	4671-4680	28
	<p>About samopaya</p> <p>Yudhishtira questioned: (Shl 1) In your opinion between the approaches of <i>sama</i> (conciliatory approach) and <i>daan</i> (giving, like gifts etc) which is better? Tell me about this.</p> <p>Bhishma said: (Shl 2) One may be happy with <i>samopaya</i>. Another may do so with <i>daan</i>. One of these should be chosen after assessing the nature of the person. I will tell you the qualities of <i>sama</i>. Through this approach even fierce animals can be subdued.</p> <p>In this matter scholars quote an ancient example. A brahmana who was captured by a <i>rakshasa</i> (demon) in the forest used this approach and freed himself.</p>			

	(For rest of the matter of this <i>adhyaya</i> see Sl. No. 130 of table T4: Character/Nature/Behaviour since it belongs there)			
223	Ashwamedhika parva; Ashwamedha	10	5651	30
	Marutta: (Shl 6) If one commits treachery with a friend then there is no atonement for it. Treachery with a friend is a great sin equalling killing of brahmana.			

T11: Notable References: Story related

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Anukramanika	1	46-47	1
	Only 10 survived the war: Pandavas, Krishna, Satyaki, plus Kripa, Ashwatthama & Kritavarma.			
2	Adi; Hidimba vadha	155	1033	2
	Indra caused the birth of Ghatothkacha with a view to neutralise the future danger from Karna to Arjuna.			
3	Sabha; Dyuta	61	1723-1725; 1727-1728;	4
	Yudhishtira, on his own, decides to continue the game after losing first game.			
4	Sabha; Sabhakriya	24	1568	3
	Yudhishtira, on his own, decides to continue the game after losing first game.			
5	Sabha; Dyuta	68	1782	4
	Krishna came to the hall to protect Draupadi— <i>akshaya vastra</i> —but was invisible to all. (See table Long Translations, Sl. No. 32 for full translation of <i>Adhyaya</i> 67 & 68 covering Draupadi <i>Vastrapaharana</i> . The description of this situation even today holds a mirror to our society in matters of rape, humiliation of women, the passivity of onlookers, the unrepentant attitudes of the perpetrators etc.)			
6	Vana; Arjunabhimana	12	1952, Shl 35, line 1	4
	Arjuna's Shri Krishna <i>stuti</i> : You have formed Dwaraka & have also decided to sink it in the ocean in the end!! (Sri Krishna had planned in advance; curses were only pretexts. See Table: Notable References: Story Related, Sl. No 426)			
7	Vana; Arjunabhimana	34	2097	4
	Yudhishtira confesses that he decided to play the <i>dyuta</i> with the intention of winning Duryodhana's kingdom, but he did not expect that Shakuni will substitute for Duryodhana & win by cheating.			
8	Vana; Arjunabhimana	36	2114	4
	Yudhishtira has a clear theory that Bhishma, Drona, Kripa will fight on the side of Duryodhana if war starts (This in <i>Dwaitha vana</i> , months before the war!).			
10	Vana; Indrabhimana	51	2200	4
11	Vana; Tirthayatra	146	2893	6
	Hanuman with his mountain sized body was sitting across the path of Bhima.			
12	Vana; Tirthayatra	151	2928	6
	Hanuman offers to Bhima that if Bhima desires he will destroy Duryodhana or destroy his capital or bring him tied up etc.			
13	Vana; Tirthayatra	151	2929	6
	Hanuman on his own offers to Bhima that (i) he will join his fearsome roar to Bhima's roar in the war and (ii) he will stay in Arjuna's flag & roar at times to cause fear in the hearts of enemies & thus weaken them.			
14	Vana; Yakshayuddha	160	2982-2983	6
	Description of Bhima's amazing skill in archery. He used special arrows called "balle" to cut asunder the <i>yakshas</i> & their weapons.			
15	Vana; Nivathakavacha yuddha	168	3033; 3038- 3039	6
	Self-imposed conditions or promises made by Arjuna to Indra to get the special <i>astras</i> . Later advice given by Indra about the <i>astras</i> .			
16	Vana; Ajagara	176-177	3075; 3077;	6

			3079; 3082	
	<p>Breakup of 12 years of vanavasa Of the twelve years of vanavasa that Pandavas had to undergo: (i) one year was spent in forests with Arjuna (ii) without Arjuna 5 years, with most part spent in <i>Gandhamadana</i> without much troubles; Arjuna was in <i>Swarga</i> loka for 4 of these years (iii) four years in excellent (<i>swarga</i> like) facilities provided by Kubera & with Arjuna. Total 10 years. Another year they spent after coming down from Himalayas on their return journey at Vishakhayupa quite comfortably. (A popular saying in Kannada: <i>Anthoo inthu Kunti makkalige rajya villa</i> (meaning, one way or the other Kunthi's sons did not enjoy kingdom); my addition: <i>antha vanavasa noo aenilla</i>, meaning not such a difficult life in forest either) In fact Bhima even says that they may forget their duty—of destroying Duryodhana-- considering the great comforts provided by Kubera. (In difficult terrains, Ghatothkacha & his retinue carried them both in the upward & downward journey of the mountains)</p>			
17	Vana; Ajagara	177	3082	6
	A huge serpent coiled around Bhima with such strength that he lost consciousness. Yudhishtira who came at that time released him by <i>dharma pravachana</i>.			
18	Vana; Markandeya Samaasya	183	3125	6
	Sri Krishna to Draupadi about her 5 children : They are not at all interested in the five kingdoms that their grandfather wishes to give/gift them. They do not desire <i>devaloka</i> . They are concentrating on practice of archery.			
19	Vana; Ghoshayatra	236	3604-3608	7
	Dhritarashtra genuinely expressing his grief and dismay at the sorry state in which Pandavas were living in the forest.			
20	Vana; Ghoshayatra	239	3624-3625	7
	Dhritarashtra correctly guesses that Duryodhana is not going for the purpose stated but will intend to play some mischief with Pandavas & at first rejects the proposal to go on <i>ghosha yatra</i>.			
21	Vana; Ghoshayatra	242	3639, Shl 19	7
	Bhima correctly guesses the evil designs & exact thoughts of Duryodhana in respect of <i>ghosha yatra</i> .			
22	Vana; Ghoshayatra	243	3655, Shl 22-23	7
	Yudhishtira to Duryodhana: Dear (child) Duryodhana, Do not have hatred for anyone & do not feel ashamed that such a thing happened (Chitrasena captured him & Pandavas released him & his party) (Extreme generosity & <i>dharma buddhi</i>)			
23	Vana; Ghoshayatra	251	3673-3674	7
	Shakuni consoling Duryodhana: Invite Pandavas at this time & give them the kingdom that belongs to them. By doing this you would also have shown gratitude for their saving you from Gandharvas. Develop brotherly relationship with them, give their kingdom to them & you also live happily. This will certainly bring you unlimited happiness & peace. (Surprising sane advice from Shakuni)			
24	Vana; Ghoshayatra	252	3679-3682	7
	<p>Danavas reveal secrets to Duryodhana Danavas convincing Duryodhana to give up his decision to commit suicide & revealing many surprising secrets:</p> <p>A) Your body is special or extraordinary. Above the waist, it cannot be penetrated by any weapon and cannot be destroyed. Maheshwara has given you this as a result of our <i>tapas</i>. Your lower part is very delicate & has been formed by Goddess Uma. (This strength of impenetrability is normally attributed to Gandhari)</p> <p>B) Many <i>danavas</i> have taken birth on earth to support you in the war. These <i>danavas</i> will enter into Bhishma, Kripa & Drona etc and help you. Controlled unseen by the <i>danavas</i>, they will not show mercy to anyone in the war. They will kill all irrespective of their relationship with them. They will become responsible for the death of thousands of soldiers.</p> <p>C) The <i>atma</i> of <i>Narakasura</i>, who was killed by Krishna, will enter the body of Karna. By virtue of his hatred for Keshava, he will fight with Krishna & Arjuna. Karna will certainly defeat Arjuna. Indra, knowing this secret & wanting to save his son Arjuna, will come in disguise & take away Karna's <i>kavacha</i> & <i>kundala</i> as <i>daan</i>. Therefore, we have also prepared thousands of Daitya-Danava soldiers called Samshaptaka. They will do what Karna may not be able to do & will kill Arjuna. (This narration mixes up history & mythology or factual & symbolical. The Pandava-Kaurava war again becomes a proxy war between the <i>Devas</i> & <i>Danavas</i>, a war which has occurred several times. Also, it appears, the final outcome is not known to the <i>Danavas</i> correctly).)</p>			
25	Vana; Ghoshayatra	256	3700-3702,	7

			Shl 16-17	
	<p>Bhima's beautiful reply to the brahmana who had come to invite them at the behest of Dushasana for Vaishnava <i>yaaga</i>. (Shl 16) Oh messenger! I will tell this matter with extreme clarity, listen. Exactly by the time I sacrifice him in the fire, burning strongly with <i>astra & shastras</i>, my brother Yudhishtira will come there. Tell this same thing to Duryodhana. (Shl 17) After completing 13 years, when my brother will perform the <i>mahayaaga</i> called war and by pouring the <i>havis</i> called anger on the sons of Dhritarashtra and offer them in fire, then I will come to Hastinapura. Tell these words clearly to that Duryodhana.</p>			
26	Vana; Ghoshayatra	256	3696-3703	7
	<p>Duryodhana successfully performs Vaishnava <i>mahayaaga</i> which compares with <i>Rajasuya yaaga</i>. This was primarily based on the great victory of Karna who conquered most of the kings across the country.</p>			
27	Vana; Ghoshayatra	257	3705-3706	7
	<p>Karna tells Duryodhana that he is not satisfied with the Vaishnava <i>mahayaaga</i>. He should kill the Pandavas in the war and then Duryodhana should perform <i>Rajasuya yaga</i> formally. He also takes a vow: Until I kill my bitter enemy Arjuna, I will not have my feet washed by others. I will not eat meat nor will I drink <i>sura</i>. And, I will not say 'No' to whoever comes & asks me for anything. <i>It is interesting that fate makes him take two vows & one is used against the other in the war.</i></p>			
28	Vana; Ghoshayatra	257	3707-3708	7
	<p>Duryodhana started ruling his kingdom properly. He also performed many <i>yaagas</i> & gave a lot of <i>dakshina</i> to brahmanas. He decided that there were only two major purposes of unlimited wealth: giving plenty of <i>daan</i> (charity) to the deserving & enjoying materialistic pleasures & comforts to heart's content.</p>			
29	Vana; Draupadiharana	262	3737-3739	7
	<p>Karna's evil plan to let loose Durvasa on Pandavas Maharshi Durvasa visits Duryodhana & stays with him for a few days. He demands food erratically at all odd hours and then refuses to eat & again after a while demands food. Very testing time, but Duryodhana manages to not lose his temper due to the fear of Durvasa's anger & pleases him with his services. When Durvasa offers him a boon he requests him to go with all his 10,000 <i>shishyas</i> to Yudhishtira in the forest after Draupadi has finished her meal & is resting. This mischievous plan was also suggested by Karna. When Durvasa accepts the request, he rejoices that Pandavas will be destroyed by insurmountable grief (due to anticipated curse of Durvasa).</p>			
30	Vana; Draupadiharana;	263	3748; 3750	7
	<p>Sri Krishna found a piece of <i>palya</i> (cooked vegetable) still sticking to the neck of <i>akshaya patra</i>.... Experiencing full stomachs, the <i>shishyas</i> ask Durvasa what to do as <i>rajarshi</i> Yudhishtira may get angry for having made him prepare food at odd time & then wasting it. Remembering his plight in the case of great devotee Ambarisha, Durvasa suggests everyone to run away from there!!</p>			
31	Vana; Jayadrathavimokshana	272	3795, Shl	7
	<p>Even though Parashiva appears before Jayadratha pleased with his <i>tapas</i>, he says 'No' to the boon asked by Jayadratha as phrased by him the first time: 'I should be able to conquer all five Pandavas who will come in their chariots to fight me'.</p>			
32	Vana; Ramopakhyana	274-291	3805-3919	7
	<p>Ramayana re-narrated by <i>Rishi</i> Markandeya. <i>(There may be some differences from the original Valmiki Ramayana)</i></p>			
33	Vana; Kundalaharana	300- 302	3967-3973, Shl 31-32+; Also 4016-4025	8
	<p>Conversation between Surya & Karna, regarding his giving away <i>karna-kundala</i> to Indra. See Table: Long Translations, No. 7</p>			
34	Vana; Kundalaharana	303; 305	3982; 3991	8
	<p>About Kunthi Kunthi (Prithe) was adopted by Kuntihboja raja as per a promise her father Shooraraja had made—'I will give to you the first child born to me'. She is sister of Vasudeva. Kunthibhoja praises her saying 'in tolerance you are equal to Bhudevi'...'you care for & respect everyone including the servants' & so you alone can serve Durvasa properly. Durvasa <i>rishi</i> with all his erratic & unpredictable behaviour stayed in Kunthibhoja's palace for one year, during which time Kunthi cared for all his needs of food, <i>homa</i>, <i>pooja</i> etc excellently, never getting upset by his scolding or his quixotic ways.</p>			

35	Vana; Kundalaharana	305	3992-3993, Shl 17-18	8
	Durvasa grants a <i>mantra</i> to Kunthi. The power of the <i>mantra</i> is: ' <i>akamo va sakamo va sa sameshyati thae vashe</i> '; 'the deity you think of will come to you & be under your control for some time like a polite servant whether he wants it or not '.			
36	Vana; Kundalaharana	306-307	3995-4005	8
	Karna conceived Kunthi one day staring at rising Sun visualises him with <i>kundalas</i> . Curious to check the power of the <i>mantra</i> , she uses it with Sun in mind. The Sun god comes by his <i>yoga shakti</i> . There is a very interesting conversation between them. Having come, Sun insists that he should mate with her as she intended a child in her mind. He even threatens with dire consequences if refused. He does not accept her repeated imploring, explanations etc & insists; gives various reasons. Finally Kunthi agrees & yields. But the final <i>shloka</i> 23, Pg 4005 clarifies that Surya implanted a child by his <i>yoga shakti</i> while she had lost her consciousness unable to withstand his <i>tejas</i> & did not deflower her in the flesh.			
37	Vana; Kundalaharana	308	4006-4011	8
	Pregnancy period & brith of Karna Kunthi went through her pregnancy normally for nine months. She kept the secret admirably & it was known only to one close servant. She managed it carefully & successfully as she lived in the <i>antahpura</i> . She got a box with the help of her servant. Closed several holes it had with wax. Attached a <i>bendu</i> (<i>material which helps float</i>) to the bottom of the box. There was provision for airflow from the top. The box was secured. Then with the help of her servant maid, in the middle of the night she let it go in the river 'Ashwaa' with tears flooding from her eyes. Her prayers & wishes while sending the child are beautiful & touching. With great difficulty she could hide pregnancy but had no way of hiding the child. Ashwaa was a tributary of Charmanvati which was a tributary of Yamuna. After reaching Yamuna, the box reached Ganga after travelling some distance. Then the box reached the shores of a town called Champa which was ruled by ' <i>soothas</i> '. The box & the child remained safe through this journey. This extraordinary news spread throughout the country & Kunthi also heard it. Pg 4014 states that this town was in Anga desha. He grew up there & Kunthi came to know of it through her spies also.			
38	Vana; Araneya	312	4029	8
	Well known 'Yaksha Prashna' story begins. See Sl. No. 8, Table: Long Translations.			
39	Vana; Araneya	314	4161	8
	Yama gives a boon to Yudhishtira (upon his prayer) that they will not be identified by anyone even if they are in their normal forms anywhere in the world. Yama suggests that they should spend the 13 th year in king Virata's kingdom.			
40	Virata; Pandavapravesha	5	4209	8
	How Pandavas hid their weapons Pandavas bundled all their weapons (5 bows, swords, shields, arrows etc) and Nakula tied it with ropes to a thick branch of the <i>shami</i> tree. This was covered thickly with several leaves to prevent rain water from seeping in. Then Pandavas hung a dead body found nearby to the tree to prevent people from going near it due to the foul smell it would emit soon. They told the cow-herds & shepherds who enquired about them on the way that their mother aged about 100 years died & they have tied her dead body to the tree as per their age old custom.			
41	Virata; Pandavapravesha	6	4217, Shl 27-29	8
	Pleased with Yudhishtira's prayer, Durga appears before him and assures him that in the forthcoming war he will win & subsequently enjoy the kingdom. She also assures that they will not be recognised by anyone in Viratanagara.			
42	Virata; Pandavapravesha	11	4243	8
	King Virata got confirmed from the women in <i>antahpura</i> that Brihannala (Arjuna) was indeed a <i>napumsaka</i> (eunuch) & then only sent him to <i>antahpura</i> to become Uttara's dance teacher.			
43	Virata; Keechakavadha	14	4261	8
	Keechaka was queen Sudeshna's brother & the Commander of the army (<i>Senadhipathi</i>). Upon seeing Draupadi he is enchanted by her beauty & unable to control his desire to possess her, approaches his sister & expresses his desire for her; of course he says she can live in his palace as its owner. Sudeshna, probably having forgotten the warnings given by Draupadi at the time of joining her, does not object to or discourage Keechaka's desire. So with her tacit approval he approaches Draupadi.			
44	Virata; Keechakavadha	15	4275-4277	8

	Keechaka's shameless pursuit of Draupadi When commanded by Sudeshna to go to Keechaka's palace & bring wine, Draupadi on her way prays to Surya to protect her. Surya sends a demon (<i>rakshasa</i>) to protect her & he follows her unseen by others. Keechaka catches her right arm when she reaches his house. Draupadi with full rage pushes him away, makes him fall & runs to the king's assembly where Yudhishtira was with the king. Keechaka chases her there and pulls her by her long hairs, makes her fall down & kicks her in the presence of king, Yudhishtira, Bhima and others. At that time the <i>rakshasa</i> lifts Keechaka as if lifted by a storm & throws him down roughly at a distance. Bhima of course gets so angry that he wants to kill Keechaka right then. But Yudhishtira, at that moment, signals him to control himself.			
45	Virata; Keechakavadha	23	4341-4343	8
	After Bhima killed Keechaka his brothers capture Draupadi, tie her up to the bamboo frame in which Keechaka's dead body was being carried, with the intention of burning her also. But Bhima heard her cries for help & went by a secret route to the cemetery. There he uprooted a huge tree and killed 105 brothers of Keechaka. (Killing Duryodhana and his 99 brothers later was second such feat for Bhima!!)			
46	Virata; Keechakavadha	24	4349, Shl 29	8
	After Bhima kills Keechaka & his brothers (Draupadi had created a scare that she had five <i>Gandharvas</i> as her husbands), King Virata through Sudeshna conveys to Draupadi that she should immediately leave the palace & go away. Draupadi requests that she needs refuge for only another thirteen days. (It was almost end of <i>ajnavasa</i>)			
47	Virata; Goharana	27	4358-4359	8
	Drona, Kripa, Bhishma help Duryodhana Drona also suggests (along with Karna & Dushasana) that as a duty to find them before expiry of <i>ajnavasa</i> , expert spies can be sent again for the task. This he says after praising Yudhishtira & Pandavas for all their great qualities saying that Pandavas would certainly not be dead under the dharmic leadership of Yudhishtira & it will be very difficult to find & identify them. Subsequently (<i>Adhyaya</i> 28 & 29) Bhishma & Kripacharya also consent to sending spies for finding Pandavas!! Kripacharya advises on how to prepare for the war!! (None of them advice at this stage that the kingdom should be returned to Pandava's fairly & peacefully!! Had they started considering Duryodhana's rule as acceptable?!!)			
48	Virata; Goharana	28	4359-4367, Shl 15-30	8
	Bhishma describes the characteristics of the people & place where Yudhishtira would be living, as a guide to identify the place & then the Pandavas in <i>ajnavasa</i> . These are: indication of great prosperity, people with sweet speech, many <i>yajnas</i> being performed, great interest in giving charities, strict & voluntary following of <i>varnashrama dharmas</i> , only good intentions among people, purity of thought, no emotional disturbances, practice of dharma etc. (But point worth noting or irony is that in that same place the Draupadi-Keechaka episode occurs, that too in the presence of Yudhishtira).			
49	Virata; Goharana	30	4371-4375	8
	Trigartha king Susharma, who was present in Duryodhana's assembly, suggests that they should join forces and conquer Matsyadesha. The reason being that Keechaka had many times defeated this king. Hence he wants to take revenge in the absence of Keechaka. He says that they could together loot the wealth of the kingdom and particularly the huge & excellent cattle wealth Virata has and share it between them. Karna readily supports the suggestion & Duryodhana gladly agrees. None of them have any idea that Pandavas are there. In fact Karna says it is time to forget existence of Pandavas & go for this loot of Viratanagara.			
50	Virata; Goharana	35	4398	8
	Kaurava army with Bhishma, Drona, Kripa, Ashwatthama, Shakuni, Dushasana, Vivimshathi, Vikarna, Chitrasena etc attack Viratanagara from an opposite direction and capture 60,000 cows & take it away with them. (Such an act was considered acceptable even to Bhishma, Drona etc.?! or was this act merely a pretext to instigate a war with such kings & then defeat them and take over the kingdom and their wealth?)			
51	Virata; Goharana	43	4438, Shl 6	8
	Brihannala to Uttara Kumara describing the history of <i>Gandiva dhanus</i> : It had been with Partha for 65			

	years. (Indicative of Arjuna's age?)			
52	Virata; Goharana	44	4442, Shl 9; 4443-4446, Shl 12-22	8
	Arjuna tells his 10 names to Uttara: Arjuna, Phaalguna, Jishnu, Kireeti, Shwethavahana, Bhibhatsu, Vijaya, Krishna, Savyasachi & Dhananjaya. Arjuna also explains the reasons why these names are given to him.			
53	Virata; Goharana	47	4461	8
	Duryodhana expresses his concern about determining whether the 13 year period is over. He confesses that there was no clear decision on the <i>samvatsara</i> , month & day when the period would end. Hence there may be provision to interpret either way.			
54	Virata; Goharana	50	4485-4488	8
	Ashwatthama castigates Duryodhana for having got Pandava's kingdom by cheating & without using an iota of valour and for humiliating Draupadi in most heinous way. He then tells Karna: You are one of the main promoters of this wicked act....Pandavas have tolerated the physical struggles they are subjected to. They have tolerated the humiliation meted out to them. But they will never tolerate the humiliation to Draupadi. They will take fitting revenge for it someday. He ridicules Duryodhana in respect of Shakuni's cheating skills vs Arjuna's unfailing arrows...He declares he will not fight with Arjuna & will fight only with Virata with whom they have come to fight.			
55	Virata; Goharana	52	4498, Shl	8
	Duryodhana: I will not return the kingdom to Pandavas even if they have come after duly completing the <i>vanavasa & ajnathavasa</i>. (He had made this decision as early as <i>gograhana</i> episode in <i>Viratanagara</i>)			
56	Virata; Goharana	54-55	4505-4515	8
	Excellent, scintillating & graphic description of Arjuna's archery/single handed fighting prowess against Karna & the whole army. It should be noted that Uttarakumara does a very skilled & brave job as his charioteer. Arjuna's instructions on how to take the chariot to Drona is amazing example of his <i>dharma buddhi</i> & character.			
57	Virata; Goharana	61	4555, 4557	9
	Arjuna: From Indra I learnt the technique of holding the bow with a firm fist. I learnt the skill of releasing arrows from Brahma. I learnt from Prajapati, the technique of facing several opponents at the same time when alone & fighting with them in different peculiar ways. I did not acquire the <i>mahaastras</i> from guru's <i>upadesha</i> like others. The respective devatas granted this to me themselves. I acquired Rudrastra or Pashupathastra from Rudra himself, Varunastra from Varuna, Agneyastra from <i>Agni</i> , <i>Vayuvyastra</i> from <i>Vayu</i> himself and <i>Vajrastra</i> from Indra.			
58	Virata; Goharana	54-65	4505-4576	8,9
	It is amazing that Arjuna, single-handedly & non-stop, fights all of them: Large number of soldiers, Kripa, Karna (twice), Drona, Ashwatthama, several <i>maharathis</i> attack him together against the war-dharma; and after all these Bhishma & then Duryodhana and defeats all of them comprehensively. While doing so he also protects his charioteer Uttara Kumara, his chariot & its horses from any major injury or damage. On the other hand he many times kills the horses, charioteer & pulverises the chariots of most of his opponents.			
59	Virata; Goharana	66	4578-4579	9
	Arjuna to Uttara Kumara after having made all unconscious with his <i>Sammohanastra</i> (he uses this because all the great warriors surround him and fight at the same time): Only Bhishma knows how to overcome its effect. So go such that the horses of his chariot are to the left. This is the way to escape from those who may not be under the influence of this <i>astra</i> .			
60	Virata; Goharana	66	4580-4581, Shl 20-22	9
	Bhishma to Duryodhana: Arjuna will never do merciless acts. His mind will not consider sinful deeds even in worst danger. Even if there is a possibility of his conquering & taking control of all three <i>lokas</i> , he will not give up dharma. In comparison to dharma, even the <i>trilokas</i> are of no value to him. It is for this reason that we are all alive today. If his only intention was to kill us and regain his kingdom, he could have easily done it today when we were all unconscious. Because he is totally dedicated to dharma, he made us only unconscious and has let us live.			
61	Virata; Goharana	67	4587	9
	When Arjuna returned to <i>shami vriksha</i> , his body was filled from top to bottom with arrow wounds.			
62	Virata; Goharana	68	4595-4596	9

	Even king Virata had a great addiction for gambling with the game of dice.			
63	Virata; Goharana	70	4614-4618, Shl 9-28	9
	Arjuna's detailed introduction of Dharmaraja to King Virata. Describes all his qualities.			
64	Virata; Goharana	72	4626-4627, Shl 4-6	9
	<p>Arjuna accepting Uttare for Abhimanyu instead of for himself: When king Virata offers his daughter Uttare to Arjuna for marriage, Arjuna instead says he will accept her in marriage to his son Abhimanyu. The reasons he gives are: "I have been with Uttare for one year as an <i>acharya</i>. She has come to me many times alone as well as with her friends. I was treating her with affection as a daughter. She also respected me as an <i>acharya</i> and had trust in me as in a father. If I marry her now, some people may suspect our relation. Hence by agreeing to take her as my daughter-in-law, I would have myself established to the world her purity. There is no difference between a daughter & daughter-in-law. Similarly there is no difference between father & son. Therefore by doing this none will suspect us in any way. Moreover my son Abhimanyu is also an extraordinary person with many praiseworthy qualities."</p>			
65	Udyoga; Senodyoga	1	4639-4643	9
	<p>Sri Krishna addresses at length all the kings assembled in Virata's palace about the topic of Pandava's <i>vanavasa</i> & <i>ajnatha-vasa</i> & the future course Some points he makes: Having completed their terms & conditions they are again lords of the kingdom they had ruled...We all have to discuss what is good for Dharmaraja. Not only that, we also have to discuss what is good for Duryodhana. Please put your head together on which solution will benefit both. The approach we take should be in conformance with dharma as well as bring fame for both. Even if <i>Swarga</i> itself can be obtained also, if it is not by <i>dharmic</i> path, Yudhishtira will not agree. If only one village can be obtained in the path of dharma, then Dharmaraja will be content with that. He does not wish to be the king of the three worlds...Wicked Duryodhana had the only aim of snatching the kingdom they had legally gained as a legacy from forefathers...We have to find out how much greed for kingdom the children of Dhritarashtra have. We have to note that this greed is increasing day by day. We have to also note how Dharmaraja is bound to dharma & for its sake has tolerated every difficulty...Therefore it is just solution that Dhritarashtra's children return the kingdom due to them. But if the greedy Kauravas take an opposite stand, the consequences will be terrible. Pandavas may kill all the 100 sons of Dhritarashtra....Some of you may doubt whether Pandavas can win in case of a war. You will naturally get this doubt because Pandavas have lesser military might. But we cannot decide about victory or defeat today. Sometimes these do not follow the rule of might...We have to know what is the direction of thinking of Duryodhana. Without knowing this we cannot take any decision. Therefore it appears wise to me to send a suitable & capable ambassador to meet Duryodhana.</p>			
66	Udyoga; Senodyoga	2	4643-4646	9
	<p>Balarama's opinion After Sri Krishna, Balarama gets up & presents his opinion to the assembly: Some highlights: The ambassador should arrange a meeting of all the Kaurava chiefs like Bhishma, Drona, Ashwatthama, Vidura, Kripa, Shakuni, Karna, & all sons of Dhritarashtra. It should also have important citizen representatives who are dedicated to <i>swadharma</i>, are <i>jnanavridhdhas</i>, and <i>vayovridhdhas</i> (aged). After all these people assemble, the ambassador should present the case in a way that benefits Yudhishtira, but very politely. The ambassador who goes there should not talk in a way that angers the Kaurava chiefs under any circumstance....Even though Yudhishtira was losing at every step, he did not stop playing or refuse to play with Shakuni. He played till the very end & lost everything. There is no fault of Shakuni in this....My opinion is that there should be no war with Kauravas for any reason. Duryodhana should be brought around only by <i>saamopaya</i>. Any solution found through <i>saamopaya</i> is always more effective & beneficial.</p>			
67	Udyoga; Senodyoga	3	4647-4652	9
	Satyaki angrily opposes every point made by Balarama & opines that if the kingdom is not handed over voluntarily, Kauravas should all be killed in a war.			
68	Udyoga; Senodyoga	4	4653-4656	9
	<p>After Satyaki, king Drupada expresses his agreement with views of Satyaki. Some highlights: Bhishma & Drona will not oppose Duryodhana as they feel obliged to him. Shakuni & Karna will support Duryodhana out of stupidity.....There should never be any polite talk with Duryodhana. It is my firm opinion that because of his wicked mind he will not yield to soft speech....<i>Speaking to him softly/politely is like speaking to a donkey politely & a cow harshly....Therefore I feel the right thing</i></p>			

	to do now is as follows. Let's try for compromise on the one hand. On the other hand let's send ambassadors to all the kings seeking their support with their armies. He lists 77 kings by name for this purpose.			
69	Udyoga; Senodyoga	6	4659-4663	9
	<p>Drupada advice to his ambassador to Kauravas</p> <p>Some highlights: "Because of your <i>dharmic</i> talk, the mind of his chieftains will change. There is no doubt Vidura will support your dharma based words. Bhishma, Drona & Kripa will also be influenced by what you say & a difference of opinion will arise among the Kauravas. Once a difference of opinion arises among their prominent members, Duryodhana will have to struggle to again bring about unity of opinion among all. In the meantime Pandavas can start aggregating their supporters with their armies & collect the funds needed for war.</p> <p>Because your words will create differences among them, you will have to stay longer as ambassador. Their plans to put together their supporting armies will certainly get delayed in the process. This is an important advantage of your going there. It is possible that by some chance Dhritarashtra may agree to your <i>dharmic</i> suggestions. But the main purpose of your going there is to create difference of opinion in their ranks and to delay their efforts to start putting together a large army of supporters." (Drupada earlier had said that some kings will join whoever approaches them first)</p>			
70	Udyoga; Senodyoga	7	4665, Shl 13,14; 4666	9
	<p>Duryodhana to Krishna upon his waking up & greeting them both: "Noble people who follow the traditions established by forefathers always consider the prayers/requests of the one who has come first."</p> <p>(First come first served is a tradition from even before Mahabharatha days)</p> <p>Krishna while agreeing with this tradition, counters it with another tradition that the younger one should get priority. Duryodhana also agrees.</p>			
71	Udyoga; Senodyoga	7	4670, Shl 35-37	9
	<p>Upon being asked by Shri Krishna for the reasons why Arjuna chose him over his huge & powerful army, Arjuna replies: "Whether you are armed or not, you alone are capable of destroying the entire army of the enemy. With your blessings, I alone can also destroy all of them. But today you are well known/famous as having enormous power and as destroyer of enemies. The goddess of success/fame will follow you. I also wish to be successful & famous. So please be my charioteer. For a long time I have wanted to fight with you as my charioteer..."</p> <p>(This statement also has philosophical significance for devotees)</p> <p>Shri Krishna agrees.</p>			
72	Udyoga; Senodyoga	8	4673; 4680	9
	<p>Duryodhana attracts Shalya & his army on its way</p> <p>When Shalya <i>maharaja's</i> mammoth army was travelling to join Pandavas, Duryodhana cleverly organises (unknown to Shalya; Shalya thinks Yudhishtira has done all that) wonderful facilities and treatment along the route for Shalya & his army. Duryodhana finally appears at the right moment when Shalya is feeling very pleased. Shalya immediately figures out that Duryodhana had cleverly done all this to gain support of himself & his army. Any way he agrees to the request. (Shalya was brother of queen Madri, the mother of Nakula & Sahadeva).</p> <p>Anyway he goes and meets Pandavas too & expresses his deep sympathies with them & assures that they will win the war & regain the kingdom. He informs them of having agreed to support Duryodhana's army. Then he accedes to Yudhishtira's request to humiliate Karna as his charioteer when Karna Vs Arjuna duel will take place. (Note: Yudhishtira foresees the occurrence of such an event & thinking quickly on his feet makes this request. Only Shalya was considered a charioteer who can match Krishna in the job)</p>			
73	Udyoga; Senodyoga	20, 21	4757-4763	9
	<p>Drupada's ambassador brahmana addresses Dhritarashtra's assembly</p> <p>The assembly consisted of all prominent persons in Hastinapura. He speaks quite frankly & suggests that Kauravas should be advised to act with dharma & return the kingdom due to Pandavas. Some highlights: Mean & wicked children of Dhritarashtra did not allow them to enjoy their kingdom....Dhritarashtra also supported this wicked act...Pandavas are willing to forget the past & are ready to compromise if their lawful kingdom can be returned now...All you noble people are capable of advising Duryodhana to agree to this peace proposal...all those who are present here please advice Duryodhana to handover the kingdom due to them as per the terms & conditions of the game. It would be wise of you to ensure that this great opportunity is not lost.</p>			

	<p>Bhishma strongly supports the proposal & statements of the brahmana. But Karna gets up angrily & opposes Bhishma. Some highlights: “Oh, Brahmana! Out of fear Duryodhana will not give even one foot of kingdom let alone half kingdom. But if in accordance with dharma, he will give the whole kingdom to the enemies...Let them again complete 12 years <i>vanavasa</i> & 1 year <i>ajnatavasa</i> and then take the kingdom (implying that they have been identified before the end of the agreed term). Let them not develop <i>adharmic buddhi</i> due to foolishness. If they give up dharma & want to fight with Kauravas, they will finally have to remember my words.</p> <p>Bhishma castigates him and says “have you forgotten all your defeats with Arjuna? If we do not agree to compromise as proposed by this brahmana, we all will have to die.”</p> <p>Dhritarashtra supports Bhishma, condemns Karna & sends the brahmana saying that after consulting all concerned he will send Sanjaya to Pandavas.</p>			
74	Udyoga; Sanjayayana	22	4763-4773	9
	<p>Dhritarashtra prepares Sanjaya to go & meet Pandavas, particularly Sri Krishna & propose a peace formula</p> <p>Highlights: I have never found Pandavas lying. Even though I have examined them very carefully, I am unable to see any defects or mistakes in them. They do all acts in conformity with <i>dharma</i> & <i>artha</i>. They do not deviate from <i>dharma</i> due to the attraction of <i>kaama</i> & related comforts & enjoyments...They felicitate their friends with plenty of money & valuables. Therefore their friendships last very long...They regularly decide on who should be felicitated when and without laziness do that to their friends. There is no one in our entire Ajameedha vamsha who hates them except this sinful, crooked minded & dull Duryodhana and this very mean minded Karna. It is only these two who invoke anger in their minds who are already deprived of happiness & comforts. Stupid Duryodhana always depends on valour alone. He believes that everything can be achieved by that alone. ...One who believes that he can take away the kingdom of Pandavas when they are alive is like an ignorant boy. This Duryodhana is like that. Above all this fool thinks that doing this is a great deed. ...Having heard that Arjuna & Krishna will fight in the same chariot my heart is filled with fear. If this dull-headed Duryodhana does not go to war with them, it is possible to gain some happiness & peace...I believe that Arjuna is equivalent to Indra himself. Sri Krishna is the ancient Mahavishnu. Dharmaraja finds happiness only in the practice of dharma. He is modest & mighty. He has enmity towards none. No enemy to him is born till now....If Dharmaraja were to get angry he can burn all my children to ashes in an instant. Therefore I am not as afraid of Arjuna, Vasudeva, Bhima, Nakula or Sahadeva as of Dharmaraja’s anger. ..Make sure you meet Janardana and enquire about his welfare. Tell him that Dhritarashtra desires peace with Pandavas. Yudhishtira will never refuse anything Sri Krishna says...Speak only in such a way that does not anger Pandavas and which will not result in war.</p>			
75	Udyoga; Sanjayayana	25	4684-4789	9
	<p>Sanjaya speaks to the assembly of Pandavas & their allies on behalf of Dhritarashtra. He conveys that the gain in a war which results in total destruction is same whether you win or lose. So he begs all seniors that they should desist from war.</p> <p>But interestingly there is no voluntary offer of returning the kingdom due to the Pandavas.</p>			
76	Udyoga; Sanjayayana	26	4790-4799, Shl 14-20	9
	<p>Yudhishtira gives a detailed & beautiful reply to Dhritarashtra through Sanjaya (frank, wise & intelligent)</p> <p>See extracts of some points in Table T4: Character, Sl. No. 61 & 62; & Table T13: Philosophy, Sl. No. 87.</p> <p>Some other highlights: Dhritarashtra forsook both dharma & <i>kaama</i> with the intention of humiliating others in order to increase own esteem & honour, and to please his son who is jealous, filled with anger, prone to trespass dharma, always speaks harsh words, is always a pleasure-seeker, is respected only by sinners, is untrained (in good behaviour etc), is undeserving, holds anger for long, is spiteful about friends and has sinful intentions.</p> <p>As long as they were listening to the wise advice of Vidura they were genuinely prospering. Once they ignored him, their real decline set in. I will tell you who the ministers of this greedy Duryodhana are: Dushasana, Shakuni & Karna. Having such ministers who have no <i>viveka</i> itself shows how stupid Duryodhana is.</p> <p>Dhritarashtra together with his sons expects to get the unencumbered kingdom. Therefore I do not think it is possible to have a peaceful compromise with such a greedy person. Moreover Dhritarashtra is of the feeling that all that part of kingdom which was mine is already his.</p> <p>He is perhaps carried away by the great promises of valour that Karna might have made. But why did not Karna be their protector in many past battles. They should think about this. They all know that no</p>			

	one can match Arjuna. I do not think Duryodhana will give us the kingdom without a war. I can agree to this peace compromise: Let all arrangements be restored to the old status. Let my kingdom continue in Indraprastha as in the past. Let Duryodhana handover my kingdom to me now.			
77	Udyoga; Sanjayayana	27	4800-4814	9
	<p>Sanjaya responds to Yudhishtira as Dhritarashtra's ambassador (hence conveying Dhritarashtra's intent) with some strange & clearly unacceptable advise: Some extracts: (4801, Shl 2) In case Kauravas do not agree to return your kingdom, if they insist that war is the only way you can get it, then for a <i>dharmatma</i> like you, instead of engaging in war & losing all the fame you have earned, it is better, in my opinion, to live in the kingdom of Andhaka & Vrishni by begging. Gaining your kingdom even by war is not something that will bring you name. He poses many more arguments citing inevitability of death, Yudhishtira's ability to swallow anger, etc & advises him not to go to war and take up Vanaprastha again & lead a simple life. He also says if you have to wage a war you could have done it 13 years back, why do it now? etc. However, his speech also has many genuine philosophical points which are included in the Table: Philosophy/Vedantha, Sl. No. 88.</p>			
78	Udyoga; Sanjayayana	29	4822-4845	9
	<p>Sri Krishna speaks to Sanjaya and makes several points (The philosophical points are included in the Table: Philosophy/Vedantha, Sl. No. 90. Some highlights of other points): (Shl 17) Yudhishtira is quite well versed with all dharmas. He does not have to ask others in this matter. He is also ready with full army. If you know of a way whereby Pandavas can get their kingdom without killing Kauravas then propose it. You would earn <i>punya</i> by dragging Bhima back from his vow that he will destroy all Kauravas. (Shl 20) Pandavas have been following the <i>swadharma</i> to the best of their abilities. They are always engaged in <i>satkarmas</i>. If fate brings them death, it will be auspicious only. It is certainly better to die while performing all <i>karmas</i> as per <i>swadharma</i> than to save one's life & live while indulging in all unacceptable <i>karmas</i>. If you die in a war fighting according to <i>swadharma</i>, it is certainly auspicious. (Shl 21) Do you think that maintaining peace is better than any other option? Then let me ask you a question. Is <i>rajadharma</i> in fighting a war to establish dharma or in running away from war to establish peace? Tell me for sure. (Shl 22) First examine the <i>karmas</i> ordained for the four <i>varnas</i>. Then verify if Pandavas are following the <i>karmas</i> as prescribed for <i>kashatriyas</i>. If they are, praise them. If not, condemn them. I will tell you what are the <i>karmas</i> prescribed for the four <i>varnas</i>. (Included in Table: Philosophy/Vedantha, Sl. No. 90) (Shl 29) I will tell you how & when war occurs. When a cruel king desires others wealth and due to the vagaries of fate accumulates military might for grabbing others wealth, then this process of war begins. With this process are born various weapons & war accessories. (Shl 31) <i>Punya</i> is earned by suppressing/killing thieves & robbers who take away others wealth. The Kaurava princes have developed this defect of snatching away others wealth rather strongly. They do not know dharma. They do not even wish to know it. This is not good for them. (Shl 33) A thief takes things by stealth. A robber daringly comes & takes away others wealth. Don't you consider both methods blameworthy? Can you tell me the difference between thieves & robbers and Duryodhana? (Shl 34) Being a slave to anger, Duryodhana, out of sheer greed wants to acquire the kingdom of Pandavas. Moreover, he appears to think that this is the right <i>rajadharma</i>. The kingdom of Pandavas was mortgaged with them when they went for 13 years. Once the conditions were fulfilled, why is he not returning the kingdom? Why is he trying to retain it for himself? (Shl 35) It is better for Pandavas to fight for their kingdom & die under these circumstances. A kingdom which is theirs as heirloom is better than other kingdoms even if more prosperous. You should explain to the whole Kuru clan this <i>rajadharma</i>. Sri Krishna then reminds Sanjaya vividly of the heinous ways in which they humiliated Draupadi & Pandavas, with particular mention of Karna's wicked words. Then he says: "In spite of this, I am intending to go to Hastinapura & try to achieve this complex compromise for peace. If this can be accomplished without any loss to Pandavas, it will bring <i>punya</i> and will bring all round success. The Kaurava princes will also be saved from death. Will they listen to me? Will they respect me? They must listen to me & respect me. If they do not, let me tell you the consequences right now. They will be comprehensively defeated by Arjuna, Bhima & Pandavas." (Shl 52) Duryodhana is the big tree of evil passions. Karna is the trunk. Shakuni is the branches. Dushasana is the flowers & fruits. Stupid Dhritarashtra is the root.</p>			

	(Shl 53) Yudhishtira is the big tree of dharma. Arjuna is the trunk. Bhima is the branches. Nakula & Sahadeva are the flowers & fruits. I, Vedas & Brahmanas are its roots. (Shl 54) Dhritarashtra with his children are like a dense forest. Pandavas are like lions in the forest. Forest & lions should live harmoniously. Then only both can survive. They protect each other. Absence of one leads to destruction of the other. Sanjaya, Pandavas are ready whether for peace or war. It is now in the hands of King Dhritarashtra. Let him decide what is right & do it.			
79	Udyoga; Sanjayayana	31	4861-4862, Shl 18, 19, 23	9
	Yudhishtira to Sanjaya: Tell Duryodhana in the presence of Kurus the following: ...Give up your greed for other's wealth/possessions and return our kingdom to us voluntarily. This will result in peace & mutual affection. Hand over at least a small part of our kingdom, as we desire only peace. Give us at least Avisthala, Vrikasthala, Makandi, Varanavatha and one other village. At least by this act let the war between us stop. Thus at least kindly hand over just five villages to us, the five brothers. My main intention is that we should establish peace with our cousins. (This was not said only by Sri Krishna later, as is popularly believed). I am capable of accepting peace as well as wage a war. I have practiced dharma & am capable of acquiring <i>artha</i> based on dharma. According to the demand of time, I can be soft and also very tough.			
80	Udyoga; Sanjayayana	32	4869, Shl 22	9
	Sanjaya to Dhritarashtra: If Yudhishtira had decided to rid of sinners by sinful methods, by now none of the Kuru princes would be alive. He could have imposed all faults on you, destroyed the Kauravas & made you blameworthy by all.			
81	Udyoga; Sanjayayana	32	4873-4874, Shl 28, 29, 30	9
	Sanjaya concludes his opinions expressed to Dhritarashtra after returning from the meeting with Yudhishtira Because of the mutual opposition between the <i>Bharatavamshis</i> , the destruction of the populace has become certain. Since you are the root cause of this, I blame you alone. If you do not return the lawfully due kingdom to the Pandavas as I have suggested and make peace, then due to your fault, like a fire burns a stack of hay, Arjuna under the guidance of Sri Krishna will burn down the Kurus. Oh King! There is no one like you in the entire world. Even though you are a <i>dharmatma</i> , you have surrendered to a wicked son with wicked mind. No one in the world surrenders to the children even after clearly knowing that they are wicked & evil. But you have not only surrendered to him, but by being greedy, praised him for having won over Pandavas in the game of dice by cheating. Your face blossomed when you came to know that your son had won. You did not make a compromise with Pandavas who are devoted to dharma. Instead you felt fulfilled by sending them to forest. Do you see what the result of that is today?! You made friends with Shakuni & Karna who are not deserving of being considered close/trusted friends. You condemned Pandavas who deserved to be trusted. Due to this weakness of your mind and your lack of subtle discrimination, you are now incapable of protecting this large & prosperous kingdom.			
82	Udyoga; Yanasandhi	48	5222, Shl 32-33; 5224, Shl 39	10
	Arjuna's message to Dhritarashtra & Duryodhana conveyed by Sanjaya in full assembly: Specially mentions abilities of Abhimanyu as a warrior . Again in <i>Adhyaya</i> 50, pg 5259, Sanjaya talks about Abhimanyu saying he is equal to Sri Krishna in valour & to Yudhishtira in <i>jitendriyatva</i> . Mentions that Shikhandi will kill Bhishma.			
83	Udyoga; Yanasandhi	50	5257	10
	Sanjaya to Dhritarashtra: Only four can equal Sahadeva in his might & valour: Ashwatthama, Dhristaketu, Rukmi & Pradyumna.			
84	Udyoga; Yanasandhi	51	5260-5271	10
	Dhritarashtra expresses his deeply ingrained fear of Bhima (Very interesting description of Bhima's character as seen by Dhritarashtra. Some extracts not related to his might & valour) This mighty Bhima is the main reason for the differences between Kauravas & Pandavas...Even when he was a boy he was not obedient to me. He was not listening to any thing I said...He is one palm length (about 9" to 10") taller than Arjuna....My dull headed children want to cross this uncrossable ocean called Bhima. They think themselves to be all-knowing & do not listen to me however much I tell			

	them. Even if he does not have his <i>gada</i> , bow or chariot or his body armour, no one on our side can face him.			
85	Udyoga; Yanasandhi	51	5268	10
	Dhritarashtra: Even though Pandavas & Kauravas are same in the eyes of Bhishma, Drona & Kripa, because they have lived in our refuge & have performed <i>yajna-yaagas</i> , given charities etc. they will fight on our side feeling obligated to us.			
86	Udyoga; Yanasandhi	52	5271-5275	10
	Dhritarashtra describes his fear of Arjuna (Some extracts) There is no one on our side who can face the sharp arrows released from his Gandiva...It is possible that the great Karna & Drona may face invincible Arjuna & fight. But I am not sure if they can defeat him & bring us victory. The reason is just this: Karna is very kind; moreover he makes mistakes. <i>Acharya</i> Drona considers him his only favourite & loved pupil....if Drona & Karna are killed on our side, the war will stop. If Arjuna is killed then also there will be peace. But the the killer of Arjuna does not exist.There are many good warriors. They all lose sometimes & win sometimes. But wherever Arjuna fights, we only hear that he won. We have never heard that he lost.			
87	Udyoga; Yanasandhi	53	5276	10
	Dhritarashtra: Satyaki learnt archery from Arjuna in shortest time.			
88	Udyoga; Yanasandhi	53	5278	10
	Dhritarashtra advises his children to make peace with Pandavas & not to start the war.			
89	Udyoga; Yanasandhi	54	5278-5282	10
	Sanjaya to Dhritarashtra castigating him (Extracts): You are wise. You know the valour of Pandavas. Still why do you listen to your children? But if I think of your nature, you have been supporting everything towards cheating Pandavas. Therefore, what you are saying now appears to be mere opportunistic words & not your firm thinking.... When your children, playing the game of dice, were saying that “we won this”, “we got this”, in spite of knowing that Pandavas were losing you were smiling like an innocent boy. You ignored the harsh & unkind words uttered by your children...Pandavas had mortgaged the right to their kingdom with you for 13 years. But you have the attitude as if you have won that kingdom for yourself. Remember atleast the various helpful deeds they have done in return for your misdeeds towards them....Major part of your army will be destroyed by Bhima alone...If all you said so far about the valour of Pandavas is not to be wasted, you should now behave like the monarch. Take action immediately to restrict your son. Else all your lament about the consequence of Pandavas valour will be a waste.			
90	Udyoga; Yanasandhi	55	5283-5294	10
	Duryodhana gives confidence to his father (By describing the valour & capabilities of main warriors on his side as well as his own valour) (extracts): All these kings who have assembled to fight on my behalf will even enter fire or ocean. Understand this clearly. They have come here to even sacrifice their lives happily...I will tell you how much the enemy (Pandavas) is afraid of my army: Let alone asking for half the kingdom, Yudhishtira is so scared at the size & might of our army, he is unable to ask for even a town & is asking for just five villages to somehow make a living. You can imagine his fear by just this alone...I am not alone in saying that there is no equal to me in <i>gadayuddha</i> . Sri Krishna's brother Sankarshana's decision is also the same. When I was practicing <i>gadayuddha</i> he has said this many times....With one blow to Bhima with my <i>gada</i> I can send him to <i>yamaloka</i> . ..If I were to hit the Himalaya mountains with my <i>gada</i> , even that will break into thousands of pieces. Not only Sankarshana, even Bhima knows that there is none equal to me in <i>gadayuddha</i> . Krishna & Arjuna also are aware of this...When Karna was leaving after his education, his guru, the famous Bhagawan Parasurama, said that “you are equal to me in archery”...Samshaptakas are also in our army. Their decision is as follows: Either we should kill Arjuna or he should kill us. There should be only one of us alive on this earth. Both cannot live here. He is the right warrior for us to fight”....Brihaspati has opined that, if the enemy's army is at least one third less in size than our army we can fight. Our size is 11 akshouhini & their's is seven. Hence it is also in accordance with Brihaspati's neeti			
91	Udyoga; Yanasandhi	57	5301-5302	10
	Assignments of key Pandava warriors Sanjaya describes the assignments made to each individual famous warrior on Pandava's side (extracts): Dhrishtadyumna will be the head of the entire army. (It is very interesting to note that much later a detailed discussion is held among the Pandavas about who should be the Commander-in-chief & finally Dhrishtadyuma is appointed!! See Sl. No. 141 in this Table) Shikhandi has been given the task of killing Bhishma. It will be Yudhishtira's responsibility to fight Shalya, the madra king. But some			

	have expressed opinion that they are unequal fighters. Still it has been decided that Yudhishtira will fight Shalya. It has been decided that Bhima will take on Duryodhana along with his brothers & children. In addition Bhima will also take on kings from East & South. Arjuna will fight Karna, Ashwatthama, Vikarna & Jayadratha. In addition, he will also fight all other kings who have come thinking they are very mighty & valorous.... Abhimanyu will fight Duryodhana's children, Dushasana's children & Brihadbala. The five children of Draupadi will fight Drona under the leadership of Dhrishtadyumna....Sahadeva has chosen Shakuni as his target. Nakula has chosen to fight Shakuni's son Ulooka as well as with the army of Saraswata kingdom.			
92	Udyoga; Yanasandhi	58	5309-5310	10
	Dhritarashtra advises Duryodhana very affectionately & lovingly against war (Extracts): Please rest from the preparations for war. Great men do not like war under any circumstances. Half the kingdom is enough for the livelihood of you & ministers dependent on you. Give the part of the kingdom rightfully due to Pandavas. All the Kurus believe that this is according to dharma...Your large army will itself become the cause of your destruction. The main leaders of your army are not interested in war. You are not able to see this as your vision is clouded with <i>moha</i> ...Let my advice be palatable to you. You are not doing anything with own will. Karna, wicked Dushasana and Shakuni—these three are making you do all this. They are taking you on the wrong path.			
93	Udyoga; Yanasandhi	58	5310, 5311, 5312	10
	Duryodhana's response to his father (extracts): I am not depending on any of these great names you have mentioned. Only I & Karna, just two of us have decided to sacrifice Yudhishtira as a sacrificial animal in this war- <i>yajna</i> ...We do not need anyone's help. Just Karna, my brother Dushasana & I are enough to cut off the heads of all Pandavas. I will tell you more clearly. On this earth, Pandavas & Kauravas cannot co-exist...(Shl 17) I can give up my kingdom, my wealth, everything I have, even my life itself. But I certainly cannot live with Pandavas. (Shl 18) You told me to give away half the kingdom. I will certainly not give land even as much as the tip of a sharp needle.			
94	Udyoga; Yanasandhi	58	5312-5313	10
	Dhritarashtra's desperate response to all the kings present in the assembly: I have given up Duryodhana completely. I have no more hope that I can save him. I am only sad about all of you who are also following this dull headed man to <i>yamaloka</i> .			
95	Udyoga; Yanasandhi	59	5314-5319	10
	Sanjaya specifically tells about the message of Sri Krishna (Extracts): Sanjaya to Dhritarashtra: When I entered the <i>antahpura</i> both Sri Krishna & Arjuna had partaken <i>madhu</i> & <i>asava</i> and were in a blissful state.... Sri Krishna's both feet were resting on Arjuna's thigh and similarly Arjuna's one foot was resting on Sri Krishna's thigh & the other on Satyabhama's (<i>intimacy between Sri Krishna & Arjuna</i>)...Both were of <i>shyamala</i> colour...I felt very scared looking at them both sitting on the same seat...Arjuna encouraged Sri Krishna to respond on behalf of both...At first he spoke softly & said many pleasing things. Later he said things which would be very difficult & dangerous to your sons...Every thing he said was very educative..."Tell them to perform various <i>yajnas</i> & <i>yaagas</i> . Let them enjoy happily with their wives & family. Very soon you will all face very dangerous times. Better give generous donations to the deserving. Do good things to the loved ones. Draupadi had cried & called me as 'Govinda, <i>raksha mam</i> ' in the full assembly. Lot of time has passed since she called me in great distress that day. Therefore the debt has grown manifold. That burden does not go away from my heart... You have bought enmity with that person who possesses the invincible <i>Gandiva</i> and to whom I myself am friend & supporter. There is no possibility of survival of anyone who invites Partha, my friend, who is second only to me, for a war...When just Arjuna alone defeated the entire Kaurava army at Viratanagara, it was established that he is the only invincible warrior. Arjuna is the personification of might, power, <i>tejas</i> , agility, skill, not feeling regretful (<i>vishada</i>) & courage. (<i>Interestingly later in Gita Arjuna starts with vishada</i>). No one else can have all these great qualities"....Arjuna also supported all that Sri Krishna said.			
96	Udyoga; Yanasandhi	60	5320	10
	Dhritarashtra assessed the relative strengths of Pandavas & Kauravas. He assessed that Kauravas were weaker in relation to Pandavas. He realised that Pandavas have <i>daiva-sahaya</i> in addition to their might, whereas Kauravas were lacking in <i>daiva-sahaya</i> and even in might were weaker than Pandavas.			
97	Udyoga; Yanasandhi	60	5323	10
	Dhritarashtra: The time of prosperity for Kauravas is over . Now it is the time of decline. There is no way other than <i>sandhi</i> to avoid the war between Kauravas & Pandavas. I do not like to continue with the malice & hatred towards Pandavas or to fight with them. To me it appears a better course to make			

	peace with them & become friends. The main reason for my decision is my assessment that Pandavas are overall mightier than Kauravas.			
98	Udyoga; Yanasandhi	61	5323-5328	10
	<p>Duryodhana's reassurance to his father Duryodhana assures his father that there is no need to be afraid of Pandavas and that he himself has all the special powers needed to defeat them—inludes in <i>atma-prashamsa</i> (extracts): (Shl 3, 4, 5) <i>Devatas</i> have become <i>devatas</i> only by overcoming <i>kaama</i>, <i>dwesha</i>, <i>moha</i>, <i>lobha</i> & <i>droha</i> (<i>krodha</i>) and by being disinterested in common worldly affairs. When they have become <i>devatas</i> only by overcoming <i>kaama-krodha-lobha-dwesha</i>, how can they take sides like ordinary humans? Therefore the <i>devatas</i> who have been responsible for Pandava's birth will not help them. If they were to help why would they have suffered for 13 years? I have learnt <i>agnisthambhana vidya</i>. I can douse any fire. I can restore to original condition in the presence of all, earth which has cracked and mountain peak which is falling off.... Occasionally there will be rain of stones and cyclone for destroying part of the creation. I have neutralised them in the presence of people out of compassion for them. I also know <i>jala-sthambhana vidya</i>. By invoking it, I can make my army of soldiers, chariots, horses & elephants walk on water.... There are no fearsome animals like snakes in my kingdom. Even if they exist they are bound & limited by my <i>mantra</i> & will not trouble anyone. There are regular & copious rains in my kingdom. There is no drought or excessive rains & floods. ... Whether about my friends or enemies, my requests have never failed. When I say something will happen in future it happens exactly like that. None of my predictions have so far gone wrong. Therefore people consider me as truthful. It is now known in all directions that I am a <i>mahatma</i>...I am not saying this to brag about myself. I have never bragged about myself in the past...</p>			
99	Udyoga; Yanasandhi	62	5329	10
	<p>Karna: In the past I had been to Parashurama for learning. I lied to him that I was a brahmana & learnt archery. I obtained <i>Brahmastra</i> also from my guru. But he came to know that I was not a brahmana. Then he told me "<i>naanathakaale pratibhasyati (brahmastram)</i>". You will not remember this <i>brahmastra</i> when your end comes. Just this he told me. Even though I had committed a great blunder, because he had special affection for me, he did not curse me.</p>			
100	Udyoga; Yanasandhi	62	5332, 5333	10
	<p>Angered Karna decides not to fight Karna: What Bhishma said about Shri Krishna may be true. Mahatma Sri Krishna may be even greater than what he has said. But the harsh words Grandfather said about me are intolerable. Let him listen to the consequence of saying such things about me: (Shl 17) "Right this moment I am relinquishing all my weapons. In future the Grandfather will not see me either in the battlefield or this assembly. Only after his death in the battlefield will all the kings actually see my valour and power." Having taken such a vow he went away to his palace.</p>			
101	Udyoga; Yanasandhi	62	5334	10
	<p>Bhishma: Parashurama did not show any mercy to Karna. He knew the consequence Karna would face of the lie he had told. So he just kept quiet. There was no need to curse him. When this wicked, mean, <i>soothaputra</i> lied to Parashurama the absolutely pure, the God himself, and learnt <i>Brahmastra</i>, at that moment his (Karna's) power was essentially lost completely. The <i>dharma</i> & <i>tapas</i> in him were totally destroyed. (Karna has not understood this <i>dharma-sookshma</i>)</p>			
102	Udyoga; Yanasandhi	67	5354-5355	10
	<p>Dhritarashtra asks Sanjaya when the two are alone to correctly tell him about the strengths & weaknesses of Pandavas & Kauravas and who would not survive in the war. Sanjaya refuses to give his honest opinion when no one else is present there. "I cannot say these things when only we two are here. If I were to tell, you may find fault in me or your malice towards Pandavas may increase further and cloud your mind. Therefore please call your father, the great Vyasa and your wife Gandhari. They both know <i>dharma</i>, are experts, have clear knowledge/can take firm decision; they are capable of clearing the <i>moha</i> that you may develop. In their presence I will tell you in detail the clear opinion of Sri Krishna & Arjuna."</p>			
103	Udyoga; Yanasandhi	68	5356-5363, Shl 7-10	10
	<p>Ordered by Vyasa to tell all the answers truthfully & to the best of his knowledge, Sanjaya tells Dhritarashtra: Arjuna and Sri Krishna are always together. They behave as if they are one body. They are born as separate individuals of their own accord. They have not taken birth due to the <i>karma-phalas</i> of previous births. They are veritable <i>brahma-swaroopas</i>. The Sudarshana Chakra will always be near Sri Krishna, but it is not visible to others....Kauravas do not know the fact that it is always with</p>			

	<p>him...</p> <p>Then he tells Dhritarashtra about the True Vedantic Sri Krishna. See table: Philosophy/Vedantha, Sl. No. 97</p> <p>(Shl 6) Dhritarashtra tells Duryodhana who was present there: Sanjaya is very dear & close to us. It would be wise to trust him. As he has said, Sri Krishna is the Creator of this Universe. Therefore take refuge in Sri Krishna who is the prompter of <i>indriyas</i>. Surrender to Keshava.</p> <p>(Shl 7) Duryodhana says: Even if Sri Krishna destroys the three worlds by teaming up with Arjuna, I will not surrender to him.</p> <p>(Shl 8) Hearing Duryodhana, Dhritarashtra tells Gandhari: This son of yours, who is wicked, is <i>duratma</i>, jealous & arrogant, is ignoring all the good advice of great persons and is treading the path of <i>naraka</i>.</p> <p>(Shl 9-10) Gandhari to Duryodhana: Oh you wicked (<i>dushtatma</i>)! Oh you greedy (<i>aishwaryakama</i>)! Oh you who disobey the orders of the knowledgeable old persons (<i>vridhdhanam shasanatiga</i>)! Oh you fool (<i>baalisha</i>)! You will remember the words of your father when losing all your huge wealth & your life when you are being killed by Bhimasena; you are rejecting your parents and are increasing my grief and are causing happiness to enemies.</p>			
104	Udyoga; Yanasandhi	70	5371, Shl 15	10
	Sanjaya tells Dhritarashtra: Sri Krishna will be coming to Hastinapura to show his kindness/grace to Kauravas.			
105	Udyoga; Bhagavadyana	72	5377	10
	<p>Yudhishtira to Sri Krishna: Janardana! I am unable to even care/support my mother and my friends. What can be a more sad state of affairs than this for a king? Janradana! Today I am in such a bad state.</p> <p>I prayed Dhritarashtra to give us just five villages to prevent destruction of our <i>vamsha</i>. But wicked Duryodhana did not agree even for that. What can be sadder than this?</p>			
106	Udyoga; Bhagavadyana	72	5385-5401	10
	<p>Yudhishtira's thoughts before deciding on going to war</p> <p>Yudhishtira to Sri Krishna: My first option & desire is to establish mutual peace between us & Kauravas, give up hatred, share the kingdom equally & enjoy the same. The second option is to kill all Kauravas in the war & take control of the entire kingdom. But this option is a terrible & cruel path. In my opinion, even if our enemies are not related to us, even if they are thieves, killing them is not correct. Then how is it possible to kill many innocents who are our relatives, friends, teachers, elders, brothers etc? Most of those among our opponents are cousins, teachers & relatives. I believe it is highly sinful to kill them all. This being so, what good can be achieved by war, Krishna?! (Later Arjuna is bothered by similar thoughts in Arjuna Vishada yoga in Gita)</p> <p>(Pg 5397-5401) (Shl 74) Father, king and the aged—these three deserve to be respected in all ways. For this reason Dhritarashtra to us is respectable & worthy of worship.</p> <p>But Dhritarashtra's attachment to his son is very strong. He has surrendered himself to his son. Even though he knows that the way adopted is against dharma, he will not oppose his son. Therefore, even if we approach him politely for our share of kingdom, he will reject it. Krishna, what do you think is the right path for us under the circumstances? We should neither become wealthless nor violators of dharma. What options do we have to achieve this?</p> <p>Janardana replied to Yudhishtira: I will go to Kauravas to seek well-being of both parties. If I can bring about a compromise such that your interests are not sacrificed, I would have done a <i>punya karya</i>. I will try & save all these people from the jaws of death.</p> <p>Yudhishtira: It is not my opinion that you should go to the assembly of Kauravas. Even though you may speak to ensure well-being of both, Suyodhana will not listen to you... Wicked Duryodhana may not only not listen to your advice, he may even do something very inappropriate towards you. (Very interesting to note that he anticipates this) I certainly cannot tolerate any such thing. Any wealth we gain by putting you in trouble will not make us happy.</p> <p>Sri Krishna: I know that Duryodhana does not hesitate to indulge in sinful deeds. He may even betray me....My purpose in going there and proposing peace is that all the kings should know that we are peace lovers & not war-mongers. Later they should not find any fault with us. ...He may make an effort to trouble me, but he is certainly incapable of actually troubling me or humiliating me in the least....When I am there to broker peace & compromise, if they behave in any way inappropriate, I can burn them all in an instant. Therefore have no anxieties on that count...Even though our objective may not succeed, we will atleast have avoided people's blame.</p> <p>Dharmaja: Vishwaksena! Please go to Kurus and calm them down. Make them turn away from war. Let us all be pure hearted, pleasant and live together...Try for the betterment of both....At this time speak only such words which will achieve our well-being. I do not insist that you should be polite.</p>			

	Whether polite or harsh, it should be founded on dharma; it should be logical/meaningful and for the well-being of both. You should speak only such words in Kaurava's <i>mahasabha</i> .			
107	Udyoga; Bhagavadyana	73	5401-5411	10
	<p>Sri Krishna indicates there is no option but war</p> <p>Sri Krishna to Yudhishtira (extracts): Your thinking is always based on dharma. But in Kaurava's mind it is always hatred. You want to go soft & even be satisfied with just five villages. But this is not <i>kshatriya</i> dharma. Alpa trupti (being satisfied with small things) is not considered natural quality of a <i>kshatriya</i>. Taking to begging is just not right for a <i>kshatriya</i>....It is said by Brahma himself that: 'either you should achieve victory in a war or die. This is the <i>swadharna</i> of a <i>kshatriya</i>. An attitude of begging/seeking mercy is not worthy of a <i>kshatriya</i>'....At this time display your valour & kill the enemy.....As long as you behave politely & softly with them, they will only be trying to grab/retain your share of the kingdom. Dhritarashtra's children will not fulfil your desire by considering that you are struggling very much or that you are weak now...Even though you have undergone all types of sufferings in 13 years they have absolutely no remorse for their misdeeds. They have no sympathy towards you....Cruel Duryodhana has never felt ashamed for his wicked deeds. You should certainly have no compassion or sympathy for such a wicked person....To one born in noble lineage, between blame & death, death is the more virtuous choice...Living with blame is a life of humiliation. Death is better than that.....Do not worry too much about Duryodhana. Let him suffer for his misdeeds.....I will certainly clear the minds of those who have not formed a clear opinion about Duryodhana on whether he is good or bad....I will praise all your virtues in that assembly. Similarly, I will declare & affirm all the misdeeds & wicked qualities of Duryodhana.... I will not stop by just declaring his evil qualities in the assembly. I will use every opportunity to blame him. I will bring out all the crimes he has committed in respect of you. I will declare his crimes wherever people assemble....I will go there and will try to counsel all the Kuru princes without ignoring your interest in the least. ...In order to help you win the war, I will also examine carefully their preparations for war & related secrets.....Even though I am going there to try for a peaceful compromise, my clear opinion is that we have to wage war on them. I desire war with them. All the <i>shakunas</i> I am seeing also indicate a war...Give up your illusions. As long as he is alive, under no circumstances will Duryodhana return the kingdom he snatched from you by cheating. This is certain.</p>			
108	Udyoga; Bhagavadyana	74	5411-5414	10
	<p>Bhima suggests avoiding war</p> <p>Bhima to Sri Krishna: Very surprisingly, he insists that Krishna should try his best to avoid war & do nothing which may enrage Duryodhana (extracts): Speak only in such a way that a compromise will be established & there will be peace. Do not mention about war during your address and thus scare them. Do not speak harshly to Duryodhana who is intolerant, angry, opposed to <i>shreyas</i>, hater of elders & teachers and whose mind is filled with several ambitions....He does not think of consequences. He speaks very harshly; accuses others; has cruel courage; has anger that lasts long; does not forget his anger & is very revengeful; has no morals; cannot be pleased; has sinful mind; is attached only to obstinacy. He will prefer to die but will not bend...This mean, sinful Duryodhana, a blot on Kurukula, is born towards the last phase of Dwapara <i>yuga</i>, and prompted by 'time' is likely to be the destroyer of Kuru <i>vamsha</i>. You have to speak very softly with him. And you should tell slowly. You have to tell only that which is based on dharma & <i>artha</i>. What you say should appear to him as if they are in accordance with his own wishes. Do not use aggression in your words. We will all live as Duryodhana wishes. We will behave with utmost politeness with him. Our only wish is that our Bharata <i>vamsha</i> should not be destroyed. If we cannot co-exist with friendship, at least make it possible for us to live with neutrality...I, a person eager for war, am the witness to the fact that none of us want war. Yudhishtira praises my words much. Arjuna has no desire to fight; moreover Arjuna is very kind hearted.</p>			
109	Udyoga; Bhagavadyana	75	5415-5419	10
	Sri Krishna chides & rebukes Bhima in various ways for his unexpected & unnatural softening.			
110	Udyoga; Bhagavadyana	76	5419-5422	10
	Bhima replies to Sri Krishna & describes his own immeasurable might & power. He tells him that none of his power has softened. He is ready to swallow all the grief & difficulty out of kindness, compassion & courtesy so that Bharata <i>vamsha</i> is not annihilated. If, however, war were to happen, everyone will see his unimaginable might in action.			
111	Udyoga; Bhagavadyana	79	5432-5439	10
	<p>Sri Krishna's thoughts & strategy on compromise</p> <p>Sri Krishna in response to Arjuna: I will do as I you have requested. I will try to make it possible for Pandavas & Kauravas to live without disputes. But whether to choose peace or war will be completely my discretion.....My firm opinion is that Duryodhana will not calm down by your</p>			

	relinquishing the kingdom. Unless he dies with all his relatives & friends, there is no peace for him.....Yudhishtira has asked me to just negotiate for five villages. I do not consider it the right approach. Even if I ask it, that sinner will not agree to it; he will not obey us. When he does not obey us, he becomes worthy of being killed. His killing will become inevitable....Both from my point of view & that of the world, he deserves to be killed....That sinner many times tried to separate me from you...I will try everything in my powers to bring peace. Even if they call me several times I will go. But I personally do not desire a compromise with them... Knowing Duryodhana, he will not let you own even a bit of the kingdom for even a moment. We have to once again publicise the sinful deeds of Duryodhana.			
112	Udyoga; Bhagavadyana	81	5444-5445	10
	<p>Sahadeva expressing his opinion to Sri Krishna War must happen between Kauravas & Pandavas. Even if by chance Kauravas desire peace with us, you should still try for war to happen. My anger which is welling in me after the way they humiliated Draupadi in the assembly can only be calmed with the death of Duryodhana. Even if by chance Bhima, Arjuna and <i>dharmic</i> Yudhishtira give up war due to compulsions of dharma, I would want to give up dharma & fight Duryodhana in the battlefield. Satyaki & all other leaders present there support Sahadeva's stand.</p>			
113	Udyoga; Bhagavadyana	82	5446-5456	10
	<p>Draupadi to Sri Krishna expressing her grief, anguish & opinion (Extracts): Draupadi who had heard the <i>dharmic</i> words of Dharmaraja and was full of grief, praised the courageous & angry words of Sahadeva & Satyaki...."Madhusudana! There is no possibility of gaining anything from Duryodhana by <i>saama or daan</i>. Do not show any mercy to them....I have suffered in many ways during the <i>aranya-vasa & ajnata-vasa</i>. You are fully aware of the grief & difficulties I have suffered"....As she recollected all the humiliations of the past, her grief increased & so did her anger. She roared like a lioness & said: "That sinner Duryodhana is still alive in spite of having committed so many sins. He should have been killed the very next instant after committing the crimes. Condemnations to the archery powers of Arjuna! Condemnations to the might of Bhima! Madhava! If you consider me worthy of any grace, if you have any mercy towards me, apply/direct all your anger on the children of Dhritarashtra"....Showing her rich, long & flowing hairs, she said, "In all your attempts to appease Kauravas always remember this hair of mine. In case Bhima & Arjuna are scared of their lives and want to have compromise with Duryodhana, my old father along with my children will go to war against Kauravas ... How will I have any peace if my eyes do not see the arms & shoulders of Dushasana cut to pieces. Until the hands of that wicked man, who dragged me by my hair fall on this earth, I will have no peace. I have suppressed my raging anger & spent thirteen years only with the hope of seeing this sight. Madhava! After hearing Bhima talking in favour of compromise, it appears to me that my heart will split into pieces. Bhima, who took a vow that he would drink the blood of Dushasana like a wild lion would of lowly animals, has today become a follower of dharma...." Sri Krishna consoling Draupadi who was sobbing uncontrollably said to her: You will very soon see the wives of Kauravas crying just as you now are. Do not worry about what Bhima or Yudhishtira have said now. I will myself accomplish this task ordained by destiny. If Dhritarashtra's children, who are already in the jaws of death, do not listen to me, they will lie dead & will be food to dogs & foxes. It is possible that, by chance, Himalaya mountain may move; earth may break up into hundreds of pieces; the sky with stars may fall down. But my statement will not go in vain, Draupadi! Krishne! Stop crying. I am making a vow to you. You will very soon see your husbands killing the enemies & becoming prosperous & wealthy.</p>			
114	Udyoga; Bhagavadyana	84	5476-5479	10
	Dhritarashtra orders Duryodhana to set up rest houses for Sri Krishna on his way to Hastinapura. Duryodhana does this quite quickly & builds very beautiful & comfortable rest houses. But Krishna ignores all of them & arrives at Hastinapura without even bothering to see any of them.			
115	Udyoga; Bhagavadyana	88	5492-5493, Shl 13, 14	10
	<p>Duryodhana opposes honouring Sri Krishna Dhritarashtra & Bhishma intend to honour Sri Krishna when he comes to the assembly for discussing compromise on behalf of Pandavas. But Duryodhana gets angry at them & says: "I cannot share the Kingdom with Pandavas all my life & continue to live. Therefore I have discussed with my friends & decided the course of action when he comes. This is an act of great bravery. I have decided to imprison Janardana who is the refuge of Pandavas. If I arrest him, Vrishnis, all the kings and Pandavas will become obedient to me. Oh grandfather! You should give me suitable suggestions for accomplishing this. He should not come to know of this plan of ours. We should</p>			

	not face any danger by imprisoning him.” Dhritarashtra admonishes him for this thought. Bhishma gets very angry, admonishes Dhritarashtra for supporting his son all along and walks out.			
116	Udyoga; Bhagavadyana	90	5500-5523	10
	<p>Sri Krishna meets Kunthi and she expresses her deep anguish, grief & anger to him at the fate of her children & Draupadi (Extracts): Describes qualities of her children: They had won both grief & happiness. They would not get angry even when upset. They would not be excessively happy when they were comfortable. They were able to maintain equanimity. They had achieved equanimity in all matters. They were beyond dualities. They were protecting the interests of brahmanas and were dedicated to truthfulness. (Shl 17-21) Describes noble qualities of Yudhishtira. (Shl 22-27) Describes great qualities of Bhima. Again Pg 5518 about his determination to see through to the end once he develops enmity with someone. (Shl 28-34) Describes noble qualities of Arjuna. (Shl 35-37) Describes noble qualities of Sahadeva. (Shl 39-40) Describes noble qualities of Nakula. Describes noble qualities of Draupadi. “I love Draupadi more than even my children. She is born in <i>satkula</i>, is very beautiful and has all the noble qualities. She decided that it is better to live with husbands than with children”. When I was in the delivery room about to give birth to Arjuna, <i>asharira-vani</i> said: “Your son will win this whole earth. His fame will be known even in <i>swarga</i>. Dhananjaya will kill the Kurus in a great war and regain the lost kingdom. He will perform three <i>Ashwamedha yagas</i> with his brothers.” To Yudhishtira: “The time has come for which a <i>kshatriya</i> queen gave birth to you. If at this time you don’t take any action, the right moment will be wasted. If you, who are respected by the world and are <i>satpurushas</i>, were to do so, you will become very lowly. I will certainly renounce you throughout my lifetime for having become lowly & despicable in the eyes of the world by not doing what was demanded of you. You should not turn away from your duty out of fear for life. At times even life may have to be sacrificed in discharging duty”. Krishna! When you return from here, tell Arjuna, the best among archers & who possesses all <i>shastras & astras</i> that he should do whatever Draupadi tells him.</p>			
117	Udyoga; Bhagavadyana	91	5523-5534	10
	<p>Why Sri Krishna refused to eat in Duryodhana’s house Sri Krishna visits Duryodhana in his palace. Duryodhana talks to him at first, but towards the end became abrasive. Sri Krishna refuses to eat at Duryodhana’s house & gives cogent reasons for the same (See Table T10: Neeti/Aneeti, Sl. No. 143) “Duryodhana! You have hated your affectionate & noble minded brothers since birth for no reason. It is surely not appropriate for you to hate them & develop enmity with them. Pandavas always tread the path of dharma. How can anyone say anything about such persons? Whoever hates Pandavas hates me also. Whoever is helpful & affectionate towards them loves me also. You may ask how this happens. I am one (<i>Aikatmyam</i>) with Pandavas who follow dharma. I never feel that they & I are different. They are like my five <i>pranas</i>. Understand this Duryodhana!” “This food which has all the best ingredients is still not worthy of eating by me. Because this food is filled with wicked mentality. Only food at Vidura’s house is worthy for me to eat”.</p>			
118	Udyoga; Bhagavadyana	94	5555	10
	The seating arrangements when Sri Krishna came to the assembly to address Dhritarashtra and others have been described. Krishna was offered <i>Sarvathobhadrasana</i> . Impatient Duryodhana & Karna shared the same seat close to Sri Krishna. Most of them had not seen Krishna for a long time. Hence the whole assembly was rapt with attention & was looking at Krishna as if drinking nectar. All eyes had merged in Krishna.			
119	Udyoga; Bhagavadyana	95	5556-5571	10
	<p>Sri Krishna addresses Dhritarashtra & conveys his message to him & others (Extracts): I have come here to pray that the great warriors on both sides need not get destroyed and there should be a peaceful compromise between Kauravas & Pandavas. I do not have to tell you anything greater than this in the interest of your well-being. You know everything in this matter. Among the <i>kulas</i> of all kings present here, Kururkula is the best. This <i>kula</i> is replete with <i>shaashtra jnana</i> & <i>sadvaritti</i>. It is complete with all great & good qualities. Kurukula has a special place in respect of kindness, sympathy, mercy, truthfulness, straightforwardness & simplicity and forgiveness.</p>			

	<p>If an inappropriate act were to happen because of you born in such a great <i>kula</i>, it will be unfortunate. At this time you are the leader of the Kurukula. Since you are the <i>Chakravarti</i>, (in that position as your duty) you bring around those who indulge in wrong deeds whether internally or externally, either by punishing or by advice. But you are not practicing this in your own house.</p> <p>Today establishing peace is in your hands. If you wish, it is certainly possible. Similarly it is in my control too. Therefore both of us have to make an effort towards it. You control your children. I will control Pandavas...Realise that it is fruitless to fight with Pandavas and hence try for compromise.</p> <p>If however a war were to occur against all our wishes, there will be a huge loss. Millions will die. But it will not be limited to any one side. Both sides will suffer huge losses. What dharma will you achieve by indulging in such a war resulting in all round losses?</p> <p>It is possible that by chance Pandavas may all die or all your children may die. What happiness will you get by either result? But by using your discrimination at this critical juncture you can save everyone from the jaws of death...Let not innocent people die.</p> <p>Agree for a peaceful compromise with Pandavas. Remember the events of past. Pandavas lost their father when they were young boys. You only have brought them up. Therefore care for Pandavas & your children fairly/justly. Pandavas have to be protected by you alone. Moreover they have suffered troubles & tribulations. You have to show compassion towards them.</p> <p>Yudhishtira has conveyed: "We have completed our part of the agreement without losing our mental balance ('our cool'). Now you have to honour your part of the deal.</p> <p>We have been obedient to you. Now the time has come for you to show the compassion that children deserve from parents."</p> <p>Please note that even though they were attempted to be burned down by you & have been driven out of the kingdom by you, Yudhishtira, a personification of dharma, has again approached you for justice...He has never done anything in disobedience to you.</p> <p>Control your children whose only interest is greed. Do not permit them to act beyond limits.</p> <p>The children of Kunthi are ready to serve you. They are also ready for war with you. Choose whichever you feel is the better option & in your interest.</p> <p>All the kings present mentally lauded Sri Krishna's words. But no one openly came forward to either answer him or praise him.</p>			
120	Udyoga; Bhagavadyana	104	5634-5635	10
	<p>Duryodhana just did not like the long examples & advice of <i>Maharshi</i> Kanva. In fact he got angry. Knotting his brows, breathing heavily, looking at Karna, he guffawed. He was not satisfied with just this. He wanted to humiliate <i>Rishi</i> Kanva further. Thumping his thighs he said: (ShI 40) "Maharshi! I am just as Ishwara has created me. Whatever has been predestined to happen only will happen. I will behave exactly as destiny has pre-decided it to be. Why do you simply cry for me so much? Enough. Stop your mournful harangue".</p>			
121	Udyoga; Bhagavadyana	106	5637	10
	<p>Narada to Duryodhana: Duryodhana! I feel it is now the time for you to listen to those who are selfless, interested only in your & Kuru <i>vamsha's</i> welfare. At this time do not insist on your views. If you try to enforce your opinion, the consequences will be terrible.</p>			
122	Udyoga; Bhagavadyana	123	5720, ShI 19	11
	<p>Concluding the story he narrated, Narada said: <i>Maharaja!</i> Yayati lost his place in <i>swarga</i> due to arrogance. By forcing his guru, Galava had to face many troubles & tribulations. (Therefore neither have ego/arrogance nor obstinacy/forcing your opinion on others).</p>			
123	Udyoga; Bhagavadyana	124	5722-5738	11
	<p>Dhritarashtra laments that he has no control over his son and pleads with Sri Krishna to counsel Duryodhana suitably (Sri Krishna delivers an excellent speech with <i>neeti sutras</i>, practical wisdom & ground realities to Duryodhana. The way he praises & cautions Duryodhana shows the intelligence & diplomacy of his approach)</p> <p>Dhritarashtra to Sri Krishna: ...Sri Krishna! At this juncture you have to do a favour to me. At least try to bring Duryodhana who is doing only that which I do not like, who is foolish, who transgresses all rules of <i>shastras</i>, to the virtuous path (<i>sanmarga</i>). Madhava! This foolish son of mine does not listen to the good words of <i>satpurushas</i>. He does not even listen to Gandhari & Vidura. He does not listen to other friends also. He ignores the advice of well-wishers like Bhishma etc.</p> <p>You please regulate this Duryodhana who always thinks of sinful deeds, whose intelligence is oriented towards sins, whose mind is absorbed in sinful deeds, who has no discrimination, is cruel & is wicked. Tell him strictly to do exactly as you say. By chance if he abides by what you say, you would have achieved a grand task for the virtuous.</p> <p>(See the Table on Neeti/Aneeti, SI No. 154 for Sri Krishna's advice)</p>			

	Finally Sri Krishna tells Duryodhana: “I am once again warning you. Think again about the war. Invincible Partha will alone not come to the battlefield. I will also come with him. Do remember this. I will be his charioteer. I will be seated in the front of the chariot & Arjuna will be behind me. Would even Purandara dare to desire war with this combination? I am repeating. Do not cause the compromise to fail. Do not push away the Lakshmi that has come to your doorstep. (Shl 62) You will enjoy forever with your relatives & friends peace, prosperity, contentment and be very happy if only you listen to good-hearted people (<i>suhrid</i>) and make a compromise with Pandavas”.			
124	Udyoga; Bhagavadyana	125	5739-5744	11
	After listening to Sri Keshava, Duryodhana becomes mad with anger; Bhishma consoles & counsels him. Then Drona counsels him to do as Krishna has said. Then Vidura counsels him. Then Dhritarashtra pleads with him to make peace with Pandavas.			
125	Udyoga; Bhagavadyana	127	5749-5756	11
	Duryodhana justifies himself to Sri Krishna remorselessly & affirms that there is absolutely no mistake from his side (Extracts) (Shl 7) Pandavas loved the gambling game very much. Therefore with much interest they came to play with us. Shakuni played on my behalf & won for me. What is my crime in this? If, as per your illusions, Pandavas gain over us and we are killed in the war, there is nothing to worry about...We will all only gain <i>veera-swarga</i> . (Shl 22) Keshava! They will not get that part of the kingdom which my father had given to them as long as I am alive. Because I was not independent, my father gave away a part of the kingdom to them. It should not have been given at that time. Because I was still young, out of fear or ignorance my father gave away half the kingdom. When I hold that it should not have been given at that time, the question of giving it now just does not arise. How can we part with the half kingdom which had slipped out of our hands for some reasons and has now come to us luckily? The Pandavas certainly cannot get it from me. Keshava! I will make it even clearer to you. (Shl 25) As long as I, the mighty, am alive, I will not give up even as much land as can be raked by the sharp end of a needle. Do you understand, Krishna!			
126	Udyoga; Bhagavadyana	128	5762, Shl 34	11
	Sri Krishna once again reminds & recounts all the evil deeds of Duryodhana & censures him. Dushasana intervenes even as Si Krishna is speaking and infuriates Duryodhana, who walks out in a huff followed by his brothers & all the kings. Sri Krishna addressing the remaining elders (Extract): “This situation is the result of failure of all elderly people of <i>kurukula</i> . These people who made dull-headed Duryodhana lord of immense wealth are now incapable of controlling him”.			
127	Udyoga; Bhagavadyana	129	5764-5777	11
	Dhritarashtra summons Gandhari urgently & asks her to advice Duryodhana to give up war She summons Duryodhana and speaks to him beautifully with clear thoughts, <i>neetis</i> , insight and without biases. Her role as a woman & queen is note worthy. (Extracts) (Her <i>neetis</i> are included in that Table: T9, Sl. No. 33) Duryodhana! Accept the advice of Bhishma, Drona, Kripa, Vidura etc and follow their suggestions. After noticing the differences that were cropping up between you, out of anxiety & fear Bhishma, your father and Bahlika divided the kingdom. You are enjoying the fruits of that effort. Pandavas made Indraprastha as their capital and conquered all the kings and made it possible to have peace in the whole empire. You are today enjoying such an empire. If you wish to continue to enjoy this kingdom without thorns in it, give them half of the empire they justly deserve. You are not mighty enough to conquer Pandavas. The short tempered Karna or Dushasana are not capable of retaining this kingdom for you. This opinion of mine is truthful. You may be thinking that Bhishma, Drona, Kripa etc will fight with all their might. But it is not a possibility. (Shl 52) Because, in the mind of these noble persons it is same whether kingdom is with you or with Pandavas. They treat you both equally. Even so, being <i>dharmatmas</i> it is natural that they will align towards dharma. Therefore they will not fight for you with their full might. (Shl 53) They may all even sacrifice their lives for the only reason that they are obliged to you (as you have given refuge to them for all these years: <i>rajapinda-bhayadethe</i>)—if they go against you, they are afraid they will acquire sins. But none of these great warriors are capable of looking at <i>dharmatma</i> Yudhishtira with angry, cruel eyes. (Shl 54) We have not seen any example of acquiring wealth by mere greed. Therefore, end your			

	greed for kingdom. Agree to compromise with Pandavas.			
128	Udyoga; Bhagavadyana	130	5777-5786	11
	<p>The <i>dushta chatushtaya</i> of Duryodhana, Dushasana, Karna & Shakuni mutually discuss, decide to arrest Sri Krishna & imprison him</p> <p>(Extracts)</p> <p>(Shl 4-5) Janardana who is capable of working very fast will surely arrest us and take us to Yudhishtira. Before he does it, let us arrest him.</p> <p>(Shl 6) When Pandavas come to know of this they will be like a serpent whose poison tooth has been extracted.....Even as Dhritarashtra is lamenting in the assembly, we will imprison Krishna & start the war.</p> <p>Satyaki came to know of this plot by virtue of his special skills in knowing others thoughts (<i>parengita prajna</i>) & warned Kritavarma & Sri Krishna.</p> <p>Vidura to Dhritarashtra: (Shl 18) <i>Maharaja!</i> The longevity of all your children is exhausted. They are bent on doing the impossible and mean act.</p> <p>Sri Krishna to Dhritarashtra: Maharaja! If these wicked Kauravas want to forcibly imprison me, permit them to do it. Then we will see whether they arrest me or I arrest them. Permit me also. I am also eager to arrest them. But I will never stoop to such wrong & sinful act. Your sons who are greedy for Pandava's kingdom will lose everything.</p> <p>If your children desire this, then Yudhishtira is truly lucky... I can arrest all of them right now. But it is not correct for me to do so as I have come as a messenger to bring about a compromise.</p> <p>Dhritarashtra to Duryodhana: (Shl 38) You fool! You do not know the greatness of Sri Keshava. You do not know his might. (Shl 39) Air cannot be imprisoned in your palms. Moon cannot be touched. Earth cannot be carried on the head. Similarly you cannot arrest Sri Krishna by force.</p> <p>Vidura to Duryodhana: Do not consider Sri Krishna as an ordinary human. He is himself <i>sacchidananda-brahmaswaroopi</i>-Paramatma. Though he is the creator he does not do anything. He alone is the basis for the four <i>purusharthas</i>. Whatever he desires should happen, will happen without any efforts.</p>			
129	Udyoga; Bhagavadyana	131	5786-5793	11
	<p>Sri Krishna shows his <i>Vishwaroopa</i> and leaves the assembly</p> <p>(Extracts)</p> <p>(Shl 2-3) Sri Krishna to Duryodhana: "You are under an illusion to think that I am here alone. You, with your wickedness, are even trying to arrest me. I am not alone here. In me are all the Pandavas; all the Andhakas & Vrishnis; the <i>dwadashadityas</i>, <i>ekadasha-rudras</i>, <i>ashta-vasus</i>, <i>maharshis etc</i>".</p> <p>Saying this he guffawed out aloud. Then he showed <i>Vishwaroopa</i> in his body. Except Bhishma, Drona, Vidura & Sanjaya none other could see that magnificent & indescribable sight with their eyes & closed them. Even for these four & other <i>maharshis</i>, Sri Krishna granted special eyes (<i>divya chakshush</i>) to enable them to behold the sight.</p> <p>Dhritarashtra, guessing that something was happening, prayed to Sri Krishna (Shl 17-18) to enable him also to behold the sight for a few moments but not to see anything else. Sri Krishna granted the wish and Dhritarashtra seeing it went into ecstasy. Then he lamented to Sri Krishna about his inability to change the minds of his children.</p> <p>Sri Krishna informs all present that all options for compromise are closed & leaves the assembly.</p> <p>(It is worth noting that Bhishma, Drona, Vidura, Sanjaya and then Dhritarashtra were granted <i>divya drishti</i> to behold the <i>vishwaroopa</i>. Irrespective of what happened in the war later, they were all already blessed. They had all tried to sincerely avert the war & had advised Duryodhana against war)</p>			
130	Udyoga; Bhagavadyana	133-136	5805-5845	11
	<p>Vidula's story</p> <p>Kunthi narrates the story (to be conveyed to Yudhishtira by Sri Krishna) of Vidula 'whipping up' her defeated son Sanjaya to go back, fight & win. Also known as Vidulopakhya.</p> <p>(Extracts). (This is an amazing narration. The words used, similes given, fiery spirit of Vidula are something that can be taught to all soldiers. The spirit of her advice/admonition can be applied to anyone else who wishes to be successful in any field.)</p> <p>(Shl 6) You have no anger at all. You are insignificant among <i>kshatriyas</i>. <i>Kshatriyas</i> are not even considering you as a human. You are a man only for namesake. Your achievements are all that of a eunuch. ..Looking at you it appears as if you are filled with hopelessness for the rest of your life. A <i>kshatriya</i> prince should never sit so disappointed. Get up. Go back to war to gain success & prosperity. Take responsibility of war.</p> <p>(Shl 7) The <i>chetana</i> (energy source!) in you is great. Do not humiliate it. Do not consider yourself ordinary. Have the resolve 'I am now a prince; later I will be the Monarch'. Being born in the family of valorous persons, do not for a moment think you are weak. Do not be content with small</p>			

	<p>achievements/gains. This is not the quality of kings. Content kings will be annihilated soon. Never think, 'Whatever I have is enough to live'. Fill your mind with enthusiasm. Resolve to defeat your enemies. Do not have fear. Kill the fear in you.</p> <p>(Shl 8) You coward! Enough! Get up! Do not lie like this! You are shameless! You are causing happiness to all enemies & sadness to all relatives!</p> <p>(Shl 9) A rivulet fills up even if it rains a little. The palms of a rat are filled with small quantity of food. Satisfying a coward is also, similarly, very easy. He is satisfied with crumbs.</p> <p>(Shl 19) You eunuch! All your <i>dharmakaryas</i> have stopped. Your fame is also destroyed. The kingdom which was the foundation of your luxuries is also scattered to pieces. For what reason are you still alive?</p> <p>(Shl 30) Let no honourable woman give birth to a son like you who has no anger, no enthusiasm, no valour and who causes happiness to enemies.</p>			
131	Udyoga; Bhagavadyana	137	5845-5851	11
	<p>Kunthi sends her message to other sons & Draupadi through Sri Krishna (Extracts): When Arjuna was born, I heard an <i>asharira vani</i> (voice without a body-- considered voice of gods & infallible) from the skies which had said: (Shl 2-5) "Kunthi! This son of yours will be as valorous as Indra himself. He, along with Bhima, will conquer all the Kurus. He will cause grief to the enemies. He will conquer the whole earth. His fame will reach the <i>swarga</i> also. With the assistance of Vasudeva, he will kill all the soldiers of Kurus and regain the ancestral kingdom. Along with his brothers he will perform three <i>Ashwamedha yaagas</i>". The time has come to make the sayings of <i>asharira-vani</i> true. (It means that whatever efforts at compromise were bound to fail. Destiny was well known) I bow to that great dharma. It is dharma alone that holds the citizens. When all my children are together tell them this: Panchali had to hear so many harsh/painful words in the presence of all of you, who are torchbearers of all dharmas. Who will forgive persons who spoke such words in the full assembly? (Shl 18) Krishna! I have an immense grief on behalf of Draupadi. I was not so sad that kingdom was snatched from my children. I was not so sad that my children lost the game of dice. Even banishing them to the forest did not cause me so much grief. The fact that in the full assembly, when Draupadi, a mother, was crying with humiliation & agony, more cruel words were heaped on her caused me extreme grief. Whenever I recollect it, I feel very broken-hearted. Tell Arjuna, the greatest archer, this: <i>draupadyah padavim chara</i>---Follow the path desired by Draupadi (or do what she desires to be done). Krishna! Protect my children.</p>			
132	Udyoga; Bhagavadyana	139	5856	11
	<p>Bhishma & Drona advise against war Bhishma to Duryodhana (Shl 3): We have to oppose & fight Yudhishtira who is always interested in serving <i>gurujana</i>, who is without jealousy, who does not find fault with any, who loves brahmanas and who is dedicated to truth. What can be sadder than this? Drona to Duryodhana with a sigh: (Shl 4) I have greater affection for Dhananjaya than for my son Ashwatthama. Even Arjuna has very special regard for me. (Shl 5) I have to oppose & fight Arjuna whom I love more than even my son. Woe to my life which I am living by adopting the <i>kshatriya</i> profession! You are wearing clothes removed & kept aside by another & calling it your own. You are wearing the garland which was relinquished by Yudhishtira and due to greed are thinking it to be your own. (Shl 22) Stop the war with the brave Pandavas. Try for compromise with them for the sake of growth & prosperity of Kuru princes. By ignoring our advice and wanting a war against them you will go Yamalaya (abode of death) with your children & ministers.</p>			
133	Udyoga; Bhagavadyana	140	5863	11
	<p>Sri Krishna takes Karna alone with him Speaking to Karna he said, 'Anyone may be responsible for the birth of <i>kaaneena</i> or <i>sahoda</i>. But whoever marries such a mother by following formal procedures becomes the father of the <i>kaaneena</i> or <i>sahoda</i> child as per the <i>dharmashastras</i>. You are a <i>kaaneena</i>, born to a <i>kanya</i> (unmarried woman). That <i>kanya</i> married king Pandu formally after your birth. Therefore, as per <i>dharmashastra</i> you become Pandu's son. Therefore you will become the king. Come with me. We will coronate you.</p>			
134	Udyoga; Bhagavadyana	141	5866-5874	11
	<p>Karna declined to join Pandavas Even after knowing the truth of his birth, Karna declines to join Pandavas due to the strong &</p>			

	<p>truly affectionate bondages he has developed with the <i>sootha</i> clan and his strong friendship and obligations to Duryodhana. Then he says a few interesting things (extracts):</p> <p>Janardana! I have a prayer to you. The secret that I am Kunthi's son should not explode now. You only have to make a rule in this matter. It is important for many reasons that this remains a secret.</p> <p>(Shl 21) If Yudhishtira who is a <i>dharmatma</i>, <i>jitendriya</i> comes to know that I am Kunthi's eldest son, he will certainly not accept the kingdom (become the king)</p> <p>(Shl 22) Arindama! If by chance I were to agree to your suggestions, and hence Pandavas coronate me as per your directions and I become the king, I will hand over that prosperous & wealthy kingdom to Duryodhana.</p> <p>(Shl 23) Let Yudhishtira, whose leader is Sri Krishna and whose warrior is Dhananjaya, become the king for all times.</p> <p>Then he describes the entire ensuing war & its results with the simile of a major <i>yajna</i>. He also says The mighty Ghatothkacha will perform the <i>shamitra-kriya</i> at mid-night. (He knew this would happen in advance; not only this specific event but the whole war & death of Kurus are described by him).</p> <p>Krishna! I am deeply regretting one misdeed I have committed. (Shl 45) I am now regretting the harsh words I used about Pandavas just to please Duryodhana.</p> <p>(Shl 53) In this Kurukshetra, most auspicious place in all three worlds, a huge number of soldiers will be killed. Pundarikaksha! You also try for this to be fulfilled. Let the whole <i>kshatra-kula</i> go en masse to <i>swarga</i>.</p> <p>(Shl 55) As long as there are mountains, as long as there are rivers, the fame of those who died in this war will survive.</p> <p>Brahmanas will narrate this great story of Mahabharatha in all assemblies.</p> <p>Keshava! Without ever revealing this secret that I am Kunthi's son, bring Savyasachi to fight against me.</p>			
135	Udyoga; Bhagavadyana	142	5877	11
	Sri Krishna to Karna: Karna! Convey this to all the kings who have come to fight on behalf of Duryodhana. "I will fulfil whatever wishes you have in your mind". Karna! As desired by you, the kings & princes who are under control of Duryodhana, will die by weapons and attain <i>veera-swarga</i> .			
136	Udyoga; Bhagavadyana	143	5878-5886	11
	<p>Karna's premonition of defeat</p> <p>Karna narrates the several omens he is seeing indicating defeat to Duryodhana & victory to Yudhishtira. He also talks of 'last part' of his dream indicating the same. (Extracts)</p> <p>Karna complemented Sri Krishna & said: Even though you know everything or though you have already decided things should happen 'this way only' why are you causing illusions in my mind? Why are you confusing me? The destruction of the whole earth has become imminent. Duryodhana, Dushasana, Shakuni & I are just pretexts for this. A horrible war between Kauravas & Pandavas is inevitable. There is absolutely no doubt that a war will occur. This will not be an ordinary war. It will be a horrible war.</p> <p>..Duryodhana, of late, is hating brahmanas. He also hates <i>gurujanas</i>. Not just this, he even hates servants who are attached to him & are very faithful to him. This also is an omen for defeat.</p> <p>...I have understood this clearly. '<i>yatho dharmahsthathe jayah</i>'—Victory is where dharma is.</p> <p>...I saw Ashwatthama, Kripa and Kritavarma in my dream. They were all wearing white 'helmets'. All the other kings on Duryodhana's side were wearing red helmets. (See Sl. No. 1 of this Table)</p>			
137	Udyoga; Bhagavadyana	148	5913-5914	11
	<p>Sri Krishna recounts events in the assembly</p> <p>Sri Krishna recounts to Yudhishtira all the happenings in the assembly of Dhritarashtra. One interesting point in this narrative is that Vidura criticises & blames Bhishma openly for the situation.</p> <p>Vidura to Bhishma (as narrated by Sri Krishna): ...You are now ignoring my advice. Who is this kula-destructive Duryodhana? What is his stature? You are also going along with this excessively greedy, uncouth, ungrateful and unwise Duryodhana.</p> <p>(Shl 21-22) Because of the evil deeds of this Duryodhana who exceeds all the limits of <i>shaastra</i> & orders of his father, who is able to see what is dharma, all the Kurus will be destroyed. Now you do something such that because of this one person the entire <i>kula</i> is not annihilated. You have sidelined both me & Dhritarashtra and made us useless. (All ruling powers have been usurped by Duryodhana, and you who could have restrained him, are acting as if you are powerless).</p> <p>(Shl 23) Just as <i>Prajapati</i> creates beings & then destroys them, you who were responsible for the growth & prosperity of this <i>kula</i> should not also become responsible for its destruction. Knowing that our <i>kula</i> is declining, do not be complacent. Is your wisdom & thinking lost because of the impending destruction? Is your mind not turning towards your duties? If so come with me & Dhritarashtra to the</p>			

	forest. In case your sense of duty does awaken, this instant arrest this cheater & wicked Duryodhana and ordain that Pandavas will rule the kingdom. Do not be angry that I said so. I can foresee the destruction of all concerned. I am saying these driven by that agony.			
138	Udyoga; Bhagavadyana	149	5916-5921	11
	<p>Dhritarashtra once again tries to convince Duryodhana to give up war & accept compromise (Extracts): My son! Duryodhana! If you have even a little respect for me, do according to what I tell you. Yadu who was the originator of Yadava <i>kula</i> was very mighty & valorous. But he was very foolish and arrogant and had humiliated many kings. He did not even follow the orders of his father. Full of arrogance, he humiliated his father Yayati and younger brothers. He was imposing himself on the whole world. He had made all the kings his subordinates and was ruling in Hasthinapura. For some reason or because he disobeyed an order, Nahusha's son & Yadu's father Yayati became very angry and cursed his son Yadu. He even dethroned him. The other brothers of Yadu also did not obey their father. Angry Yayati cursed them also. But the youngest son Pooru did not disobey his father. Yayati crowned Pooru as the king. Therefore, if the eldest son is arrogant & not obedient, we have a precedent where he was stripped of his kingship. By serving the old and by being obedient to elders even the youngest son can become eligible to be the king. Our ancestor Pooru is a proof of this. (In a sense history repeated partly with Duryodhana behaving like Yadu, but Dhritarashtra did not get the inner courage to dethrone him) After narrating his birth story & stating that Pandu had become king due to his blindness, Dhritarashtra says: (Shl 31) "I am not a share holder in the kingdom. When I have no share, how can you as my son desire a share? One who is not the son of the king can never become the king. Therefore you have absolutely no right to this kingdom. Still you are trying to snatch the kingdom of others". Then he describes the great & noble qualities of Yudhishtira and the evil qualities of Duryodhana and advises him to make a compromise, give half the kingdom and live happily.</p>			
139	Udyoga; Bhagavadyana	150	5922-5925	11
	<p>Sri Krishna recounts all the happenings at Dhritarashtra's assembly and informs Pandavas that he has tried every possible method of <i>saama-daan-bheda</i> and they have all failed. While leaving it to Yudhishtira to take the final decision, he recommends at the end: (Shl 21) They will not give you the kingdom except by war. They have all become the reason for destruction of <i>loka</i>. Moreover for all of them end (death) is imminent.</p>			
140	Udyoga; Sainya-niryana	151	5925-5937	11
	<p>Selection of Commander-in-chief of Pandavas Dharmaraja selects Drupada, Virata, Dhrishtadyumna, Shikhandi, Satyaki, Chekithana and Bhimasena as the seven commanders, each one heading one <i>akshouhini</i> army. Then he asks the opinion of other Pandavas starting from Sahadeva about who should be the Commander-in-Chief. Each one gives his suggestions with justifications. Sahadeva suggests Virata; Nakula suggests Drupada; Arjuna suggests Dhrishtadyumna; Bhima suggests Shikhandi. Yudhishtira then leaves the decision to Sri Krishna (extracts): Yudhishtira: (Shl 35-38) It is not important as to who will be our commander-in-chief. Sri Krishna alone is the main force for our victory; even if, by chance, we have to taste defeat, it will be due to Sri Krishna. Everything will happen as per his will.Therefore whomever Sri Krishna suggests will be our chief. (Note: All brothers had praised their candidates with tens of adjectives about their character, valour, might, skill etc. But with this one statement Yudhishtira very cleverly makes it clear who is the real force & hence effectively stops anyone from becoming too egoistic) Sri Krishna speaks some encouraging words. He also says, 'since I tried for compromise to the best of my abilities, we are free of the <i>rina</i> (debt) of dharma. We also need not be afraid of the accusations of intellectuals'. He recommends Dhrishtadyumna, who is immediately made the Commander-in-chief & the army marches off to Kurukshetra. Draupadi stays behind in Upaplavya with servants & friends. (Noteworthy: Yudhishtira seeks opinion starting from the youngest brother. Sri Krishna's choice coincides with that of Arjuna.)</p>			
141	Udyoga; Sainya-niryana	153	5941	11
	<p>Duryodhana to Karna, Dushasana & Shakuni: Adhokshaja (Krishna) has gone back unsuccessful in his mission. He is angry with us and will cause Pandavas also to become very angry. I have no doubt in this regard. For sure, Sri Krishna also is in favour of my fighting with Pandavas.</p>			

142	Udyoga; Sainya-niryana	154	5948-5949	11
	<p>Yudhishtira continues to waver in his mind about war as the only option. He again asks Sri Krishna about his unbiased opinion of what should be done. Krishna reiterates that there is no alternative to war. Yudhishtira then orders readiness for war which is greeted with great enthusiasm by the army. But still he laments to Arjuna: (Shl 22) Arjuna! How shall we fight with those who should not be killed? How can we gain victory by killing our gurus & aged persons? Arjuna supports Sri Krishna's viewpoint.</p> <p>(This same issue later bothers Arjuna leading to Gitopadesha. Did Yudhishtira make an impression in the sub-conscious mind of Arjuna by his repeated stated reluctance to wage a war against his own relatives, gurus & elders?)</p>			
143	Udyoga; Sainya-niryana	156	5962-5963	11
	<p>Bhishma on being Commander-in-chief</p> <p>Bhishma to Duryodhana before fully accepting the position of commander-in-chief: Because I have agreed to hold the position it is my duty to fight on your side. There is no one equal to me except Arjuna.</p> <p>But Janeshwara! For no reason will I kill the Pandavas. If the Pandavas do not kill me early enough, I will kill 10,000 soldiers on their side everyday.</p> <p>I have one more thing to state before I formally accept the position. I will voluntarily assume the responsibility of commander-in-chief with one more restriction. Listen to that restriction.</p> <p>(Shl 24) Either let Karna fight as commander-in-chief first or I will fight first. Because, this <i>sootha-putra</i> always competes with me. He thinks he is the greatest warrior (Since he does not respect me, he may disrespect my command and hence I would not like to fight along with him).</p> <p>Immediately Karna said: (Shl 25) Maharaja! I will not fight under any circumstance as long as Bhishma is alive. After he is killed by Pandavas I will fight with Arjuna, the possessor of Gandiva.</p> <p>There were several bad omens after Bhishma was appointed the commander-in-chief.</p>			
144	Udyoga; Sainya-niryana	157	5966-5971	11
	<p>Balarama goes on Tirthayatra</p> <p>Balarama voluntarily decides to go on <i>tirthayatra</i> (pilgrimage) and not to be present during the war (extracts): A ghastly butchering of men is about to occur. This is as per destiny (<i>daiva-sankalpa</i>). However much efforts are made, this cannot be stopped. I hope I will see you all hale & healthy after the war.</p> <p>I have complete confidence that the victory will be to Pandavas. It is also the firm resolve of Vasudeva. Even though I have a desire to help Duryodhana, I cannot join his side & oppose Krishna. I am not at all interested in even seeing a world without Sri Krishna. Therefore, whether I like it or not, I will follow whatever Keshava does. I will not do anything to oppose him.</p> <p>I have equal affection towards both Bhima & Duryodhana, my <i>shishyas</i>. Therefore I do not want to take sides. I do not wish to be an observer of the war also. Because, if I stay here, as the war progresses Kauravas will decline everyday and I will not be able to watch it with neutrality/equanimity. Therefore I am going on a pilgrimage to visit various centres on the banks of Saraswati river.</p> <p>Then he took their permission and went away.</p> <p>(There are a few stories in India according to which Sri Krishna 'tricked' Balarama into going away on pilgrimage. Clearly no such thing happened in the original version)</p>			
145	Udyoga; Sainya-niryana	158	5973-5979	11
	<p>Rukmi, a very mighty king comes with his one <i>akshouhini</i> army and first approaches Pandavas to join them. But he says, 'if you are afraid of this war, I can join you and show great valour' etc. Arjuna narrates his various victories achieved without any support, says that there is no reason for him to say that he is afraid and politely rejects him. Then Rukmi goes to Duryodhana & says the same thing. Duryodhana, being what he is, says he is not afraid of anyone and rejects his help. Rukmi returns to his kingdom with his whole army.</p> <p>(Shl 38) Janamejaya! Only two persons went away from that war of Kauravas & Pandavas. One was Balarama & the other was Rukmi. Other than these two, all other kings participated in that war.</p>			
146	Udyoga; Ulookadoothagamana	160	5983-6007	11
	<p>Duryodhana sends Ulooka, son of Shakuni to Pandavas with messages individually to Yudhishtira, Sri Krishna, Bhima, Nakula, Sahadeva, Arjuna, Virata, Drupada, Dhrishtadyumna and Shikhandi. The language & tone of the message is extremely irritating, humiliating, challenging and deliberately meant to infuriate all of them.</p> <p>It also includes the now very popular story of <i>Marjala-sanyasi</i> or the story of a cat which acted as if it had become a gentle <i>tapasvi</i>, first won the trust of birds & then rats, made a fool of them and over a period of time quietly ate up several rats before they realised that they were being cheated. He</p>			

	<p>compares Yudhishtira to that cat. This <i>adhyaya</i> is quite long and has to be read in the original & hence not translated here. (Duryodhana is playing a mind-game here. He is thirsting for war and does not want it to be called-off for any reason. He may have suspected that Yudhishtira being what he is may still be thinking of a way to avoid war. Hence he is stoking the fire of war well and is pouring oil on it so that it remains bright & burning)</p>			
147	Udyoga; Ulookadoothagamana	162,163	6016-6025	11
	<p>Pandavas & all the other kings become quite angry particularly because Ulooka keeps on repeating the same messages. Finally, all those who had received messages from Duryodhana send a fitting, strong, brief yet decent reply to Duryodhana through Ulooka. They all reiterate their vows & confirm they will kill all including Bhishma, Drona, Dushasana, Shakuni, Duryodhana along with all his brothers etc. (The editors have made a foot note in <i>adhyaya</i> 162 that there are variations in these three chapters between Bhandarkar Research Institute version & three others. But they have retained the full version instead of the limited BRI version)</p>			
148	Udyoga; Rathathiratha-sankhya	165	6037-6043	11
	<p>Bhishma explaining to Duryodhana the capabilities & count of his main warriors—Rathis, Athirathis & Maharathis (Extracts): (Pg 6038) I know how to extract work from our soldiers to whom we are paying salaries as well as from soldiers of our friends to whom we are not paying salaries..... (Pg 6039) I am an expert in arranging <i>vyuhas</i> (special formations of army) in all three types viz <i>deva</i>, <i>manushya</i> & <i>Gandharva</i>. I will arrange all these three types of <i>vyuhas</i> and confuse Pandavas. You have no reason to worry. Athirathi: A warrior who can face & fight innumerable soldiers at the same time. Maharathi: A warrior who can take-on 10,000 archers at the same time and who is an expert in the <i>shastra</i> of weapons & other <i>shastras</i>.</p>			
149	Udyoga; Rathathiratha-sankhya	167	6047	11
	<p>Bhishma introducing the great warriors on his side to Duryodhana: About Ashwatthama: He is a great warrior. In his capability he is like a <i>maharathi</i>....In spite of all this, he has a major defect in him due to which I do not reckon him among the <i>athirathis</i> or <i>rathis</i>. (Shl 8) This brahmana loves his life. He wishes to live a very long life. Because of this one defect he is of no use.....This Ashwatthama, who is very powerful, will at the end of the war finish off all the remaining warriors.</p>			
150	Udyoga; Rathathiratha-sankhya	168	6058	11
	<p>Bhishma angrily replying to Karna: You <i>sootha-putra!</i> Today I have accepted the responsibility of this huge ocean like army. I have been thinking about this war for many years....</p>			
151	Udyoga; Rathathiratha-sankhya	172	6072	11
	<p>Bhishma to Duryodhana: ..But I will not fight Panchala prince Shikhandi even if he faces me and starts fighting me by aiming his arrows at me...(In the next <i>adhyaya</i> he clarifies in response to Duryodhana's questions that even if Shikhandi comes with clear intent of killing him with arrows ready on the bow & aimed at him).... I will never kill a woman. I will not kill even someone who was earlier a woman & is now a man. You may or may not know this fact. The person who is now famous as Shikhandi was earlier a woman. He was born as a girl and later became a man. Therefore I will certainly not fight with him. I will tell you one more thing also right now. (Shl 21) I will kill whichever king comes to fight me. But I will not kill the children of Kunthi for any reason.</p>			
152	Udyoga; Ambopakhya	173-192	6073-6192	11
	<p>Story of Shikhandi Bhishma narrates the entire story of Shikhandi to Duryodhana to satisfy his curiosity about why he will not kill Shikhandi. It is spread over these 20 <i>adhyayas</i> spanning 100+ pages. Some limited highlights are given here. Some other points have been included in different Tables as relevant. Bhishma carries away the three daughters of Kashiraja viz Ambe, Ambike & Ambalike for whom a <i>swayamvara</i> was announced. He single-handedly defeats all the kings present there. He takes away these girls to conduct their marriage with Vichitravirya whom he would have crowned as king of Hastinapura. Before marriage could be performed, Ambe reveals to him that she is in love with Shalva raja who has reciprocated her feelings. She even says that he has secretly married her without the knowledge of her father. But none of the later conversations confirm this. Perhaps Shalva had only responded positively to her love towards him. So Bhishma sends her to Shalva <i>raja</i> with appropriate security; the convention appears to be to send such unmarried women with an old, trusted brahmana & a few other women. Shalva rejects Ambe suspecting her character as she had been taken away by</p>			

	<p>Bhishma. She goes to an <i>ashrama</i> of <i>rishis</i> in the forest & lives there. Even after much introspection & discussions with the <i>tapasvis</i>, she is unable to decide with certainty who is responsible for her situation. But more or less arbitrarily or claiming 'intuition', holds Bhishma responsible for her 'neither here nor there' situation & decides to avenge him. In fact later also, in discussions with many others including Parashurama she confesses that she is not clear whom to blame & asks them to think & decide themselves as to who is responsible for her situation. But says she wants Bhishma to be punished. Then various circumstances enable her to plead her case with Parashurama & she insists that he should kill Bhishma. For various reasons he agrees and a fight breaks out between Bhishma & Parashurama which extends to about 25 days. Parashurama is unable to defeat Bhishma. The <i>devatas</i> & Narada intervene & stop the fight. Parashurama goes away. Ambe takes up <i>tapas</i> in a very intense way. She gets a boon from Mahadeva that she will kill Bhishma. Mahadeva clarifies that in next birth she will be born as a daughter of Drupada and later become a man & then kill Bhishma. Drupada also performs <i>tapas</i> for a child & pleases Shankara. Shankara gives him the corresponding boon that he will get a daughter and assures that she will later convert to a man. She is reborn as Shikhandini but this fact is completely hidden by Drupada & his wife; they publicise that they have got a son. When she grows up she is married to a princess. The secret is exposed and her father-in-law comes with his allies for a war on Drupada. Humiliated & confused, she goes away to the forest & takes refuge in the house of a <i>yaksha</i> called Sthunaakarna. Then under strange circumstances she exchanges her gender with that <i>yaksha</i> for a limited period. (See point 68 in Table: Strange Statements/Stories: Others) Kubera comes unexpectedly to Sthunaakarna's abode and having come to know of the incident & not bothering to check all the details, curses that he should permanently be a woman and Shikhandini a man. Later he corrects saying upon death of Shikhandi, Sthunaakarna will again become a man. Hence Bhishma would not kill her.</p> <p>Later in <i>Adhyaya</i> 192, Shl 66 Bhishma quotes his vow thus: 'It is my vow that I will not release arrows on a woman, on one who was earlier a woman, one who has the name of a woman and one who appears like a woman.' Therefore I will not kill Shikhandi. I know all the birth-secrets of Shikhandi.</p> <p>Duryodhana after listening to the whole episode and reviewing it for a minute in his mind felt that Bhishma's decision was right.</p> <p>(No one appears to agree whole-heartedly that Bhishma was responsible for Ambe's situation. His mistake, which is accepted by all, is that he won the three girls not for himself but for someone else. This appears to be against the principles of <i>swyamvara</i>. Interestingly, there are no precedents quoted by any to justify his act, whereas in the case of Draupadi's marriage with five Pandavas, Yudhishtira quotes precedents of one woman marrying multiple men as justification.</p> <p>No one faults Ambe fully either. She makes no attempts to fulfil her reciprocated love with Shalva. She does not tell her father before <i>swyamvara</i> starts. She does not tell Bhishma before he drives away with them in his chariot.</p> <p>Shalva <i>raja</i> doubts her character upon her return to him. This is also surprising considering Bhishma had such a reputation for truthfulness & dharma and had vowed to follow <i>brahmacharya</i>.)</p>			
153	Udyoga; Ambopakhya	178	6106, Shl 12-14	11
	<p>Akrutavrana reminds Parashurama of the full text of his vow which he took after having killed almost all <i>kshatriyas</i>:</p> <p>"I will kill in a fight whoever he be—whether brahmana, vysya, <i>kshatriya</i> or <i>shudra</i>—if he hates brahmanas.</p> <p>I will not give up or reject anyone who comes to me seeking protection, or who surrenders to me out of some fear. I shall protect them at all costs.</p> <p>I will invite for a fight with me & kill that magnificent person who defeats all the <i>kshatriyas</i> assembled as a group in a place".</p> <p>(Point 2 & 3 are satisfied in the case of Ambe who seeks his help; point 2 by Ambe & point 3 by Bhishma)</p> <p>Bhishma to Parashurama: (Pg 6110) I have taken a vow that I will not relinquish <i>kshaatra-dharma</i> out of fear or kindness or greed or any material desire.</p>			
154	Udyoga; Ambopakhya	185	6149	11
	<p>Pitru-devatas speaking to Parashurama: Do you know who this Bhishma is? He is one among the <i>ashtavasus</i>. You should have been killed by him. You survived due to luck.</p> <p>It is not that he has no death. But the time for that has not yet come. Brahma has ordained that his death will be at the hands of Arjuna, the greatest among Pandavas, the son of Indra, the mighty, the <i>Nara</i>, the courageous, the <i>sanathana</i>, well known as <i>savyasachi</i> in all three <i>lokas</i> and the most</p>			

	valorous. (Pg 6152) Parashurama to Bhishma: No <i>kshatriya</i> on this earth is equal to you. You may go now! You have pleased me in this war.			
155	Udyoga; Ambopakhyaana	193	6193-6196	11
	Duryodhana asks Bhishma how many days will be needed by each of the leaders of his army to decimate Pandava army. Bhishma answers that normally it may take him several days (at the rate of 10,000 soldiers & 1000 charioteers per day, which he can do). But if he can scale it up to 100,000 a day, the entire army can be wiped out in one month. Drona says that he has become quite old & weak, but at best he will also need one month. Kripa says he may need at least two months. But Ashwatthama says he can do it in 10 days. Then Karna brags that he can wipe them out in five nights (days). Bhishma laughs out aloud at this claim & chastises Karna.			
156	Udyoga; Ambopakhyaana	194	6196-6199	11
	<p>Arjuna reassures Yudhishtira</p> <p>Yudhishtira comes to know of the conversation about the capability of each leader through his spies. He calls Arjuna privately and tells him about it and asks him with a slight trepidation about the capability of his side.</p> <p>Arjuna comforts him & says (Extracts): (Shl 11) I have complete confidence that with one chariot and the help of Vasudeva I can annihilate within a moment (time needed to blink) all three lokas with devatas, all moving & non-moving objects and beings born in the past, present & that will be born in the future. I have the most fearsome <i>Paashupataastra</i> given to me by Shiva. It is the same <i>mahaastra</i> that Rudra uses at the time of <i>pralaya</i> to annihilate creation. The use & neutralisation of this <i>mahaastra</i> is not known to Bhishma or Drona or Sharadwatha or Ashwatthama or Karna. Therefore do not be anxious by what Karna has said. But whatever be the power of mahaastras possessed, ordinary people (soldiers) should not be killed by using them. Let us gain victory in a straight & honest way by using normal weapons. (If this principle could be honoured in modern times there would be no Hiroshima or carpet bombing of civilian/military areas)</p> <p>All the kings & leaders who have come with us have great might & capability. He lists several names & indicates that they are all very powerful warriors....."Let's keep aside all these warriors. Are you ordinary in any sense <i>Maharaja!</i> You have the ability to uproot the three <i>lokas</i>. You don't even have to fight a war. If you just stare at a person with anger, he will immediately be destroyed. Such an indescribable power is in you. We know quite well this unique might of yours".</p>			
158	Bhishma; Jambookhanda- vinirmana	1	2	12
	Janamejaya! At that time all the youth of the country were participating in the war. Therefore the whole world was looking unoccupied. In all countries only children, aged and women only were left behind. At that time it was looking as if none of the countries had any men, horses, elephants & chariots. The soldiers from every part of land in Jamboo-dwipa on which the Sun shone had come to participate in that war. At that time people of all hues had mixed there. The area of the battlefield had spread for several <i>yojanas</i> . The soldiers had occupied many countries, rivers, mountains & forests. ...As the day of war came closer, Yudhishtira had allotted several 'code words' and several symbols to his soldiers as a way of identifying soldiers on his side.			
159	Bhishma; Jambookhanda- vinirmana	2	9	12
	<p>Vyasa gives special powers to Sanjaya</p> <p>Vyasa <i>maharshi</i> to Dhritarashtra: If you wish to see all the happenings on the battlefield I will grant you special vision (<i>divya-drishti</i>).</p> <p>Dhritarashtra: Brahmarshi satthama! I do not wish to see the death of my own family members. It is not palatable to me. But by your grace I wish to hear about the whole proceedings in detail.</p> <p>Vyasa: This Sanjaya will narrate to you everything that happens on the battlefield. There will be nothing he cannot see on the battlefield. As per your wish, he will describe to you everything.</p> <p>(Shl 11) Whether something happens in public or in secret, whether in daytime or night, whatever is thought by anyone in his mind—Sanjaya will be able to see/know all this with the special powers I am granting him.</p> <p>(Shl 12) Any weapons falling on him will be ineffective. He will not feel any exhaustion. Sanjaya will come out alive from this war.</p> <p>(Later in Bhishma, Bhagavadgita, <i>Adhyaya</i> 13, it becomes clear that Sanjaya was on the battlefield and comes back to Dhritarashtra after 10 days upon death of Bhishma & gives the report for first 10 days. It is not that he was seeing everything sitting next to Dhritarashtra like we watch on a TV and giving a running commentary!! If it were so, third part of the boon would make no sense)</p>			

	I will make the fame of Pandavas & Kauravas spread everywhere. Therefore do not grieve. <i>Maharaja!</i> What is happening now is the work of <i>daiva</i> . No one is capable of regulating or stopping it. Victory will be to that side which has <i>dharma</i>. Therefore do not grieve.			
160	Bhishma; Jambookhanda- vinirmana	3	27-29	12
	<p>Dhritarashtra becomes rude to Vyasa Vyasa <i>maharshi</i> describes various bad omens to Dhritarashtra indicating calamitous times and then advices him to try & stop the war even at that stage. Dhritarashtra says that it is all decided by destiny and whatever efforts he makes will be of no use. As Vyasa continues to advice Dhritarashtra in various ways, he gets slightly upset, interrupts him somewhat rudely and says: (Shl 60) “Oh worshipworthy! There is no need for you to tell me much in this matter. I have also understood as much as you know. I know about the continuance & destruction of world along with its secrets. But I wish to tell you one thing. When it comes to selfish interests, the whole world’s thinking gets clouded. There is no one in this world who is beyond selfishness. I also live in this world only. I am an integral part of this world. This you have to realise”. He immediately realises that his act was rude and mellows down and begs him not to get angry.</p>			
161	Bhishma; Bhagavadgita	14	116-118	12
	<p>Dhritarashtra upon coming to know of Bhishma being felled by Shikhandi (Extracts): (Shl 49) Today I have learnt that <i>adharma</i> is mightier than <i>dharma</i>. Don’t Panadavas want to regain the kingdom even if by killing aged guru? Is there a more adharmic way than this? Isn’t it as if <i>adharma</i> has won? (Shl 64) Sanjaya! This <i>kshatra dharma</i> shown by <i>rishis</i> is cruel. We have seen this practically here & now. Didn’t Pandavas desire the kingdom even if by killing grandfather Shanthanava? Or Sanjaya! Could we say this also? Instead of saying Pandavas killed him, it will not be wrong to say we killed him. We also sacrificed him with the desire of gaining the undivided large kingdom.</p>			
162	Bhishma; Bhagavadgita	15	120	12
	<p>Sanjaya to Dhritarashtra: It is not right on your part to heap all the blame on Duryodhana for all that has happened. (Shl 4) <i>Maharaja!</i> Pandavas was quite aware of the cheating and injustice you & your people did to them. Despite this, they tolerated all the difficulties which followed out of respect to you. (Meaning, all this happened because you ignored their interests till the end. Do not forget that you have played a very important role in this).</p>			
163	Bhishma; Bhagavadgita	15	121, Shl 8-10	12
	<p>Sanjaya describes special powers he had Sanjaya to Dhritarashtra: <i>Maharaja!</i> First I bow to your father Vyasa <i>maharshi</i> & will start reporting the war matters to you. By his grace I obtained divine, special and the best of <i>jnana</i>. By this power I could even see things beyond the power of senses. I could hear sounds at a far off distance. I could fathom what others were thinking in their minds. I could know, ‘what happened in the past & what will happen next’. I could move in the sky (Aerial view). Even though I was moving around in the battlefield no weapons could hurt me. By his grace I have collected all the information from the battlefield. A hair-rising war took place between Pandavas & Kauravas and I will narrate it to you exactly as it happened. (This once again confirms that Sanjaya was like a war-correspondent and reported the matter post-facto)</p>			
164	Bhishma; Bhagavadgita	16	128	12
	<p>Sanjaya: We have neither heard nor seen in our lifetime the way the Kaurava & Pandava armies had gathered together for this war.</p>			
165	Bhishma; Bhagavadgita	17	129, Shl 5,6	12
	<p>Sanjaya: Bhishma, the aged grandfather of <i>kurukula</i> and Bharadwaja’s son Drona would both finish their morning prayers everyday and say, ‘May the children of Pandu & Prithe win’. But in accordance with the promise they had made to you, they fought on your side.</p>			
166	Bhishma; Bhagavadgita	17	131	12
	<p>Sanjaya: In that great war under the leadership of Bhishma, Karna alone put down his weapons along with his ministers & relatives. Bhishma made this happen.</p>			
167	Bhishma; Bhagavadgita	20	144	12
	<p>Sanjaya: 10,000 warriors called ‘<i>Samshaphaka</i>’ were going forward in the direction where Arjuna was</p>			

	standing. Their policy was, 'either kill Arjuna or be killed by him'. They were born only to fight with Arjuna.			
168	Bhishma; Bhagavadgita	23	153-155	12
	Arjuna prays to Goddess Durga . She appears and tell him: Pandunandana! You will defeat the enemy in a short time. You are yourself Nara. Sri Krishna is Narayana. He is assisting you now. You cannot be won in a war. Even if Indra himself fights also he cannot defeat you.			
169	Bhishma; Bhagavadgita	25	161-	12
	Well known Srimad Bhagavadgita starts from here. Some observations: (Shl 10) <i>The word aparyaptam has been interpreted as both very large and inadequate. The consensus appears to be towards the latter. One reason that I did not see: Duryodhana might have felt the might of his army inadequate also because he did not have Karna in whom alone he had total confidence.</i> <i>Also he shares his concern with Acharya Drona rather than the Commander-in-chief Bhishma. May be he was apprehensive of talking to Bhishma and found Drona more accessible as he was his student and had many interactions with him.</i> <i>But Bhishma having overheard, responds to the concern as an integral part of his responsibility by blowing the conch-shell firmly & loudly as a signal to Duryodhana.</i>			
170	Bhishma; Bhishma vadha	43	1623-1645	14
	<i>This section is a great example of the great ancient traditions, virtuousness of noble people (sadvritti, sadachara, dharma of war, execution of master strategies without crookedness and cunning and also a wonderful example of 'No harm in trying' policy by Sri Krishna.</i> See Table: Long Translations, Sl. No. 25.			
171	Bhishma; Bhishma vadha	45	1650-1660	14
	Detailed description of the war on first day (Some extracts) Bhishma and Arjuna fought each other. Even though Gangeya hit Arjuna hard with his arrows, he could not disturb him. In the same way, however much Arjuna tried, even when he released thousands of arrows at the same time and continuously, he could not disturb Bhishma. At another part of the battlefield, Duryodhana was attacked by Bhima and fought him. Neither of them was less capable than the other. They rained arrows on each other. Seeing the fight between the two all were surprised. Mighty Shikhandi fought Drona's son Ashwatthama. Ashwatthama also fought with intense anger and shook him with his powerful & sharp arrows. Then Shikhandi also used yellow coloured arrows which were quite sharp and hurt Ashwatthama. Cruel Ghatothkacha attacked another cruel <i>rakshasa</i> Alambusha. Ghatothkacha hurt him with 90 sharp arrows. Alambusha in turn hurt Ghatothkacha. <i>(It should be noted that both Abhimanyu & Ghatothkacha as well as other children of Pandavas were actively in the war from the first day itself)</i> After sometime the rule that elephant mounted soldiers should attack only similar soldiers etc., was violated & chaos set in. Thousands of elephant mounted soldiers, charioteers, horse mounted soldiers, foot soldiers etc., started fighting and hitting whomever they found. The rule of who should fight whom was thrown to the winds. Everywhere the soldiers were fighting as they pleased. <i>(In the next adhyaya this chaotic and indiscriminate fighting is described in greater detail)</i>			
172	Bhishma; Bhishma vadha	46	1660-1666	14
	This chapter has a graphic description of the horrible, ugly, vengeful, mindless, pitiable & heart-wrenching scenes of war including the plight & killing of elephants, horses, soldiers etc.			
173	Bhishma; Bhishma vadha	48	1675-1691	14
	Wonderful & graphic description of fight between Abhimanyu & Bhishma. More importantly the most fascinating fighting of Shwetha, the son of king Virata after his brother Uttara Kumara is killed by Shalya. He even makes Bhishma retreat twice. Finally, Bhishma uses Brahmastra to kill him. <i>This character is not popular, but was clearly one of the great warriors on Pandava's side. There is also some controversy about who Shwetha was.</i>			
174	Bhishma; Bhishma vadha	49	1691	14
	Dhritarashtra's concerns (Extracts from this chapter)			

	<p>Dhritarashtra to Sanjaya: I am very pleased to know that Shwetha was killed in the war and that those on our enemy's side who tried to protect him ran away and we gained victory. I do not feel ashamed thinking about the <i>aneeti</i> our side uses in attacking our enemies.</p> <p>..Shwetha always had a very demeaning attitude towards the king who had opposed him in the past. Even though his character was like this how did he become a devotee of Yudhishtira? This is a real surprise to me. Second wonder is, how did he die inspite of being Yudhishtira's devotee?</p> <p>....is there anything that an angry Arjuna accompanied by Sri Krishna cannot accomplish? I have most fear because of Arjuna. Sanjaya! However much I think about it, this fear does not reduce. Dhanajaya is a <i>mahashoora</i>. He is capable of finishing tasks very quickly.....His anger & resolves never go waste.</p> <p>After the death of their commander Shwetha, what did Dhrishtadyumna, the son of Drupada do? Several injustices done to Pandavas by Kauravas in the past. I feel the minds of Pandavas must be burning like fire due to these past injustices and now the death of their commander. I have no peace of mind thinking about the anger in their minds born out of the crooked deeds of Duryodhana. Tell me in detail how the war progressed further.</p> <p>Sanjaya: <i>Maharaja!</i> Listen. Strengthen your mind and listen. You are the first reason for this war to occur. Your evil strategies/policies are the reason for this. You have committed more offences than others. Piling all blames on Duryodhana is not fair.</p> <p>(Shl 23) <i>Maharaja!</i> Your attitude is like building a dam/bridge (<i>sethu</i>) when all the water has flown out; it is like starting to dig a well when the house is burning. What is the use of lamenting now that 'I have no peace of mind', after encouraging all the injustices till the end?</p> <p>Bhishma fought very bravely and fiercely....The Sun started setting. Still Bhishma did not reduce the force of his hits. It was only increasing. Seeing this, the Pandavas withdrew their army from the battlefield.</p>			
175	Bhishma; Bhishma vadha	50	1704-1705	14
	<p>Yudhishtira loses courage Yudhishtira is unnerved by first day's fury of Bhishma and the huge losses he suffered. As usual he becomes very diffident & depressed (extracts).</p> <p>Yudhishtira to Sri Krishna:It is impossible to defeat Bhishma. I am about to sink without even the help of any boat in trying to cross the huge ocean called Bhishma; I appear to have undertaken this due to my dull intelligence.</p> <p>(Shl 9) Krishna! I will go away to the forest. That is appearing to me a better option. Because, I cannot handover all these kings to the god of death called Bhishma for no reasons. This does not look fair to me. I am telling this for sure. Vasudeva! Bhishma, the expert in <i>mahaastras</i> will decimate my whole army.</p> <p>(Shl 11) Just as moths go to the lamp only to commit suicide, in the same way my army will fall into the fire called Bhishma for self-destruction under the pretext called war. In wanting to show my valour to gain kingdom I have become weak in everyway. My army has also become thin in just one day. Even my brothers have become thin agonised by Bhishma's arrows. They are feeling great pain.</p> <p>Krishna! Because of me my brothers were deprived of the kingdom as also of comforts. They suffered only difficulties. Despite this we are still alive. The reason for this is: I appear to greatly value life. But situation is such that all our lives appear to be in peril. It is appearing quite tough for me & them to even hold on to our lives. Therefore it appears to me that it is better to rest from this war which will snatch every ones lives. I will spend the remaining part of my life in doing difficult tapas.</p> <p>....In the present war Savyasachi appears to have adopted a middle path. He appears to be taking a neutral stand. He is neither appearing enthusiastic nor not enthusiastic. Only Bhima appears to be participating actively in the war with full might.</p> <p>.....(Shl 20) Only this friend of yours (Arjuna) knows all the <i>mahaastras</i>. But even though Bhishma & Drona are burning our army with their <i>shastras</i>, he appears to be ignoring our side.</p> <p>...Yogeshwara! You have solutions as well as <i>yoga-shakthi</i>. There is nothing you do not know. Please look ahead and tell me....</p> <p>(Shl 24) Govinda! It is only with your grace Pandavas can defeat the enemy and regain their kingdom and live happily.</p> <p>Thus saying, Yudhishtira withdrew his mind from external activities and sat down with a heavy heart as in in meditation.</p> <p>Sri Krishna then restores his confidence and Dhrishtadyumna declares that he will fight a fierce war the next day.</p> <p>Yudhishtira suggests formation of a <i>vyuha</i> called '<i>Krouncharuna</i>' and Dhrishtadyumna arranges it overnight.</p>			

176	Bhishma; Bhishma vadha	52	1715-1726	14
	<p>Highlight of war on the second day It was a direct confrontation between Bhishma & Arjuna (extracts): Duryodhana to Bhishma: (Shl 36) Mighty Arjuna with Krishna is uprooting our army. Even while you the invincible and the great Drona are alive, he is decimating our army. (<i>He could have stopped after saying just this, but being what he is, he continued and said</i>) (Shl 37) As you know Karna has relinquished his arms for your sake. He cannot fight as long as you are alive. This is the vow he has taken for your sake. He always thinks of by welfare. Still he is helpless now. Arjuna should be killed. Try for it, grandfather! Sanjaya to Dhritarashtra: Hearing this from Duryodhana, Devavrat said, '<i>dhik kshatra dharmam</i>' (condemnation to <i>kshaatra dharmam</i>) and rushed towards Arjuna. ...Remembering Duryodhana's words Bhishma became angry. With intense anger he shot three arrows on Vasudeva, the charioteer of Arjuna. These caused injuries to Sri Krishna and he started bleeding in many places. Arjuna also flared up and hurt Bhishma's charioteer badly. ..In this duel each tried his best to kill the other, but they did not succeed. ..Even the charioteers were not ordinary. Sri Krishna himself was the charioteer of Partha. They drove their chariots in many peculiar ways. Some times it was circular movement; some times they would go back; sometimes forward; sometimes they rushed forward and then stopped suddenly. This is the skill and ability of charioteers. Bhishma & Partha released their arrows in synchronism with the movement of the chariot.</p>			
177	Bhishma; Bhishma vadha	54	1732-1747	14
	<p>A graphic description of Bhima's fight with Kalinga army and the way he single-handedly decimated the entire Kalinga army consisting of thousands of elephants, horses, chariots and its commanders. He fights as death personified. He kills most of the army with his heavy & powerful sword (not gada). After his chariot was demolished Bhima moved on foot like whirlwind. He used all the ways of using a sword expertly viz <i>bhrantha, udbhrantha, aplutha, prasrutha, plutha, sampatha and samodeerna etc.</i> This episode alone describes the incomparable valour & might of Bhima.</p>			
178	Bhishma; Bhishma vadha	55	1748-1753	14
	<p>Second half of second day's fight is described here. This part belonged to Arjuna though was started by Abhimanyu. There was also a good & well matched duel between Abhimanyu and Duryodhana's son Lakshmana. But the glory belonged to Arjuna. (extracts): Arjuna had become fierce at that time (<i>raudra</i>). He cut off the hand that raised the <i>gada</i>; the hand that raised the sword; the hand that raised the <i>prasa</i>; he cut off the shoulders that had the quiver. He prevented the enemy soldiers from even hitting with any of their weapons.....Maharaja! There was no one in your side who could face Arjuna for even half a minute. ...Bhishma said to Drona: If he had not destroyed our army like this he would not be called Arjuna. He has retained his Arjuna-ness by doing this. We should have been surprised if he had not fractured our army like this and not if he has.....It is not possible to even gather together our army which has been so fractured by Arjuna. Because seeing one soldier running away others also running away and are not making any effort to recall him. ...Therefore it is best option for us to withdraw the army from the battlefield. Our confused and scared soldiers/warriors are not in a position to fight any further now. Thus saying Bhishma ordered the army to withdraw. The Sunset time also approached and the army retreated to their camp.</p>			
179	Bhishma; Bhishma vadha	58	1763-1771	14
	<p>Progress of 3rd day's war (extracts): Arjuna was surrounded on all sides by various warriors who started shooting arrows as well as throwing with much force all kinds of weapons at him. Arjuna simply stopped with his arrows decorated with gold the rushing arrows and other weapons which were coming at him like a swarm of moths. Seeing that unbelievable and fierce skill in archery, <i>deva, danava, Gandharva, pishacha and uragas</i> praised him saying '<i>bhale, bhale</i>' (Bravo! Bravo!) At another front Bhimasena and his son Ghatotkacha successfully destroyed large parts of the enemy's army and made them run away. Immediately Duryodhana himself came there and encouraging his soldiers made them return to battlefield and slowed down the killing spree of Bhima & his son. Maharaja! There we saw the amazing valour of Ghatotkacha. He even excelled his father Bhima and fought with your children. It looked really wonderful to us. Very angry Bhima aimed & released an arrow at Duryodhana's chest. He was quite badly injured by it, sat down in his chariot and next moment lost his consciousness. Seeing this, his</p>			

	<p>charioteer drove the chariot away from the battlefield. After this his army broke into fragments and ran helter-skelter.</p> <p>At another front, Dhrishtadyumna & Yudhishtira waged a fierce battle. Unable to withstand the fury of the attack, even though the commanders Bhishma & Drona were there, the soldiers started running away. Even Bhishma & Drona found it impossible to bring the army back together.</p> <p>...Seeing the fate of his army, Duryodhana who had woken up by then came back encouraging all his army to return. They responded to him and came back with renewed vigour. Duryodhana approached Bhishma and said to him: "Grandfather! Listen to what I have to say carefully. When you are still alive, Drona is still alive, his son is still alive and many other great warriors are still alive our army is running away. I think this is not in conformance with your valour & capability. ...</p> <p>Grandfather! Looking at the way you are tolerating this decimation of our army, I feel you are showing your grace to Pandavas. How can you not act suitably when my army is being killed by them in large numbers? How did you pardon the soldiers? If it is your intention to work for Pandavas welfare you should have told me before the war commenced that 'I will not fight with Pandavas, Dhrishtadyumna & Satyaki'. If you had done so, I would have taken the opinion of Drona & Kripacharya and would have consulted my dear friend Karna and decided what to do. But now the time for it is well past. Therefore I am forced to beg you only.</p> <p>...After listening to Duryodhana, Bhishma laughed out aloud and becoming very angry said: "I told you not once but many times the truth and what was in your best interest. I have never hidden the facts from you. But it was not palatable to you then. You did not appreciate the facts I was presenting. Have I not told you many times that Pandavas are invincible in a war? This is hundred percent true. Still I am discharging my duty to the best of my abilities. I will do whatever best I can as an old man. See with your all relatives what I will do now. I will single-handedly stop the Pandavas from moving any further."</p>			
180	Bhishma; Bhishma vadha	59	1772-1796	14
	<p>Third day of war in the after-noon</p> <p>Bhishma attacks the Pandava army.</p> <p>Sanjaya: <i>Maharaja!</i> Because of the injustice you meted out, there was a fierce & hair-raising war between the two sides.</p> <p>There are some interesting conversations (phrases) between the soldiers of two sides; this is both by those fighting and those who were badly hurt or scared and were calling for help.</p> <p>Bhishma mounts a fierce battle....</p> <p>At that time Bhishma, showing his skill in archery, was killing soldiers all around and was appearing like a wheel of fire. Many thought Bhishma had become many thousands of archers.</p> <p>..The arrows released by Bhishma were not wasted; someone or the other was getting killed or maimed with each arrow. This was so because the density of army opposing him was quite high. Hence even if the arrow did not reach the one at whom it was aimed it would pierce someone or the other.</p> <p>...No one was able to stop the <i>maharathis</i> who were running away unable to bear the fury of Bhishma. The huge army broke into many many fragments. Finally the state was such that even two were not running away together. To that extent Dharmaraja's army was fractured.</p> <p>...Maharaja! In that war man became a slave of <i>daiva</i> (fate) and killed indiscriminately. Father killed the son. Son killed his father. Friend killed a good friend.</p> <p>...Seeing the dismal state of Dharmaraja's army, Sri Krishna said to Arjuna: "Partha! The occasion you were looking forward to for a long time has come now. If you have not become blind to your duty due to affection, concentrate all your energies and hit the enemy. In the past, you had said the following in the presence of many kings: 'I will destroy entire army of Duryodhana including Bhishma, Drona and all the near & dear ones. Make that statement come true now.....Scared warriors & kings are running away, just like small animals do upon seeing a chasing lion.</p> <p>...Arjuna cuts to pieces two bows of Bhishma in quick succession. Bhishma feels very pleased and praises Arjuna for his skills in archery.</p> <p>...An angry Bhishma covered all directions around Krishna & Arjuna with his arrows. Not only this; angry Bhishma hurt Sri Krishna repeatedly with his arrows. Then Sri Krishna noticed the unmatched valour of Bhishma and that Arjuna was fighting rather softly. Bhishma was killing the great warriors on Pandavas side one by one....Seeing all this Sri Krishna found it difficult to be patient. He thought much. 'Yudhishtira's army will not survive much longer', he thought....'I cannot tolerate this terrible state for much longer. Therefore I will wear my armour and will kill Bhishma. I will end the burden of enemy that Pandavas have. Arjuna, even though being hit by sharp & fierce arrows, is not responding fittingly due to his respect for Bhishma.</p> <p>Satyaki came to back up for Arjuna and encouraged the warriors to come back and fight.</p>			

	<p>.....At that time, mahatma Sri Krishna lost his patience. He said to Satyaki complementing him: 'Let all those who want to run away from battlefield due to fear of Bhishma go. Let even those who are remaining in this war go. See now. I will bring down Bhishma & Drona, who are supported by this huge army from their chariots this moment. No soldier on Kauravas side will be able to save his life. Therefore I will take up my fearsome <i>chakra</i> now and end Bhishma's life.</p> <p>After killing Bhishma along with his army, I will finish off Drona. I will bring happiness to Pandavas by killing these two who are like <i>yama</i> to Pandava's army. Then I will kill all the children of Dhritarashtra and all the kings on his side and will make Yudhishtira the emperor of the kingdom.</p> <p>(Shl 88,89) Thus saying, he lifted up the <i>chakra</i>, jumped out of the chariot and started rushing towards Bhishma.</p> <p>(There is a very poetic & beautiful description of Sri Krishna in that state)</p> <p>(Shl 97, 98; Pg 1787) Bhishma, seeing him coming thus, offers a very touching welcome full of devotion).</p> <p>Seeing this, Arjuna jumped down from his chariot and ran to Sri Krishna. He tried to stop him by holding him with both his arms encircled around him. But he could not stop the angry Sri Krishna. Then he fell at his feet and held both legs firmly. Even then Sri Krishna was dragging him. Finally with great difficulty he stopped him at the tenth step.</p> <p>(The description of the whole episode is beautiful)</p> <p>Sri Krishna had to stop. Arjuna prostrated to Sri Krishna and with folded hands said to him: "Keshava! Retract your anger. Undoubtedly you alone are the refuge to Pandavas. I will not give up my vow ever. I will complete this task as per my vow. I promise in the name of my children and brothers. Upendra! Along with you or under your instructions I will end the Kurus."</p> <p><i>Maharaja!</i> Hearing Arjuna's vow & promise Sri Krishna was pleased. Keshava again mounted the chariot and took hold of the reins.</p> <p>....Arjuna releases <i>Maahendraastra</i> which destroys a large part of Duryodhana's army. (There is a graphic description of how this <i>astra</i> functioned)</p> <p>In the night Kauravas were discussing among themselves: "In today's war, Arjuna has destroyed 10,000 chariots along with warriors, horses and charioteers. 700 elephants have been killed by him.He has done what no one could have done.... The only <i>maharatha</i>, Arjuna has defeated all these with just his might."</p> <p>(It was perhaps a 'drama' by Sri Krishna to set right Arjuna and remove all his soft biases. Sri Krishna could have released his <i>chakra</i> from wherever he was sitting and killed whomever he wanted to)</p>			
181	Bhishma; Bhishma vadha	61, 62	1803-1817	15
	<p>Fourth day's war</p> <p>Valour shown by Abhimanyu & Dhrishtadyumna; Bhima takes up his <i>gada</i> this time and pulverises & decimates the entire elephant army of Duryodhana; the description again is scintillating.</p>			
182	Bhishma; Bhishma vadha	64	1822-1833	15
	<p>Fourth day's war</p> <p>Bhima and his son Ghatothkacha excel in this part of fourth day's war. Bhima noticing that several brothers of Duryodhana had got together to attack him, considers it the opportunity he was waiting for and instructs his charioteer Vishoka to drive the chariot so as to kill them. In the mean time Duryodhana seeing this, hurts Bhima badly with his arrows and Bhima even loses his consciousness for a while due to this. But he recovers fast and then with expert archery kills eight of the 14 brothers of Duryodhana in a short while.</p> <p>Another mighty warrior on Duryodhana's side, Bhagadatta, mounted on a legendary huge elephant attacks Bhima. Seeing this Bhima's son Ghatothkacha comes to the rescue of his father and by using some <i>maya-yuddha</i> makes three fearsome & huge elephants attack Bhagadatta's elephant and injure it quite badly. Other Pandava warriors also come and support Ghatothkacha & Bhima. Duryodhana's army starts losing heavily due to the irrepressible might of Bhima & his <i>rakshasa</i> son.</p> <p>Bhishma seeing the pitiable state of his army, in consultation with Drona, announces end of the war for the day. Duryodhana becomes sad for having lost eight of his brothers.</p> <p>Essentially it was a day of victory for Pandavas.</p> <p>(In this part Bhima shows his expertise in archery also. Thus he has so far shown his mastery & might with sword, <i>gada</i> (mace) and archery each time causing huge losses to the enemy)</p>			
183	Bhishma; Bhishma vadha	65	1835-1850	15
	<p>Pandava's strength is dharma</p> <p>Dhritarashtra is disturbed and puzzled by the victory gained by Pandavas at this stage. He asks Sanjaya: Warriors on Pandava's side fight great warriors like Bhishma on our side who are experts in <i>astraas</i> & <i>shastraas</i>. If not god's grace, what else can this be? How did <i>mahatma</i> Pandavas become invincible? Who gave them the boon of immortality? Or have they acquired some other <i>jnana</i> to</p>			

	<p>remain immortals in war? Sanjaya: <i>Maharaja!</i> Listen carefully. ..As far as I know, their immortality is not because of some secret <i>mantra</i> or <i>maya</i>. Moreover during the war Pandavas do not create any fearsome or terrifying sights to scare your children or the warriors. They fight according to the rules of war. But there is no doubt that they are very capable and powerful in fighting. <i>Maharaja! Kunthi's children follow dharma strictly in all their works including their day to day living. Their goal is to attain eternal fame only by adhering to the path of dharma. They never retract from war. Therefore they are adorned with victory. Don't' you know yatho dharmah thatho jayah?</i> <i>Maharaja!</i> Panadavas are immortals because they are strict followers of dharma. They are also victorious. Victory will never forsake them. It is not that you do not know about your children. They are all wicked minded. They are always indulging in sinful deeds. They speak harshly. They are interested only in heinous acts. It is for this reason that they will be destroyed in the war. <i>Maharaja!</i> When your children were committing several sinful deeds many virtuous persons suggested to you to stop it. But you did not honour their words at that time. It did not even occur to you that by ignoring their noble advice you will face danger & destruction later. Now along with your children you have to suffer the fruits of those misdeeds. Our good advice was not palatable to you. Just as a person on the path to death refuses medicine, you ignored our suggestions. You believed your children and thought that you have already won the war. ...The same question that you asked me was put to Bhishma by Duryodhana. On the fourth night of war, a depressed Duryodhana went to Bhishma and with much humility & politeness asked him essentially the same question. Bhishma said to him: “..many times we told you to make a peaceful compromise with Panadavas....But you did not listen to me. With the fear of our <i>kula</i> being destroyed, I repeatedly cried myself hoarse before you, but you did not listen to me. You ignored me and humiliated Pandavas. Now you have to suffer the consequences. (Shl 40) There is no being in the <i>lokas</i> which can defeat Pandavas who are protected by Mahavishnu, the <i>Sharnghadhanwa</i>. It never existed before nor will it ever exist in future. Do not think this is my opinion. I will now tell you exactly the <i>purana-gita</i> that <i>munis</i> with sacred <i>antah-karana</i> have told me.</p> <p>He narrates a story of Brahma conversing with Parabrahma. Brahma informs all the <i>rishis</i> & <i>devatas</i> present that Paramatma will take birth in human form as Vasudeva and along with his partner Nara (Nara-Narayana) will rid the earth of <i>asuras</i>. Bhishma to Duryodhana: Many <i>munis</i> who are scholars & experts in Vedas advised you not to indulge in a war with Vasudeva. I have also told you many times not to buy enmity with Vasudeva. I have told you that it is not wise to harbour enmity with Pandavas who are dear to Vasudeva. But you did not listen to me. I consider you as a <i>rakshasa</i> who is born in human form. Because your mind is full of <i>tamas</i> and works just like that of <i>rakshasas</i>. Secondly, you hate Govinda and Dhananjaya. They are none other than Nara & Narayana. Other than you, which human being will hate them?.....He is himself the warrior, the victory and the victor. ...Duryodhana! To tell in one phrase, He is everything...Where there is Krishna there exists dharma, and where there is dharma there will be victory (<i>yathah krishnasthatho dharmo, yatho dharmasthatho jayah</i>). Duryodhana! Vasudeva is eternal God. He is <i>guhayathama, nigoodha</i> (unfathomable, unknowable). Brahmanas, <i>Kshatriyas, Vysyas</i> and <i>Shudras</i> with good characteristics serve Vasudeva by following the dharma ordained for their respective <i>varnas</i> and by constantly having their minds in Him. With devotion they worship him. (Shl 41) This Vasudeva, the God himself, will recreate Dwaraka sunk in the ocean in every <i>yuga</i> and takes birth in this human world again & again.</p>			
184	Bhishma; Bhishma vadha	68	1863	15
	<p>After listening to Bhishma and getting to know the greatness of Vasudeva, Nara-Narayana etc in Vedantic terms, Duryodhana slept soundly in a clean bed. <i>(This is a very interesting statement. Did Duryodhana realise something at last?!)</i></p>			
185	Bhishma; Bhishmavadha	73	1885	15
	<p>Fifth day's war One example: Upon being hit by Duryodhana, Bhima became very angry and shot ten powerful & sharp arrows at Duryodhana's chest. Duryodhana was wearing a golden chain in his neck. There was gem at the centre of that chain (like a pendant). Bhima's ten arrows pierced & stuck in Duryodhana's chest region. At that time the gem looked like Sun surrounded by planets.</p>			
186	Bhishma; Bhishmavadha	77	1905	15
	Sanjaya censures Dhritarashtra			

	Sanjaya to Dhritarashtra: <i>Maharaja!</i> Because of your mistakes this kind of grief has come to you. You were well aware as to which deeds against Pandavas were <i>adharm</i> a. But Duryodhana did not know it. You were fully aware that your children were acting against dharma in respect of Pandavas. But Duryodhana did not have that discrimination. Even though you knew that he was acting against dharma, due to love of your children you did not stop him. It is because of this one key defect of yours that the <i>dyuta</i> took place. It is because of your shortcomings that now the war is also happening. You have made the mistake and you have to suffer the consequences. Whether in this world or other worlds, one has to suffer the consequences of one's karmas. As per this rule, now the time has come for you to suffer the same.			
187	Bhishma; Bhishmavadha	78	1917	15
	Sanjaya: We saw thousands of men lying in the battlefield with their hands chopped, armour cut-off, head severed etc. Thousands of dead elephants with blood flowing out copiously looked like fallen mountains. Even in such a terrifying scene we saw something very surprising. There was no one there who did not want the fight, whether on your side or Pandava's side. This certainly looked extremely amazing to us.			
188	Bhishma; Bhishmavadha	86	1967-1968	15
	End of seventh day The soldiers plucked out the pieces of arrows that were stuck in their bodies. They bathed in water mixed with various medicinal plants. <i>Shrotriyas</i> blessed them with <i>swasthi-vaachana</i> . <i>Vandi-magadha</i> (<i>those who sing praises</i>) praised the warriors in various ways. Many soldiers took part in music, dance and various entertaining sports. For a few minutes (<i>muhoortha kala</i> : about 45 minutes to an hour) the scenes were like <i>swarga</i> . At that time the <i>maharathis</i> did not discuss anything related to the war. After all the soldiers slept, the scene looked beautiful.			
189	Bhishma; Bhishmavadha	88	1975-1981	15
	Bhima & Bhishma (Pg 1976)At that time, other than Bhima, the mighty and great among the <i>rathis</i> , there was no one else in Pandava's army to fight Bhishma. He attacked Bhishma and assaulted him with several powerful arrows. (Pg 1977)..Even though Duryodhana and others were protecting Bhishma, Bhima killed the charioteer of Bhishma. Bhishma's chariot was then dragged uncontrolled by the horses. (Pg 1977-1978) Bhima kills eight brothers of Duryodhana one after the other in quick succession with powerful and well aimed arrows. (Pg 1979-1980) ...After the death of eight of his brothers, Duryodhana was very sad and approached Bhishma & lamented about the state of affairs. He again expressed his unhappiness that Bhishma was not fighting with his heart & soul. Bhishma replies: "Duryodhana! I had told this matter to you beforehand. Drona, Vidura & Gandhari had also told you. But you did not understand what we said. I had told you earlier also something about this war. I had expressed my clear opinion. My suggestion then was that both I & Drona should not be involved in this war. Because we both have same affection towards both sides. You are now grieving the death of your brothers. But these killings will continue. It will not stop at just this. Whoever among the sons of Dhritarashtra Bhima sees during the war everyday, he will kill. I am telling this to you most truthfully. My suggestion to you at this time is just this. Be firm. Do not lose courage. Let your mind be firm on fighting the war. Fight the Pandavas thinking swarga as your ultimate refuge. Do not think that I am not fighting with my full commitment or that we can win if I do so. Duryodhana! Pandavas cannot be won even by <i>devaasuras</i> led by Indra. Fight the war with a firm mind and do so till the end of the war.			
190	Bhishma; Bhishmavadha	94	2012	15
	Ghatothkacha's war of illusions The great archer Bhimasena cut asunder the arrows shot by Drona at him and in return shot 10 powerful arrows to the left side of Drona. All these 10 arrows pierced Drona's body on the left side deeply. Being already quite old, Drona was quite agonised by this. <i>Mayavi</i> Ghatothkacha created a terrifying scene by his <i>maya</i> (illusion). Due to that <i>maya</i> all your soldiers withdrew. Each soldier of your army started seeing other soldier cut by sword, swathed in blood, agonised by near death pain etc. Your soldiers saw as if Drona, Duryodhana, Shalya, Ashwatthama etc were all destroyed. They saw that all the horse riders & horses etc were cut to pieces. As soon as they started seeing such terrifying scenes they all began running away from the battlefield. Both I & Bhishma shouted at them saying, 'Do not run. Continue the fight. All this is an illusion created by Ghatothkacha. There is no truth in this.' But they had lost their wits and did not believe us.			
191	Bhishma; Bhishmavadha	95	2022	15

	Bhagadatta threw a powerful <i>shaktyayudha</i> at Ghatothkacha with tremendous force. Seeing it advancing towards him, Ghatothkacha jumped up in the sky and caught that weapon in his hands and roared like a lion. Further, he held it on his knees, bent it & broke it even as all were seeing. All found it to be an amazing feat and appreciated it. (A common stunt used so often in Indian movies by the hero or villain!!)			
192	Bhishma; Bhismavadha	96	2024-2033	15
	<p>Arjuna's dejection at cruelty of war (Pg 2024-2026) Arjuna shares his dejection with Sri Krishna upon hearing about the death of his son Iravantha: "Surely Vidura had foreseen all this. He tried his best to stop Dhritarashtra knowing that there would be a massive loss of lives for Kurus & Panadavas. Many more warriors on our side have been killed by Kauravas. We have done the same to them. (Shl 5) Wicked deeds are done for the sake of money. My condemnation to artha because of which close relatives are also killed. (Shl 6) It is better to die a pauper than to kill close relatives to gain wealth (kingdom etc.). What will we gain by killing all the relatives who have come here? Due to the crimes of Duryodhana & Shakuni and bad advices of Karna, now all the <i>kshatriyas</i> are being annihilated. Our King (Yudhishtira) that day beseeched Duryodhana for trivial favours. I am realising the goodness behind it now. It is only having this kind of mass destruction of <i>kshatriyas</i> in mind that <i>dharmathma</i> Yudhishtira asked for half kingdom or even five villages. But the wicked Duryodhana did not agree to that. (Shl 9) Krishna! I am blaming myself looking at these <i>kshatriya</i> warriors lying dead on the battlefield. My condemnation to this most cruel kshatriya life! (Shl 10) Madhusudana! But if I were to make such statements on the battlefield people will consider me weak. Overall, I do not at all like this act of fighting with close relatives. But having fallen into the sea, one has to keep trying till the shores are reached. Therefore take the chariot to Kauravas. I will cross this ocean of army with my two mighty arms. There is no time to waste at this juncture."</p> <p>(Pg 2026-2027) Bhima kills another nine brothers of Duryodhana.</p> <p>One more graphic description of the horrible scenes of death & destruction.</p>			
193	Bhishma; Bhismavadha	97	2038-2044	15
	<p>Night of eighth day: Duryodhana suspects Bhishma's loyalty Duryodhana who had suffered heavy losses in war had a meeting with Shakuni, Dushasana & Karna on 'How to gain victory over Pandavas'. He laments that he is "losing most of his soldiers & weapons, but not winning. Drona, Bhishma, Kripa, Shalya, Bhoorishravas are not able to harm Pandavas in any significant way. Even though eight days of war is over, none of them have been killed....I am doubtful if I will survive this war." etc. Karna said to him, "Do not grieve. Let Bhishma retire from war at the earliest. If he relinquishes his weapons & retires, I will kill all the Somakas and Panadavas....Because Bhishma is kind towards the Pandavas, he will not kill them." "I will give you a very good suggestion. You go to Bhishma's tent right now. By suitable words convince him to retire from war....Then you will see the Pandavas being killed by me along with their relatives." Duryodhana makes the necessary arrangements in hurry and leaves to meet Bhishma. He met him and said, "If either due to kindness towards Pandavas or hatred towards me or my bad luck, if you intend to continue to protect Pandavas, permit Karna who can shine like an ornament in the battlefield to participate in the war. He will achieve victory over Pandavas and their relatives."</p>			
194	Bhishma; Bhismavadha	98	2045-2053	15
	<p>Bhishma is hurt by Duryodhana's words Sanjaya narrating to Dhritarashtra: Broad-minded Bhishma was deeply pricked by the thorn like words of Duryodhana and felt quite agonised, but did not speak anything unpleasant. As if pierced by an <i>ankusha</i> he sat brooding silently for a very long time with mixed feelings of sadness & intense anger. ...for a short while he looked up with immense anger in his eyes. Then he suppressed the anger in himself and spoke gently to Duryodhana. .. "There are enough evidences to know that Pandavas cannot be killed. Now I will help you recollect them." Then he recounted five major victories of Pandavas, particularly of Arjuna, which Kauravas were well aware of. "It is not that you do not know about this. Narada and other <i>maharshis</i> have also told all this to you. But because of your illusion you have lost sense of what should be said and what should not be. ...It is</p>			

	<p>you who nurtured hatred with Pandavas & Srinjayas. Now you alone fight them. Show your courage & might, let's see! It is true that I have said I will kill Somakas, Panchalas, Kekayas and Karushas. Accordingly even now I will kill all of them who come to fight me. But I will not kill Shikhandi. Either I will get killed by them or I will kill all of them and make you happy.....”</p> <p>In the morning Bhishma again recollected what Duryodhana had said and realising that it was his ploy to retire him, felt very sad and blamed himself for his state of dependence on Kauravas. He thought for quite some time about fighting Arjuna.</p> <p>Duryodhana arranged for providing strong defence around Bhishma knowing he will fight a fierce war that day. He also cautioned everyone to ensure that Shikhandi will not come near Bhishma.</p>				
195	<table border="1"> <tr> <td>Bhishma; Bhismavadha</td> <td>100,101</td> <td>2057-2067</td> <td>15</td> </tr> </table>	Bhishma; Bhismavadha	100,101	2057-2067	15
Bhishma; Bhismavadha	100,101	2057-2067	15		
	<p>Abhimanyu's valorous fight with <i>rakshasa</i> Alambusha & defeating him. Also described is the fight between Alambusha and sons of Draupadi.</p> <p>Duryodhana to Alambusha: This Abhimanyu, the son of Arjuna, is fighting like second Arjuna and is causing our army to scatter & run in all directions. I do not see any remedy other than you who are an expert in all vidyas for this serious problem called Abhimanyu...</p>				
196	<table border="1"> <tr> <td>Bhishma; Bhismavadha</td> <td>105</td> <td>2081</td> <td>15</td> </tr> </table>	Bhishma; Bhismavadha	105	2081	15
Bhishma; Bhismavadha	105	2081	15		
	<p>Duryodhana to Dushasana (seeing that Bhishma was surrounded by Pandava warriors): It is now your responsibility to protect Bhishma. If we protect Bhishma at this time, in return he may kill Pandavas along with Panchalas. Therefore at this juncture I consider it our prime responsibility to protect Bhishma. Therefore right now surround Bhishma with our army & give him needed protection.”</p>				
197	<table border="1"> <tr> <td>Bhishma; Bhismavadha</td> <td>106</td> <td>2089-2094</td> <td>15</td> </tr> </table>	Bhishma; Bhismavadha	106	2089-2094	15
Bhishma; Bhismavadha	106	2089-2094	15		
	<p>There is a repeat of Bhishma, Arjuna, Krishna scenario that had occurred earlier (<i>adhyaya</i> 59) and once again Arjuna promises Krishna & they return to the chariot. Except in this case Sri Krishna starts rushing towards Bhishma with his whip rather than the chakra.</p>				
198	<table border="1"> <tr> <td>Bhishma; Bhismavadha</td> <td>107</td> <td>2095-2110</td> <td>15</td> </tr> </table>	Bhishma; Bhismavadha	107	2095-2110	15
Bhishma; Bhismavadha	107	2095-2110	15		
	<p>Yudhishtira loses confidence about defeating Bhishma</p> <p>Yudhishtira feels quite depressed & defeated by Bhishma's incessant attack on Pandavas & the consequent decimation of his army. Their inability to vanquish him makes him feel quite helpless. He said to Krishna: (Shl 19) “Krishna! I will go away to forest. That may bring me shreyas. Since Bhishma is continuously destroying my army, I don't find the war palatable.In the current situation, it has become very difficult to even survive. Therefore I will spend the rest of my life practicing dharma. Keshava! If I and my brothers are eligible for your grace, please tell me what is good for us which is not against <i>swadharma</i>.”</p> <p>Sri Krishna comforted him saying that his brothers are very valorous. Then he said: “You can order me also. If ordered by you I am ready to do anything for you. If by chance Phalguna does not wish to fight with Bhishma, I will invite Bhishma for a fight with me and in the presence of Dhritarashtra's children I will kill him....</p> <p>(Shl 32) Those who are enemies of Pandu's children are my enemies too. Whoever are cordial to you are my friends too.</p> <p>(Shl 33) Maharaja! Your brother Arjuna is my friend, relative and shishya. For Arjuna's sake I am even ready to cut & give a piece of flesh from my body.</p> <p>(Shl 34) Arjuna also will similarly give even his life for me. It is our vow that under any circumstances we should protect each other.....</p> <p>(Shl 40) It is true that Bhishma was very mighty. But now he is opposite of that. He has lost his mind. His longevity is also coming to an end. Surely he does not know what his duty is at this time....”</p> <p>Yudhishtira recalls the promise Bhishma had made earlier to help him by way of giving suitable advice in respect of war. He said to Sri Krishna: “(Shl 50) Grandfather will give us suggestion to gain victory. We were brought up by him when we were young and were without our father. Madhava! Bhishma is my father's father. My grandfather. He is loved much by all of us. Still I am wishing to kill this aged grandfather of ours. Condemnation to such <i>kshatriya</i> life.....”</p> <p>Sri Krishna & others agreed to his suggestion that they should all meet Bhishma & seek his advice on killing him.</p> <p>They all go together to Bhishma's tent and Yudhishtira said to him: “ (Shl 62) <i>Sarvajna!</i> How can we gain victory in this war? How can we regain our kingdom? How can we prevent loss of lives? Kindly tell us all this. You only have to tell us a way to kill you. How can we ever withstand your power in the war?....”</p> <p>Bhishma said to Dharmaja: “(Shl 70) Kaunteya! As long as I am alive there is no possibility of your</p>				

	<p>winning. But if you win me, you will win the war. Therefore if you sincerely desire victory you have to kill me as soon as possible. Hit me in whatever way it suits you. I am permitting you to do this. I believe that doing so is in your interest....(Shl 73) If I am killed, it is as if all in Kaurava army are killed. Therefore you should do so."</p> <p>Yudhishtira requests him to inform them how they can kill him.</p> <p>Bhishma: (Shl 77, 78) I will tell you with whom I wont fight. Those who have put down their weapons, who have fallen down, who have no armour, who have no flag, who is running away, who is scared, who has surrendered, with women, with those who have names of women, with physically handicapped, who is the only son and with inauspicious (<i>aprashastha</i>) man. I will tell you another resolve of mine. (Shl 79) I do not fight with one who has inauspicious sign on the flag or when I see such a symbol. I will tell this secret even more clearly. In your army you have Drupada's son Shikhandi who is quite valorous. He is quite intolerant in war & is brave. He is capable of winning. Moreover he was earlier a woman. You all know all these facts. Let Arjuna at the time of war come fully covered in armour with Shikhandi in front of him. His flag has an inauspicious sign. (Later in <i>Adhyaya</i> 112, Pg 2139 is it mentioned that it was sign of <i>haralu</i> plant—Castor oil plant?) Even if I am ready with my bow and arrow I will not attack him. At that time let Dhananjaya hit me with arrows from all directions. When I am actively fighting in a war only Sri Krishna & Arjuna can hit me. Therefore either put Shikhandi before me or anyone else with the attributes I have listed just now and then kill me with full effort. By doing this your victory is assured. After you kill me in the way I have suggested, you can kill children of Dhritarashtra and all other warriors who come to fight you."</p> <p>(Could previous day's hurtful talk by Duryodhana suspecting his loyalty & suggesting him to step down, have pushed Bhishma to reveal the strategy to kill him)</p> <p>Upon hearing all this Arjuna was quite sad. With a deep sense of shame he said to Sri Krishna: "Madhava! How shall I fight the oldest, who is guru, who is of pure heart and magnificent grandfather? When I was a boy and used to play and my body was smeared with dust, he would take me in his arms and smear himself with all that dirt. I used to sit on his lap & call him 'Grandfather! Grandfather!' Then he would hold my chin and say, 'Child! I am not your grandfather! I am your father's grandfather.' How can I kill that great grandfather?! Let him annihilate my army. But I will not fight the great & Worshipworthy Bhishma. Let it result in victory or let me be killed, this is my decision. What do you think in this matter? Krishna! Do you consider this appropriate or not?"</p> <p>Krishna reminds Arjuna of his vows and convinces him to kill Bhishma.</p>			
199	Bhishma; Bhishmavadha	110	2127-2130	15
	An interesting & amazing duel between Arjuna & Dushasana. Dushasana successfully blocks the path of Arjuna & prevents him from reaching Bhishma. The archery skills & power of Dushasana were quite amazing and he hurts Arjuna many times.			
200	Bhishma; Bhishmavadha	115	2152	15
	Bhishma killed more than 10,000 warriors that day in the morning. Having killed thousands of Pandava's soldiers over the past ten days, he felt quite disgusted with his life. He desired to be killed as soon as possible on that tenth day and decided not to kill many more henceforth. He spoke to Yudhishtira who was close by and said: "Yudhishtira! Listen to my words which are favourable to dharma and are capable of gaining <i>swarga</i> . I am dejected with this body. All my time was spent in killing innumerable lives. Therefore if you wish to do something that pleases me, send Arjuna & Srinjayas to fight me now. Try to kill me."			
201	Bhishma; Bhishmavadha	117	2163-2164	15
	<p>Bhishma withdraws due to Shikhandi's presence</p> <p>Shikhandi faced Bhishma and attacked him with ten arrows called '<i>bhalla</i>' which he shot at his chest. Bhishma stared at Shikhandi as if he would burn him merely with his looks. But recollecting that Shikhandi was born a woman, he did not hit back Shikhandi. This was known to all. But Shikhandi did not understand this. At that time Arjuna said to Shikhandi: "Go forward quickly. Kill grandfather. Do not bother about Bhishma not hitting you back. What have got to do with whether he hits you back or not? Kill <i>maharathi</i> Bhishma quickly. I have not seen anyone other than you in Yudhishtira's army who can attack Bhishma. I am telling you the truth." Soon after hearing this Shikhandi attacked and enveloped Bhishma with variety of arrows. <i>Maharaja!</i> Bhishma ignored the shower of arrows from Shikhandi and stopped Arjuna with many sharp & powerful arrows.</p> <p>Dushasana fought very bravely the Pandava warriors at this time. He was both fighting many famous warriors and was protecting Bhishma from them.</p> <p>...(Pg 2169) Then, Bhishma displaying many <i>divyastras</i> attacked Arjuna. But at that time Shikhandi faced & started attacking Bhishma who was about to encounter Arjuna. For that reason Bhishma</p>			

	withdrew his <i>astras</i> . Arjuna destroyed a large number of soldiers & stunned Bhishma.			
202	Bhishma; Bhishmavadha	118	2171, 2172, 2173	15
	<p>Bhishma had learnt an <i>astra-vidya</i> called '<i>paraanika-vinashani</i>' from Prashurama. It is by using this <i>vidya</i> that Bhishma was killing thousands of soldiers everyday. On the tenth day of the war he killed innumerable elephant & horse mounted soldiers, seven <i>maharathis</i>, 5000 <i>rathis</i>. With the help of that <i>vidya</i>, in that war he had killed 14,000 foot soldiers, 1000 elephants and 10,000 horse-mounted soldiers. Then he decimated armies of several kings, killed Virata's beloved brother Shathanika as well as several kings..... In this manner he filled all directions with his arrows, and defeating Pandava army stood at the head of his army.....</p> <p>...(Pg 2172) Madhusudana said to Arjuna: "Bhishma, the son of Shanthanu is standing in the middle of both armies. You will gain victory only if you forcibly kill him. Block Bhishma at the same place where he has penetrated our army. Block him from moving in any direction. None other than you can withstand the arrows of Bhishma."</p> <p>...Then Shikhandi who was protected by Arjuna, took up his strong bow and rushed towards Bhishma.....Grandfather, as if playing with his bow & arrows, destroyed all the arrows that were coming at him. But recollecting about Shikhandi he did not shoot arrows at him.</p>			
203	Bhishma; Bhishmavadha	119	2175-2187	15
	<p>Bhishma falls from his chariot</p> <p>Several leading warriors attacked Bhishma with every type of weapon from all sides. His armour was broken into pieces. His body was being penetrated, but he did not feel worried.</p> <p>....Then Bhishma freed himself from the middle of chariots, moved around outside and again went back to the middle. Without caring for Drupada & Dhrishtaketu he reached the middle of Pandava army. There he strongly & severely attacked & hit hard Satyaki, Bhima, Dhananjaya, Drupada, Virata and Dhrishtadyumna.</p> <p>...(Pg 2176) Shikhandi protected by Kiriti, hit Bhishma who had no bow with ten arrows, his charioteer with 10 arrows and with another arrow cut his flag. Bhishma picked up another bow and when in the process of tying its string, Arjuna cut that bow also. In this manner Arjuna went on cutting all the new bows that Bhishma picked up.</p> <p>...Seeing that his <i>shaktyayudha</i> was also rendered useless by Arjuna, Bhishma thought to himself: " (Shl 32) If Vishwaksena (Sri Krishna) was not the protector of Pandavas, I would have killed all Pandavas with a single arrow. Due to the two facts that Pandavas are invincible due to protection of Sri Krishna & that Shikhandi was a woman, I do not wish to fight with Pandavas. When my father was married to Satyavathi, pleased with me he gave me two boons; That I cannot be defeated in war and that I could die when I wished. I think the time for my death has now come."</p> <p>The <i>rishis</i> & Vasus who were watching from the skies, became aware of his decision. They said to him: "We are happy with your decision. Bhishma! Withdraw your mind from war." There were many auspicious omens at this.</p> <p>Shikhandi & Arjuna continued to hit Bhishma with several arrows....In this manner Arjuna cut many new bows that Bhishma took up. Then Bhishma simply sat down without reacting to Arjuna.</p> <p>..Injured & hurt by several wounds, Bhishma said to Dushasana: "This angry & <i>Maharathi</i> Arjuna has injured me with thousands of arrows....I am severely wounded by the arrows of Gandivi. His arrows cause agony like <i>vajrayudha</i>. These arrows are not shot by Shikhandi. They appear as if coming from Shikhandi. They have penetrated my strong armour and are hurting me.Therefore these are not arrows from Shikhandi.....These arrows have penetrated my body deeply. Therefore these are not Shikhandi's arrows. They are Arjuna's.</p> <p>..Then Bhishma took up his sword & shield. Before he could get down from the chariot for sword fight, Partha cut his shield to pieces with several arrows. His archery was amazing.</p> <p>...(2182) Rajendra! Just as a whirlwind rises at the time when Ganga joins the ocean, for a short while there was again a fierce battle between Bhishma & Arjuna. ...That day even though Bhishma was injured badly in all sensitive places, he killed 10,000 soldiers and stood like a rock. Then Arjuna broke into the Kaurava army and scattered them all. All were scared of Arjuna at that time.</p> <p>....(2183) Bhishma killed hundreds & thousands of soldiers. But there was not an inch that was not injured in his body. In this manner, your father who was pulverised by sharp arrows of Arjuna, even as all were watching, fell from his chariot head first just before sunset....With him all our hearts sank.</p>			

	<p>...But pierced by arrows all over his body he did not touch the ground. Bhishma, who was on a bed of arrows, had a divine feeling. At that time <i>Parjanya</i> showered rains. The earth shook. Bhishma even as he fell from the chariot noticed that the Sun was on the Southern side. Bhishma who was thinking of time was fully conscious. He (alone) heard the words emanating from the sky: *(Shl 95) How can Gangeya, the greatest among those who know all <i>shastras</i>, mahatma who has control on time, who is like a tiger among men, breathe his last when it is <i>Dakshinayana</i>?" Hearing this Bhishma said "<i>sthithosmi</i>" (I am alive). Saying this, even though he fell from his chariot held onto his life, waiting for Uttarayana.</p> <p>Coming to know of his intent, his mother Ganga sent a few <i>Maharshis</i> to him in the form of swans. The <i>maharshis</i> who lived near Manasarovara, rushed to him. ..Then they consulted among themselves about <i>dakshinayana</i> & said: "(Shl 102) How can Bhishma, a mahatma, die in <i>daskhinayana</i>?" Saying this they started towards the southern direction. Seeing them preparing to go to south, Bhishma thought for a while and said: "I shall not breathe my last for any reason when Sun is in <i>dakshinayana</i>. I had this in my mind from the beginning. Only after Sun starts his Uttarayana movement, I will go back to my original place. Swans! I am telling the truth. I will hold my life waiting for <i>Uttarayana</i>. I have the power to relinquish my life whenever I desire by virtue of the boon given by my father...."</p> <p>...Warriors on both sides put down their weapons and were immersed in deep thought. Some were sobbing uncontrollably. Some were running directionless. Some fell down unconscious. Some others were condemning the <i>kshatriya</i> dharma. <i>Rishis</i> and <i>Pitru-devatas</i> were singing the praise of Bhishma....Bhishma took refuge in yoga, the essence of Upanishads, and with full concentration started pranava-japa (Omkaara) and was lying in the bed of arrows awaiting Uttarayana.</p>			
204	Bhishma; Bhishmavadha	120	2188-2196	15
	<p>Bhishma lies on bed of arrows Summary: Kauravas & Pandavas stood around Bhishma.....Dushasana conveyed the news of Bhishma to Drona. Drona swooned upon hearing it. But soon he regained his consciousness and ordered the army to withdraw from war. Seeing this Pandavas also did the same....When they all assembled around him Bhishma said to them: "My head is dangling without support. Therefore provide me a pillow." Immediately many kings brought variety of soft cushions & pillows. Bhishma refused them all saying They were not suited for his '<i>veera-shayya</i>'. Then he requested Arjuna to provide a suitable pillow....Arjuna used his Gandiva and by shooting three arrows expertly created a support for his head with them. Bhishma praised him for understanding his mind and doing accordingly. He said to him: "If you had provided any other pillow I would have cursed you." ..Then several doctors with expertise in extracting arrow heads & other metallic shards from the body came to clear Bhishma's body of these remnants. He refused their service and preferred to remain as he was. ..Sri Krishna tells Yudhishtira that by luck he has gained victory that day. Yudhishtira replies: "(Shl 69) Krishna! You are our refuge. You promise freedom from fear to your devotees. By your grace victory becomes possible. (Shl 70) There is no surprise in victory to those to whom you belong. Everyday in war you are our protector. You are always engaged in ensuring our best interests. I see no wonder in our gaining victory having made you our refuge in every way." Sri Krishna smiled and said: "Your words are in accordance with your nature."</p>			
205	Bhishma; Bhishmavadha	121	2196-2204	15
	<p>Happenings on the morning of eleventh day Sanjaya to Dhritarashtra: ...Several people came to see Bhishma. Women, aged, children and many other citizens came to see him. Hundreds of musicians, instrumentalists, actors & dancers, sculptors—all these came to see him. Kauravas & Pandavas stopped the war and without their armours and weapons, they all came together to see him and sat around him. ...As arrows had pierced Bhishma's body he was suffering much agony. He was breathing heavily. He was withstanding that pain very bravely. But still due to intense pain sometimes he would lose his consciousness. Once when he regained his consciousness, looking at several kings around him he asked for water. All the <i>Kshatriyas</i> around him ran & brought water and many other things to eat in several kinds of vessels. But seeing all this, Bhishma said: "Now I am not capable of enjoying the things of the normal human world. Now I am separated from the human world. Lying on this bed of arrows I am above the human world. I am holding my life awaiting the northerly course of Sun..."..Then he asked for Arjuna. Arjuna came immediately and with humility asked him with folded palms, "What service shall I do for you?" Pleased Bhishma said, "...my whole body is agonised by pain. Give me water. Only you are capable of giving me water that I deserve to drink." Arjuna said yes and mounted his chariot and prepared his Gandiva bow. Then he went around</p>			

	<p>(<i>pradakshina</i>: circumambulation) Bhishma sitting in his chariot, set a powerful arrow in his bow and then using the <i>mantras</i> he readied the <i>Parjanyastra</i> and even as all were watching shot it forcefully at the ground on the right side of Bhishma. Immediately cool, nectar like (<i>amrita</i>) sweet, fragrant, tasty, clear, auspicious water jet burst out. Arjuna satisfied Bhishma with that water. Everyone was amazed by that feat of Arjuna.</p> <p>Bhishma praised him immensely (extracts): (Shl 34) Among the animals on earth human being is the greatest. Among birds Garuda is the best. Among water bodies/rivers ocean is the greatest. Among four legged animals cow is the greatest. (Shl 35) Among objects with <i>tejas</i> Sun is supreme. Among mountains Himavantha is the best. Among the four <i>varnas</i> brahmana is the best. Among archers you are the greatest.</p> <p>Then Bhishma again advised Duryodhana to end the war and make a compromise with Pandavas (extracts): Child! No one can defeat Arjuna in this war. Mahatma Arjuna has shown in superhuman abilities practically. He is capable of many more such acts. Therefore arrange for compromise with him at the earliest. (Shl 45) As long as Sri Krishna is with them, you better give up any hopes of victory. Make a compromise with Arjuna. ...(Shl 47)..When some of your brothers are still alive and when some of the kings who have come to support you are still alive, make a compromise. ...(Shl 50)...Let my death be the lost one for this war. Let it not continue any further. Make a compromise with Pandavas. ..Give half the kingdom to Pandavas. Let Dharmaraja go to Indraprastha. Then you will not earn infamy among kings. Let peace be established among the people with my death....If you do not listen to my words due to your foolishness, you will repent later. This war will be the cause of death to all of you. I am telling this truth to you.”</p> <p>Bhishma advice was not palatable to Duryodhana.</p>			
206	Bhishma; Bhishmavadha	122	2204-2212	15
	<p>Karna meets Bhishma secretly</p> <p>A secret meeting takes place between Bhishma & Karna when he comes to see Bhishma when no one is around. He comes to him with tears in his eyes and with a sobbing voice. Bhishma receives him with much affection and tells him that he knows the facts of his birth and that they were revealed to him by both Narada & Vyasa <i>maharshi</i>. He advises him on establishing peace (extracts): “(Shl 13) You were born of <i>dharmalopa</i> (born to Kunthi when she was unmarried). Therefore your mind runs like this. Secondly, you have taken refuge with the wicked. Hence you are also afflicted with jealousy and you hate virtuous persons. That is why I was always condemning you. (Shl 14) I know you are very valorous and impossible to defeat. You are a devotee of brahmanas and steadfast in <i>daan</i>. (Shl 16) In archery you are equal to Arjuna & Sri Krishna. (Shl 20) My anger about you is now completely gone. It is not possible to change <i>daiva-niyama</i> with <i>purusha-prayatna</i>. (Shl 21) The brave Pandavas and you are born from the same mother. If you wish to do anything now that pleases me, join them. (Shl 22) Let this hatred end with my death. Let all kings on this earth live peacefully.” Karna says that he knew all the facts about himself. But accuses Kunthi of having thrown him into water. He said, “I have enjoyed the comforts & fame given by Duryodhana till now and I am not ready to let it be wasted. (Shl 25, 26) Just as Vasudeva’s son Sri Krishna is steadfast in protecting Arjuna, in the same way all my wealth, my body, my children, my wife, my success and everything I have is pledged to Duryodhana. (Shl 27) Grandfather! This war will necessarily happen. No one can avoid it. Who will be enthused to change <i>daiva-niyama</i> with <i>Purusha-prayatna</i>. (Shl 30) I have understood Pandavas & Vasudeva very well. I know they are invincible. Still I am very enthused to fight them It is my firm determination that I will defeat them. Please permit me to fight him. ..(Shl 33) If I have uttered harsh words about you due to rush of anger or due to vagaries of my mind, kindly forgive me. Bhishma said: (Shl 33) “If you cannot give up this cruel hatred, I permit you to fight. Fight desiring <i>swarga</i>. Do your duty (fight) without anger, without much celebration and following the ways of <i>satpurushas</i>. May you get what you have desired! You will attain the <i>puny-alokas</i> meant for <i>kshatriyas</i></p>			

	through Dhananjaya. (A clear hint that he will be killed by Arjuna) (Shl 34) Fight without ego but by relying on your might & valour. There is nothing more auspicious than <i>dharmayuddha</i> for a <i>kshatriya</i> .			
207	Drona; Dronabhisheka	1	2227-2229	15
	<p>Sanjaya to Dhritarashtra:All the Kauravas remembered Karna, the great among warriors. He had similar abilities like Bhishma. Therefore they were all thinking of him. At that time all the kings were shouting 'Karna! Karna!' "Bring Radheya immediately who is our well wisher and who is ready to sacrifice his life for us. ..."</p> <p>....Just as man remembers his near & dear ones in times of danger, their minds too thought of Karna. "Just as Mahavishnu removes the fears of <i>devatas</i>, in the same way Karna is capable of eliminating our great fears."</p> <p>Dhritarashtra asks Sanjaya repeatedly & in various ways whether Karna responded to their wishes.</p>			
208	Drona; Dronabhisheka	2	2230-2236	15
	<p>Karna praises Bhishma; shows philosophic courage</p> <p>Sanjaya reporting: Karna went to Duryodhana and said to him: "(Shl 4,5) Just as the sign of a rabbit is permanent in the Moon, in Bhishma courage, intelligence, <i>ojas</i>, truth, memory, humbleness, sense of shame, sweet words, absence of malice and all other great qualities were permanent; in him were all the <i>divyastras</i>, he always remembered even the smallest help done to him, he was like death to the enemies of brahmanas, he was killer of enemies. That fact that such a great person has been killed essentially means all our warriors are killed.</p> <p>(Shl 9) Because karmas have a transient relation in this world, nothing survives for ever. If Bhishma who had the boon of '<i>iccha-marana</i>', who was steadfast in his <i>brahmacharya</i> can be killed, then what is wrong in doubting if Sun would rise tomorrow?</p> <p>...<i>Maharaja!</i> ..Karna was very sad and sighing & with tears flowing, he was grieving intensely. Hearing him your children & soldiers were sharing their anxieties and were sobbing.</p> <p>..Then Karna addressing the other <i>rathikas</i> said: "(Shl 11) However much I think I only see uncertainty in this world which is constantly galloping towards death & which is impermanent. ...Kaurava's army has now lost its commander-in-chief. Therefore it is facing great difficulty. It has not lost its enthusiasm having been battered by the enemies and is feeling orphaned. Therefore it has become my duty to protect it the same way that Bhishma was all these days.</p> <p>Now I have taken up the responsibility of its protection. Why should I have fear when the world itself is transient, when the great Bhishma himself has been killed? I will kill the Pandavas with my direct arrows and move around in the battlefield.</p> <p>(Shl 16) Yudhishtira is courageous, intelligent, wise, dedicated to truth and is full of virtues. Bhimasena has the might of hundreds of elephants. Arjuna is the son of Devendra himself. Moreover he is young. Such an army cannot be defeated by <i>devatas</i> also.</p> <p>(Shl 18) Wise people overcome many kinds of difficulties they face in life by observing hard to practice <i>vratas</i>. They face the mighty with might. Therefore I have also decided to face them with might. Even about my defence, I will remain with the attitude of an unmoving mountain."</p> <p>Then he told his charioteer that he would immediately go and gain victory. "(Shl 20) I will do this task which is befitting of <i>satpurushas</i>. I will also give up my life like Bhishma even as I continue to fight them. I will either completely destroy the enemies or I will die and attain <i>veera-swarga</i>."</p> <p>Then he asks his charioteer to prepare his chariot for war.</p>			
209	Drona; Dronabhisheka	3	2242	15
	<p>Karna to Bhishma: ...Grandfather! Who other than you has the ability to fight Partha in a war? Even <i>mahatmas</i> praise his great acts profusely. Arjuna has fought & defeated <i>devatas</i>, <i>asuras</i>, <i>daithyas</i> and Gandharvas. He has even gained the grace of Trayambaka. Therefore he has obtained a boon from Paramashiva which cannot be done by those who are not <i>jitendriyas</i>. If you also could not defeat him, then who else can?As I am very upset with Arjuna due to your killing, with your order, I will kill the Pandava with my deadly <i>astraas</i>.</p>			
210	Drona; Dronabhisheka	5	2246-2249	15
	<p>Duryodhana requests Karna to suggest who should be made the commander-in-chief. Karna strongly recommends Drona to be made the commander-in-chief and says there is no one else who can be considered unanimously acceptable.</p>			
211	Drona; Dronabhisheka	7	2253, 2255	15
	<p>Drona becomes Commander-in-chief</p> <p>Duryodhana requests Drona to become the commander-in-chief. Drona agrees to the same. He said (extract): "...I will fight with all the Pandavas. But I will not kill Drupada's son Dhrishtadyumna for any reason. He is born only to kill me..."</p> <p>..Upon seeing Karna, the soldiers forgot the grief caused by Bhishma's death. Happy soldiers were</p>			

	talking among themselves loudly thus: "(Shl 20) The moment Pandavas see Karna on the battlefield they will not stick there. (Shl 21) Karna is capable of defeating even Indra accompanied by <i>devatas</i> . That being so, what is special in his defeating weak Pandavas. (Shl 22) Even though mighty Bhishma was on Duryodhana's side for the past 10 days, he was protecting Pandavas. But Karna is not so. If he gets an opportunity he will destroy Pandavas with sharp arrows."			
212	Drona; Dronabhisheka	8	2262-2263	15
	Sanjaya's final summary: Mahatma Drona did many more terrible acts and just as Sun at the time of <i>pralaya</i> burns the whole world, he burnt the Pandava army and finally attained <i>swarga</i> . He killed millions of soldiers on Pandava's side and was killed by Dhrishtadyumna at the end. He attained <i>parama-gati</i> after killing more than one <i>akshouhini</i> soldiers. Drona executed an impossible killing spree and was killed by cruel Panchalas who indulge in inauspicious deeds who were with Pandavas.			
213	Drona; Dronabhisheka	9	2263-2269	15
	<p>Dhritarashtra is told about Drona's death</p> <p>Dhritarashtra is deeply disturbed by the news of Drona's death. He asks tens of questions to Sanjaya as to how he was killed. He praises Drona's great skills both in archery and as a brahmana who knew Vedas. (limited extracts)</p> <p>"Sanjaya! Drona was an expert in all weapons. He was the greatest among the warriors. He may not have been killed when he was fighting. It is my firm opinion that he could not be killed when fighting. Tell me what he was doing when he was killed...</p> <p>...Sanjaya! Even after hearing that Drona was killed I, the dim wit, am still alive. This establishes that one does not die merely due to the grief of others death. I feel <i>daivecche</i> (God's will) is greatest. Human effort is all a waste.</p> <p>....I, in my anger, subjected children of Kunthi to all kinds of troubles. But Drona, even though he was seeing the injustice done to Pandavas was just tolerating it. His being killed is perhaps the result of his having tolerated it.</p> <p>...Hearing the news of his death, I am feeling disoriented. I am losing my consciousness. Therefore stop the news of war now. I will listen to you after my mind has recovered its clarity and consciousness." Thus saying he sent Sanjaya away.</p>			
214	Drona; Dronabhisheka	11	2284, 2285	15
	Dhritarashtra to Sanjaya: ...We were jealous of the huge wealth Yudhishtira had accumulated. Therefore now we are suffering its results in the form of death of Bhishma & Drona. Surely this destruction of Kurus is happening because of me.			
215	Drona; Dronabhisheka	12	2286-2291	15
	<p>Duryodhana wants Yudhishtira to be captured</p> <p>Drona having become the leader for the army is pleased and asks Duryodhana what he would like him to do. Duryodhana requests that he should capture Yudhishtira alive and bring him.</p> <p>Drona: "(Shl 8) Duryodhana! You have desired only capture of Yudhishtira. He is really fortunate. Because you did not ask me to kill Yudhishtira which is an impossible task. (Shl 10) Or it may be like this. There is no one who hates Dharamaraja in this world. For the same reason even you may not have felt like killing him. Because you have desired that I should capture him & bring alive it means you want your family to survive & not be destroyed completely. (Shl 11) Or is it that you want to defeat Pandavas without killing them and by bringing Dharmaja alive you want to handover the kingdom and continue the brotherly relations?....."</p> <p>Immediately the idea Duryodhana had came out. He could not hide the glee showing up on his face. He said: "(Shl 15) <i>Acharya!</i> I will certainly not gain victory by killing Yudhishtira. If I ask you for the boon of killing Yudhishtira and if you fulfil it, one of the other brothers will kill all of us. (Shl 17, 18) If you bring Yudhishtira who never wavers from the path of truth, I will again play the game of dice with him. I can defeat him with the help of Shakuni. If I again play with the same conditions, Dharmaja will again have to go to forest. Being truthful, he will again go. Owing to the loyalty to him, the other brothers will follow him. Therefore the fruits of this victory will be long lasting for me. Therefore for no reason do I want Yudhishtira to be killed. "</p> <p>Drona thought for a while and granted the boon with one condition.</p> <p>Drona: "(Shl 20) Duryodhana! If the brave Arjuna is not there to protect him you can take it that Yudhishtira is captured....Therefore if for a short while Arjuna can be taken far away, I will capture him and hand over to you.... (Shl 28) When Arjuna is near him, it is impossible to arrest Yudhishtira. Not even Indra accompanied by <i>devatas</i> can capture him with Arjuna around him."</p> <p>Sanjaya: Your son had believed that Drona was partial (soft-corner) towards Pandavas. Therefore he widely publicised this promise that Drona had made to him in private (So that he gets committed).</p>			
216	Drona; Dronabhisheka	13	2292-2293	15
	Arjuna assures protection to Yudhishtira			

	<p>Yudhishtira came to know the complete details of Duryodhana & Drona's conversation through his close aides. He immediately called his brothers & other kings and addressing Arjuna said: "You must have heard of Drona's vow. We have to now formulate a strategy to ensure that he doesn't succeed. We can note that the great warrior Drona has made his promise with an escape clause. His promise is dependent upon your absence. This is the escape clause he has built-in. Therefore you have to ensure you are always near me so that Duryodhana cannot succeed in his plans through Drona."</p> <p>Arjuna replied: "(Shl 7) Just as killing guru Drona is a task that I cannot perform I also do not wish to relinquish you. Brother! In this war I am ready to give up my life but I can never have enmity towards <i>acharya</i> Drona. Duryodhana wants to have you captured and then wants to have the entire kingdom. But he can never have his desire fulfilled. As long as I am alive they cannot capture you....(Shl 14) I do not remember if I have ever lied. I do not remember if I was ever defeated in the wars I have fought. I do not remember a single instance where I made a promise & did not fulfil it."</p>			
217	Drona; Dronabhisheka	14	2302-2306	15
	Beautiful & graphic description of Abhimanyu fighting with bow & arrow and then with his sword.			
218	Drona; Dronabhisheka	15	2307-2310	15
	Beautiful & detailed graphic description of Bhima & Shalya fighting with their <i>gada</i> (maces)			
219	Drona; Dronabhisheka	17	2325-2333	15
	<p>Drona asks Arjuna to be drawn away</p> <p>Drona feeling ashamed said to Duryodhana: "I had already told you that if Dhanajaya is guarding Yudhishtira even <i>devatas</i> cannot capture him. Krishna-Arjuna are cannot be defeated by me. I would like to reiterate what I had said. (Shl 5) By some method Arjuna has to be drawn away. Then I can capture Yudhishtira. (Shl 6) He should not be in the vicinity of this battlefield. Some warriors of or side should invite him to fight elsewhere. If so invited, Arjuna will not return unless he defeats them. (Shl 7) When Arjuna is absent from the battlefield I will penetrate the Pandava army & capture Yudhishtira. But I must tell you one more thing. Yudhishtira seeing this should not run away from the fight. When I approach him to fight, he should also fight me. IF he does so you can take it for granted that I will capture him.</p> <p>Hearing this conversation, Susharma, the leader of Trigarta said to Duryodhana: "<i>Maharaja</i>: Gandivi Arjuna has always been humiliating us. To tell the truth, we have never committed any offence towards him. This has caused us much mental agony.....It is by our luck that now we can have Arjuna. We will fulfil the wish in our minds. We will do accordingly. This will bring fame to us and is suited to you also. (Shl 16) The world will either be devoid of Arjuna or Trigartas. We are saying this with complete faith in truth. It will not be a lie.</p> <p>Upon getting Duryodhana's permission, they prepare their (five brothers) huge army and each of them perform a <i>yajna</i> separately. They were ready to die after this. (Like a suicide mission). Having taken the oath, they invited Arjuna for a fight and went away to the south.</p> <p>Arjuna said to Yudhishtira: "(Shl 39) It is my oath that I will not refuse if someone invites me for a war. Samshaptakas are now inviting me. Therefore permit me to kill Susharma along with his army. I cannot tolerate his repeated invitation to a fight. I feel that I should immediately fight them & kill them all.</p> <p>Brother! In my absence Panchala prince Satyajita will protect you....In case he gets killed by Dronacharya, then at that time even if you are with our entire army do not face Drona for any reason."</p> <p>Yudhishtira permitted Arjuna to go & fight Samshaptakas.</p>			
220	Drona; Dronabhisheka	21	2351, 2356	15
	Drona again unleashes a killing spree and kills several leading warriors on Pandavas side. Twice he succeeds in approaching Yudhishtira by eliminating the obstacles but Yudhishtira goes away to a distant location without facing him.			
221	Drona; Samshaptakavadha	26	2387-2397	16
	<p>Bhagadatta's amazing fight</p> <p>Detailed & graphic description of how Bhagadatta fought an amazing battle with the help of his huge elephant Supratika. Extracts:</p> <p>Duryodhana attacks Bhimasena with his group of elephants. Bhimasena destroyed all the elephants in a short time. ..Bhima & Duryodhana then fought a duel with bows & arrows and Bhima injured Duryodhana badly...Angaraja riding an elephant came to the help of Duryodhana. Bhima killed the elephant with his powerful arrows called <i>Naracha</i> and then Bhima who is used to acting very fast cut off the head of Angaraja as he was falling from his elephant with an arrow called <i>Bhalla</i>.</p> <p>Then Bhagadatta riding his massive elephant Supratika (born in the <i>vamsha</i> of Indra's elephant Airavata) attacked Bhima. .. Bhima hid under the elephant and tried to pacify & control it with <i>Anjalikavedha</i> (<i>getting under the elephant and patting a specific area under its abdomen so as to pacify an elephant</i>)...It started turning in circles trying to locate Bhima. Then Bhima came out of his</p>			

	hiding and tried to fight it. It tried to crush Bhima but he dexterously escaped. He again hid under the elephant & started using the <i>Anjalikavedha</i> and was waiting for elephants from his side to come & attack Supratika. But none came. He could not continue in that sate for too long. Therefore the mighty Bhima came out from his hiding under the elephant and quickly ran away.			
222	Drona; Samshaptakavadha	27	2397-2402	16
	Arjuna describes the invincibility of Bhagadatta's elephant Supratika & wishes to go there to attack it. But then again challenged by Samshaptakas, returns to fight them. ..Of the 14000 Maharathas in Samshaptakas, 10000 were Trigarthas and 4000 were from Vasudeva's Narayani <i>sainya</i>Samshaptakas shot tens of thousands of arrows at Arjuna and as a result the battlefield, Arjuna, Sri Krishna, horses of his chariot , the chariot etc were all so totally covered by arrows that they could not be seen. At that time, Janardana bewildered by the raining arrows started sweating. Seeing this Arjuna deployed Brahmastra and annihilated most of the Samshaptakas (there is a graphic description). ...Seeing this amazing prowess of Arjuna, a stunned Sri Krishna said to him with folded palms : "Partha! The valour you showed in this battle is impossible even for Indra, Yama or Kubera. I saw hundreds & thousands of Samshaptakas falling dead simultaneously."			
223	Drona; Samshaptaka	29	2407, 2409	16
	The arrow shot by Bhagadatta pierced Sri Krishna's body, came out & fell on the ground... An angry Bhagadatta, prepared Vaishnavastra (invoked it on his <i>ankush</i> —an iron hook used to control the elephant) with the appropriate <i>mantras</i> , aimed at Arjuna's chest and threw it. It was capable of destroying everything. At that time Sri Krishna stood up as a shield before Arjuna and took it on his chest. It hit his chest and became the <i>vyjayanthimala</i> (a splendorous garland). ...Understanding Sri Krishna's clue, Arjuna sliced the cloth that was holding up Bhagadatta's eyelids forcibly (He was so old they would droop down if not held up by supports). As a result, Bhagadatta's eyes closed...At that time, Arjuna using a powerful arrow, pierced his heart & killed him.			
224	Drona; Samshaptakavadha	32	2433	16
	Even as all the children of Dhritarashtra and Karna were watching, Arjuna killed three brothers of Karna.			
225	Drona; Abhimanyuvadha	34	2449, Shl 8,9,10	16
	Sanjaya to Dhritarashtra: All the great qualities of Sri Krishna and the qualities of the five Pandavas were seen to have combined in Abhimanyu. He was like Yudhishtira in valour, like Sri Krishna in character and like Bhima in executing impossible tasks. He was like Arjuna in handsomeness, valour and knowledge of <i>shastras</i> and in humility equalled Nakula-Sahadeva.			
226	Drona; Abhimanyuvadha	35	2453, Shl 15	16
	Yudhishtira chooses Abhimanyu to break into <i>chakravyuha</i> Yudhishtira to Abhimanyu: Only you, Arjuna, Sri Krishna and Pradyumna know how to slice and enter this <i>Chakravyuha</i> . There is no fifth one who knows this. (Shl 17) If we do not crack this <i>vyuha</i> now, Arjuna may blame us when he returns. Therefore take up your arms and start breaking this <i>vyuha</i> . Abhimanyu: I will do that without any delay. My father has taught me only how to enter the <i>chakravyuha</i> . Once having entered the <i>vyuha</i> , if I am caught in some danger, I do not know how to come out of it. Yudhishtira: Oh great warrior! First you create an opening in the <i>vyuha</i> . We will all rush behind you. ..We will keep a vigil in all directions and ensure that you will not face any danger. Bhima to Abhimanyu: You break the <i>vyuha</i> even to a small degree in some places. Even if we find a narrow gap, we will enter and start destroying all the warriors and will annihilate the <i>chakravyuha</i> . Abhimanyu agrees and orders his charioteer to take to chariot in that direction. (In a later discussion on page 2534, the editors have said that the basis or source of the legend that Abhimanyu learnt entering Chakravyuha from Sri Krishna when in Subhadra's womb is not known)			
227	Drona; Abhimanyuvadha	36	2457-2466	16
	Abhimanyu's <i>sarathi</i> cautions him about the abundant experience, skill & knowledge of Drona and his own lack of these. He asks him to think carefully & thoroughly before proceeding further. Abhimanyu pooh-poohed it and said: "... (Shl 7) To tell the truth, even the entire army of the enemy is not equal to one-sixteenth my capability. What more can I say <i>sootha!</i> Fear will not even come near me even if my maternal uncle Sri Krishna, who is <i>Vishnu-roopa</i> were to come as my opponent and even if my father Arjuna were to be my opponent." Then a graphic description is given of Abhimanyu's unparalleled valour & the extensive destruction he caused to Duryodhana's army. Sanjaya to Dhritarashtra: "...Seeing the way Subhadra's son was decimating the army, your children			

	and the warriors were scared and were staring all around with a blank look. Their faces had paled and their eyeballs were gyrating. They were sweating profusely...Many of them ran away from the battlefield.”			
228	Drona; Abhimanyuvadha	37	2467-2472	16
	<p>Great fight by Abhimanyu (Extracts): Duryodhana came to face Abhimanyu personally. Seeing this Drona ordered his warriors to protect Duryodhana in every possible way. “(Shl 3) Even as we are watching Abhimanyu will kill Duryodhana when he comes within his aim. Duryodhana should not become a target for his arrows. Therefore all of you rush to defend him. Go quickly & protect Duryodhana.” ...Again the great warriors on Kaurava side became impatient. Those <i>maharathas</i> trapped Abhimanyu in the centre in a narrow circle and shot their arrows together at him. But Abhimanyu cut all those arrows which were raining on him and hit them back hard with his arrows. ..Ashmaka <i>putra</i> came rushing in his chariot to attack Abhimanyu. With a smile Abhimanyu shot ten arrows and killed his four horses, his charioteer, cut his flag pole, one arrow sliced his bow, two chopped off his arms and the final tenth cut off his head. ...Abhimanyu was badly injured by the arrows shot at him jointly by several great warriors. But he did not lose his courage even for a second. He pulled out a powerful arrow which could pierce both armour & body at the same time and shot it with full force at Karna. That arrow pierced Karna’s armour & his body & came out & buried itself in the ground. Karna was deeply hurt, bewildered and swayed from side to side. ...Shalya hit by Abhimanyu’s straight & powerful arrows was badly injured and sat to one side of his chariot and soon lost his consciousness.</p>			
229	Drona; Abhimanyuvadha	39	2476-2481	16
	<p>Dhritarashtra to Sanjaya: “(Shl 1) Listening to the fight of Abhimanyu two feelings are evoked in me at the same time. Hearing that Drona etc great warriors were beaten by a boy, my mind feels ashamed. At the same time I feel very pleased that my grandson stopped the entire Kaurava army...” Drona to Kripa: “(Shl 13) I do not think there is any warrior and archer who can match Abhimanyu. If he desires, he alone can annihilate our entire army. But I am not able to fathom why he is not doing it.” Duryodhana angered by Drona’s praise: “(Shl 18) Even though he (Drona) is so capable, he is deliberately protecting Arjuna’s son. Because Arjuna is his most loved student. Students & children are generally loved very much. For <i>dharmatmas</i> children of students are also loved ones.” Dushasana comes forward to attack & kill Abhimanyu.</p>			
230	Drona; Abhimanyuvadha	40	2482-2486	16
	<p>Abhimanyu Vs Dushasana Even though Abhimanyu was injured in many places, as if smiling he said to Dushasana: “Dushasana! Today due to my luck I am facing an enemy who is proud (vain), cruel, valorous, who has given up dharma and who is always engaged in abusing others. Of you fool! Intoxicated with victory in the <i>dyuta</i> by cheating, you angered Yudhishtira, who is the personification of dharma, in the presence of Dhritarashtra...You also spoke very unkindly & hurtfully about Bhima also. It is due to their anger that now you are facing this woeful day. (Shl 5,6) As a result of all your <i>dushkarmas</i> like snatching others wealth, anger, lack of peace, greed, destruction of <i>jnana</i>, treachery, acts without discrimination and stealing the kingdom of highly valorous fathers of mine you are facing this woeful day. Oh Fool! Now you are going to suffer the cruel fruits of your <i>adharmas</i>. Even as all your soldiers are watching I will punish you with my arrows....I will fulfil in my fight with you my mother Draupadi’s intense anger due to your acts that day and the resolve of my uncle Bhimasena and free myself of <i>matru-rina</i> and <i>pitru-rina</i>. If you don’t run away from war, you cannot escape alive from me today.” Injured & hurt very badly by the arrows of Abhimanyu, grieving Dushasana sat down on one side of his chariot’s seat. Soon he lost his consciousness. Seeing his condition, his charioteer whisked him away from the battlefield.</p>			
231	Drona; Abhimanyuvadha	41	2486-2489	16
	<p>A brother oh Karna came rapidly between Karna and Abhimanyu and shot him with 10 arrows. At that time Abhimanyu with a single arrow cut off the head of Karna’s brother. Then he attacked Karna. Injured badly by Abhimanyu’s arrows, Karna could not withstand his attack and quickly ran away from the battlefield in his chariot. After this he started decimating the Kaurava army with an unbelievable display of his prowess in archery. Except Jayadratha no warrior could withstand his raining arrows and stand his ground firmly.</p>			
232	Drona; Abhimanyuvadha	42	2489-2494	16
	<p>Sanjaya narrates to Dhritarashtra the story of how Jayadratha got the boon from Parashiva to stop Pandavas minus Arjuna for one day.</p>			

233	Drona; Abhimanyuvadha	44-45	2498-2505	16
	Description of Abhimanyu's unbelievable single-handed fight and the great warriors he killed. Finally Duryodhana himself attacks him but is badly injured and withdraws.			
234	Drona; Abhimanyuvadha	46	2505-2510	16
	<p>Dhritarashtra to Sanjaya with a heavy heart: "Sanjaya! You are saying that there was a terrible war with Abhimanyu alone on one side and several <i>maharathas</i> on the other side. But you are saying that at every instance the victory was Abhimanyu's. This kind of valour is unbelievable and perplexing. But one thing is true. For those to whom dharma is the constant refuge, such achievements are not a wonder."</p> <p>Abhimanyu continues to decimate the Kaurava army & kills Duryodhana's beloved son Lakshmana and another warrior called Kraatha by cutting off their heads with his arrows. He twice defeats the group of Drona, Ashwatthama, Brihadbala, Kripa, Karna, Duryodhana, Kritavarma and Shakuni when they attack him together.</p>			
235	Drona; Abhimanyuvadha	47	2510-2513	16
	Abhimanyu is again attacked by the group of Drona, Kripa, Karna, Ashwatthama, Brihadbala and Kritavarma. He again defeats them all and kills Brihadbala & Vrindaraka, a powerful warrior and 10,000 other kings			
236	Drona; Abhimanyuvadha	48	2516-2522	16
	<p>Abhimanyu attacked by many</p> <p>...Abhimanyu killed those five kings and shot three arrows at Shakuni. In reply Shakuni also shot three arrows at him and said to Duryodhana: "Before he kills each one of us by selecting us individually let us use some trick and kill him by attacking together." Then Vykartha's son Karna said to Drona. "Quickly tell us a way to kill Abhimanyu before he kills us all."</p> <p>Drona, addressing them all said: "Check if you see any defect or crack in his fighting technique. I am unable to see even the slightest defect in his fighting technique.Even though he is causing lot of agony to me with his arrows, he is only causing me happiness repeatedly. ...I do not see any difference between him & Arjuna."</p> <p>Karna did not tolerate the praise of Abhimanyu. He again prayed Drona to indicate some way to kill him. (Shl 26) "<i>Acharya!</i> Though I am quite agonised by Abhimanyu I am just standing here because it is not good to retract from war. ..His arrows which are as powerful / burning as <i>yajneshwara</i> are slicing apart my heart.</p> <p>Drona guffawed and said ""Karna! Abhimanyu's <i>kavacha</i> (armour) cannot be pierced. He is still a young man. He is capable of displaying his valour & skill very quickly. I taught his father the technique of wearing the <i>kavacha</i>. It is clear that he has learnt everything that I taught Arjuna. But it is possible for someone with full concentration to cut his bow with arrows. Then the reins of his horses have to be cut and thereafter his horses can be killed. Radheya! If you can manage, cut his bow in this way and divert him from the fight & then hit him from the back. This is the only way to kill Abhimanyu. (Shl 30) It is impossible even for <i>devatas</i> to kill him when he is holding the bow. If you desire his defeat you have to cause him to be without the bow & the chariot."</p> <p>Hearing Drona, Karna cut off the bow of Abhimanyu and at the same time Kritavarma killed the horses of his chariot. As it required quick action at that time, six <i>maharathas</i> mercilessly rained arrows on that boy who was without bow & chariot.</p> <p>Undeterred, Abhimanyu jumped in the air in a special manoeuvre with his sword & shield. Drona quickly cut off his sword even as he was in the air. Next moment Radheya cut off his shield. Abhimanyu landed and picked up his <i>chakra</i> and advanced menacingly towards Drona.</p> <p>(Chakra was a weapon of many warriors. Earlier also in the description of how the warriors prepared their chariot for the war, among the list of weapons they loaded, Chakra is mentioned. The famed Vishnu-Chakra was obviously a very special version. Later on page 2539, the editors have explained their firm conclusion that he could not have fought with the wheel of the chariot as some legends suggest but it was the weapon <i>chakrayudha</i>)</p>			
237	Drona; Abhimanyuvadha	49	2522-2528	16
	<p>Abhimanyu is killed</p> <p>Seeing Abhimanyu holding up the <i>chakrayudha</i>, one of the greatest among weapons, disturbed kings immediately cut the chakra into pieces.....Abhimanyu pounced on Ashwatthama with his <i>gada</i> (mace). Seeing him coming at him in such a terrifying way, Ashwatthama went back by three steps. Abhimanyu killed his horses and two guards on his sides. The arrows shot by the enemy were stuck all over his body and Abhimanyu looked like a porcupine. Then he killed Kalikeya, the son of Subala, with his mace along with his 77 associate warriors. Then he killed 10 Vaasathiya <i>rathikas</i>. He pulverised seven chariots of Kekayas. He killed 10 elephants. He pulverised the chariot in which Dushasana's son was seated. Angered by this Dushasana's son picked up his mace and saying 'Stop!</p>			

	<p>Stop!' rushed at Abhimanyu. Each intended to kill the other....Hit by the tip of the mace they both fell to the ground. Dushasana's son quickly got up and hit rising Abhimanyu on his head. Due to the power of the hit and the great stress he was already in, Abhimanyu dropped dead.</p> <p><i>Maharaja!</i> In this way, several <i>maharathas</i> joined together and killed the lone Abhimanyu.</p> <p>...<i>Maharaja!</i> Your children felt great happiness by his death. But there were copious tears in the eyes of other warriors....All the animals (birds) in the sky screamed in agony. Those watching from the sky said, "This lone warrior is lying dead killed by Drona, Karna etc six <i>maharathas</i>. We believe that six <i>maharathas</i> killing one person is not <i>dharma</i>."</p> <p>.....<i>Maharaja!</i> That warrior who had killed thousands of elephants, horses, soldiers and <i>rathikas</i> was not satiated with war. He who did such <i>punya-karma</i> should really not be grieved. Because he has attained the permanent <i>lokas</i> which can only be attained by <i>punya-karmas</i>."</p> <p>(Editors: It can be said that Abhimanyu fought better than his father Arjuna. Because Arjuna is never alone. Sri Krishna is always protecting him. Even though a loyal & skilled charioteer—Sumitra--was with Abhimanyu, Sumitra & Sri Krishna are not comparable. Therefore it can be said that Abhimanyu's valour surpasses Arjuna's or at the least equals his)</p>			
238	Drona; Abhimanyuvadha	51	2540-2543	16
	<p>Yudhishtira laments the death of Abhimanyu (extracts):</p> <p>"...He had almost reached the shores of Drona's impossible to cross army when he was killed by Dushasana's son who had been defeated; What can be sadder than this? How will I see Arjuna at this time when Abhimanyu is dead? How will I see Subhadra who cannot see her beloved son? How is it possible to reveal this catastrophic, unexplainable and inappropriate news to Arjuna & Sri Krishna? But I am primarily responsible for this grave event....(Shl 11) A greedy man does not attempt to understand the defects in an act. Therefore he acts blinded by greed & <i>moha</i>The children of Dhritarashtra will face a great danger due to death of Abhimanyu. Arjuna, angered by the death of his son will completely annihilate Kauravas.....(Shl 21) I will not find any happiness in victory after the death of Abhimanyu, the son of Indra's son, who had exemplary valour & bravery. Gaining the kingdom will give me no happiness. Even immortality is not palatable to me. Living with <i>devatas</i> in <i>swarga</i> will also not make me happy in any way."</p>			
239	Drona; Abhimanyuvadha	52-54	2543-2562	16
	<p>Story of Brahma creating <i>mrityu devathe</i> narrated by Vyasa <i>maharshi</i> to Yudhishtira when he laments the death of Abhimanyu and questions Vyasa on what is <i>mrityu</i> or death.</p> <p>It has hidden meanings though externally it is like a 'puranic story'. The story should be read in full in the original.</p> <p>Yudhishtira to Vyasa: <i>Kshatriyas</i> who live on war desire to fight with those who are equal to them and who are equally equipped to fight. The war our enemies fought with Abhimanyu is surely unequal fight. Great warriors got together and killed a lone boy. I am very grieved by this. I have no peace thinking about this repeatedly.</p> <p>See Sl. No. 111 in Table: Vedantha/Philosophy for details of the story of Brahma & Mrityu.</p>			
240	Drona; Pratigya	72	2620-2631	16
	<p>Arjuna returns to the camp all along suspecting that some tragedy has occurred. Not seeing Abhimanyu, who used to receive him everyday, he realises that he has been killed, starts grieving, praises his good qualities and asks several questions and gets quite angry thinking of his death.</p> <p>Sri Krishna hugged him, & said consoling him: "(Shl 67) For all warriors who fight in a war without turning their backs, this is the right way. It is particularly so for <i>kshatriyas</i>.....One who resolves not to withdraw/run away from war, death is certain. Similarly it is certain that they will attain <i>swarga</i>. <i>Abhimanyu</i> has attained the <i>lokas</i> meant for those who have done lot of <i>punya</i>."</p>			
241	Drona; Pratigya	73	2635-2636	16
	<p>Arjuna makes a vow to kill Jayadratha the next day before sunset. (Shl 20, 21) "I make this <i>satya-pratigya</i> in the presence of all of you. I will kill Jayadratha tomorrow itself; only if he does not run away from Kaurava side due to the fear of being killed or if he does not surrender to Sri Krishna or Yudhishtira.</p> <p>Then he gives a long list of sins he should acquire if he does not fulfil his vow. (See Sl. No. 59 in Table: Social Norms/tradition/Beliefs).</p>			
242	Drona; Pratigya	75	2645	16
	<p>Sri Krishna to Arjuna: "Arjuna! Without finding out the opinion of your brothers you have made a vow to kill Jayadratha. By this you have taken up a very adventurous task rather hurriedly (rushed into it without thinking through). You have taken upon yourself this very responsible task without consulting me also. Now I have to think about your vow. I am thinking what to do so that you are not subject to</p>			

	humiliation by the whole world. I had sent my spies to Duryodhana's camp and found out their strategy for tomorrow.....			
243	Drona; Pratigya	76	2652	16
	Arjuna to Sri Krishna: Just as Truth is firmly fixed in a <i>brahmanishta</i> brahmana, politeness is natural in <i>satpurushas</i> , Lakshmi resides in <i>yajnas</i> , victory resides where you, the Narayana, are present.			
244	Drona; Pratigya	79	2668, 2669	16
	Sri Krishna to his charioteer Daruka: ..I have prepared a plan. I will implement it tomorrow. I will ensure that Arjuna kills Jayadratha before sunset according to my plan. (Shl 26) No one—not even my wives, friends, cousins, relatives—will be as dear to me as Arjuna. I am unable to see this world without Arjuna even for a moment. But it should never happen so. If such a critical situation were to occur, for the sake of Arjuna I will conquer their entire army along with their elephants, horses, Duryodhana and Karna and kill Jayadratha. (Shl 33) Daruka! Whoever hates Arjuna hates me too. Those who follow him follow me too. Overall, Arjuna is a one-half of my body. You should understand this clearly.... Daruka replied to Sri Krishna: Victory for Arjuna is self-evident. How can he face defeat when you are his charioteer?			
245	Drona; Pratigya	80	2671-2682	16
	Arjuna, in order to fulfil his vow, slept remembering the <i>mahamantra</i> Vyasa had taught him in the forest. Sri Krishna appeared in his dreams.... (Pg 2674) Partha! If you know Paashupatastra you will certainly kill Jayadratha tomorrow. In case you have forgotten it, right now pray Shankara in your mind. Dhanajaya! Become silent meditating on Shankara. You will regain that <i>astra</i> with his grace. There is a beautiful description of the places Arjuna & Sri Krishna saw as they flew (in meditation, in their dreams) to meet Shankara. Arjuna makes a beautiful prayer to Shankara upon seeing him.			
246	Drona; Pratigya	81	2682-2686	16
	Arjuna gets <i>Paashupatastra</i> again from Parashiva. The narration is very interesting.			
247	Drona; Pratigya	83	2691-2695	16
	Sri Krishna assures killing of Jayadratha Sri Krishna & all other leading warriors come to meet Yudhishtira in the morning. Yudhishtira prays to Sri Krishna: ...(Shl 12) <i>Bhaktavatsala! Sarveshwara! Madhusudana!</i> All our livelihood and happiness is completely in your control. (Shl 13) Varshneya! Make it possible for my mind to be always absorbed in you. Do whatever is needed to fulfil Arjuna's vow. Sri Krishna! Madhava! You are like a boat for us who wish to cross this ocean of grief and filled with anger. You only have to help us overcome this great crisis. An alert charioteer with initiative can do what a <i>rathika</i> intending to kill enemies cannot do in the battlefield... Sri Krishna assures him that Arjuna will kill Jayadratha before sunset and that he would support him fully in the task.			
248	Drona; Jayadrathavadha	85	2702	16
	Dhritarashtra censures himself & Duryodhana Dhritarashtra reminiscing with Sanjaya: I had not desired playing the <i>dyuta</i> . Vidura also did not appreciate playing it. Jayadratha also did not like it. Bhishma also did not want it. Shalya, Bhoorishravas, Purumitra, Jaya, Ashwatthama, Kripa, Drona—even they—ll had not liked playing <i>dyuta</i> . If my son had taken their opinion, he could have lived longer along with cousins & relatives a happy & healthy life. (Pg 2704) Dhritarashtra to Sanjaya: That side on which Vishwaksena himself is the charioteer and Arjuna is ready for war with his armour cannot ever taste defeat. (reminds of the famous shloka: <i>yatra yogeshwarah krishno yatra partho dhanurdharah, tatra shree vijayobhuthir dhruva neetir mathirmama</i>) (Pg 2705) Dhritarashtra: In such a bad state of our side what actions did Duryodhana decide to take? What suggestion did Karna give? What suggestions did Dushasana & Shakuni give? What was the state of my other children due to the bad <i>neeti</i> /attitude of my son Duryodhana? Tell me all about the ethical & unethical acts of Duryodhana who is wicked of mind, whose thinking is perverted due to anger, who is greedy for kingdom, who is foolish, and whose heart has become impure due to attachment & hatred.			
249	Drona; Jayadrathavadha	86	2702	16
	Sanjaya to Dhritarashtra: In the past Sri Krishna was not respecting Yudhishtira or Bhishma or Drona as much he respected you. Since the time he noticed that you slipped from your <i>raja-dharma</i> he is not respecting you much.			

250	Drona; Jayadrathavadha	91	2730	16
	After a prolonged archery duel with Drona, as suggested by Sri Krishna, Arjuna bypasses him and goes ahead. Drona chides him for going away from him without bringing the duel to a conclusion. Arjuna replies: "Respected Drona! You are not my enemy. You are Worshipworthy guru. I am your <i>shishya</i> . I am like your son. The man who can defeat you in war does not exist in this world."			
251	Drona; Jayadrathavadha	93	2742	16
	...Shrutayu hurled <i>tomara</i> at Arjuna. Arjuna was badly injured by that weapon and lost his consciousness. Seeing this Sri Krishna was also perplexed. At that same time Achyutayu hit Pandava with a sharp <i>shoolayudha</i> . This was like pouring salt on a wound. Unable to sit due to the impact of these hits, Arjuna managed to sit with help of flag-staff.....Arjuna later recovers and uses <i>Aindrastra</i> to neutralise their arrows and conquers them.			
252	Drona; Jayadrathavadha	94	2749-2760	16
	<p>Duryodhana shares his diffidence with Drona</p> <p>Duryodhana to Drona: <i>Acharya!</i> Arjuna has decimated our army and has entered the <i>vyuha</i>. Decide what we have to do now by careful thinking. Prepare a plan so that Arjuna does not kill Jayadratha. You alone are our refuge at this juncture.....My army may not survive for long. I have understood quire well that you are only interested in the well-being of Panadavas. ..I have made all the possible arrangements for you to live well. I am constantly trying to make you happy in my regard. But you have not taken any of these into account. We are all showing much respect & devotion towards you. But it appears you are not pleased with us. It does not appear that you treat us as your own. But you are always pleased about the Pandavas who are always indulging in acts which displease us.</p> <p>(Shl 14) ...I had not realised that you are like the blade of a sword smeared with honey. If you had not promised that "I will conquer Pandavas. Jayadratha has no reason to fear." , I would not have stopped Jayadratha from going away to his kingdom. (Shl 16) Surely I am a fool. Because believing in your assurances I extended my assurances to Jayadratha. The result is that I have pushed Jayadratha into jaws of death. (Shl 17) Even if caught in the jaws of <i>Yama</i> one can somehow escape. But Jayadratha caught by Arjuna in war can never escape. Therefore I am again praying to you. Do something so that Saindhava escapes from Arjuna. Please do not get angry with what I have said. Kindly save Jayadratha.</p> <p>Drona: Child Duryodhana! I do not find fault in you for having said all this. How will I get angry? Because you are like my son to me. But I will tell you the truth. Grasp this without being upset. (Shl 20) Sri Krishna is a great charioteer to Arjuna. His best horses have tremendous agility & speed. Even if a small opportunity is found Arjuna crashes into the army. Are you not seeing? I am shooting arrows in a continuous stream on Arjuna. But he would have moved ahead before my arrows reach him. You can yourself guess the speed of his horses when you see that my arrows are at least a <i>kros</i>h (About 1500 Ft) behind his chariot....As you also know I have taken a vow that I will capture Yudhishtira even as all archers are watching. This is the right time to fulfil that vow. Yudhishtira separated from Dhananjaya is close to me. Therefore I will not leave my position in the <i>vyuha</i> & go to fight Arjuna.</p> <p>Arjuna is also, like you, valorous. Now he is fighting single-handed. You have the support of several warriors. Arjuna has lost all the kingdom & treasure. You are the lord of the whole kingdom now. Therefore you go and fight Arjuna. Done be afraid. Duryodhana! You are king of kings. You are a great warrior. You are a scholar. You know all subjects. You are also efficient in war. It is you who have cultivated enmity with Pandavas. Therefore you can fight them with greater rage. Therefore you go to where Partha is and fight him.</p> <p>Duryodhana expresses diffidence about fighting Arjuna. Then Drona ties a divine <i>kavacha</i> (armour) which was originally created by Bhagawan Shankara and tells him its story. That <i>kavacha</i> cannot be penetrated by any weapon by anyone. Duryodhana then proceeds to fight supported by a big army contingent.</p>			
253	Drona; Jayadrathavadha	95	2760	16
	Sanjaya to Dhritarashtra: <i>Maharaja!</i> Partha-Krishna entered the <i>vyuha</i> ... Detailed description of war continues. I also became ready for war, tied my <i>kavacha</i> and with the support of 400 warriors attacked Chekitana. (Even Sanjaya fought).			
254	Drona; Jayadrathavadha	96	2768, 2769	16
	Sanjaya to Dhritarashtra: The fire of hatred rooted in anger, especially sowed by you and nurtured by Karna was being protected by your children for a long time. It has now started to burn the whole world. Shakuni who was fighting with the sons of Madri could not withstand their attack and withdrew from the fight. At that time Shakuni was not aware of his duty in the war and did not display any valour...			
255	Drona; Jayadrathavadha	98	2774-2781	16
	Graphic description of the amazing duel between Drona & Satyaki...Satyaki at one point sequentially			

	cuts off 100 bows of Drona as he picks them up one after the other. Drona thinking to himself: (Shl 41) I have seen the amazing <i>astra-bala</i> of Satyaki only in Parashurama, Karthavirya, Dhananjaya and Bhishma.			
256	Drona; Jayadrathavadha	99	2781-2791	16
	<p>Arjuna builds a house of arrows Sun had tilted towards West.. (Shl 9) Arjuna's arrows used to go to a distance of one <i>krosh</i>. They were killing the warriors after his chariot had gone ahead by one <i>krosh</i>. Meaning the speed of the chariot was more than that of the arrows. Angered by the killing of his brother Vinda by Arjuna, Anuvinda, got down from his chariot whose horses had been killed, took up a mace and rushed towards Arjuna's chariot. Anuvinda was turning & twisting the mace in various ways and was progressing as if dancing and coming forward banged it on the forehead of Sri Krishna. But Krishna was not disturbed by the assault. Immediately Arjuna shot six arrows at him which pierced his neck and cut off his head, arms & feet. Arjuna to Sri Krishna: "Madhava! These horses are quite injured by the arrows of enemies and are also very tired. Saindhava is still quite far away. At this juncture what do you think is the action to be taken first and what should be done next? Tell me Krishna! Madhava! You are wise. Therefore give the correct suggestion in this matter. Pandavas wish to win the war with you as their leader. I will tell you, In my opinion, what the best thing to do is. Kindly listen to me. Unhitch the horses and remove the arrows stuck in their body so that they feel comfortable." Keshava answered: "Partha! My opinion is same as yours." Arjuna got down from the chariot without any perplexity and stood there like a mountain with Gandiva in his hands. Thinking that it was the best time to defeat him the enemy warriors descended on him and attacked him all four directions.....At that time Arjuna with his arrows stopped that huge army which was like an ocean like the shore stops it.... Sri Krishna said to Partha: "Arjuna! There is some turbid water. I can give them a bath. But they are expecting to drink water, not bathe." (Shl 59) "Krishna! Right here is the water" saying this Arjuna shot an <i>astra</i> into the ground and created a lake of clean water. Narada came there just to see this amazing lake. (Shl 62) Arjuna who was capable of executing astonishing deeds just as Vishwakarma, created a shelter out of arrows wherein supporting poles, beams, walls and roof were all made of arrows. Effectively he built an 'arrow-house'. Seeing this, a smiling Sri Krishna said, "<i>Bhale Arjuna! Bhale</i> (Bravo)!"</p>			
257	Drona; Jayadrathavadha	100	2792-2797	16
	<p>Arjuna's amazing prowess Several <i>maharathas</i> who came together to fight Arjuna who was on foot failed to stop him. This looked most astonishing to us...All kings were together raining arrows on him. But Vasavi was not perturbed in the least by it all. He absorbed hundreds of arrows, maces, <i>praasas</i> etc just as an ocean absorbs several rivers. <i>Maharaja!</i> Even Kauravas started appreciating the wonderful valour of Sri Krishna & Arjuna. (Shl 10) "Partha & Govinda unhitched their horses in the midst of a battle. What can be more astonishing than this? We have neither seen such an event in the past nor will we see one in future." Sri Krishna removed the arrows stuck to the horses carefully with both hands. He made them roll on the ground and made them drink water. He made them eat grass & grains. Then he hitched the refreshed horses again to the chariot. They proceeded rapidly towards Saindhava. ..Even though we were all trying to stop them, Krishna & Arjuna did not take us on for a fight and treating our huge army with disdain like children's toys rushed towards Saindhava. ..In another place a few other kings were saying thus among themselves: "Duryodhana, the son of Dhritarashtra who does not know right solutions and whose sight is wasted, cannot save Jayadratha. Better he prepare for the post-death rituals."</p>			
258	Drona; Jayadrathavadha	101	2799-2800, 2802	16
	<p>Sri Krishna & Arjuna who had no fear but were cause of fear to others talked between themselves thus. "Even though six <i>maharathas</i> of Dhritarashtra are protecting Jayadratha, if we sight him, he cannot escape from us. Even if Indra himself were to come with <i>devatas</i> to protect him, we will certainly kill him." Sri Krishna & Arjuna were very pleased....Just as two tigers waiting to catch the deer which come to drink water, knowing that Jayadratha was closer to them, they stopped the chariot with the intent of killing him. Soldiers on your side seeing the glow on their faces thought they are already as cheerful as they would be after killing Jayadratha. ..Seeing Jayadratha close to them Sri Krishna & Arjuna pounced upon him just as a eagle would on a piece of meat.....Duryodhana who had been fortified by Drona overtook them both and stood before</p>			

	Pundarikaksha facing him.....Seeing this Sri Krishna said to Arjuna.			
259	Drona; Jayadrathavadha	102	2803-2807	16
	<p>Sri Krishna asks Arjuna to kill Duryodhana</p> <p>Sri Krishna to Arjuna: See this Arjuna! Who has overtaken us and is standing before us. I consider him very valorous. There may be no <i>rathikas</i> like him. He is capable of shooting arrows to a great distance; he is a great archer; he is skilled in <i>astras</i>; is intoxicated with war; has many powerful <i>astras</i>; fights in peculiar ways; has lived in luxury; ...but he hates his relatives constantly. I consider it an opportune time for you to fight him. ...Vomit (pour out) the venom of anger you have stored against him for a long time. This <i>maharatha</i> is responsible for all the problems of Pandavas. He has himself come near you to become a target for your arrows. Do what you have to do to feel fulfilment....Kill this mean Dhritarashtra's son today in this fight. After killing him, kill his orphaned army. Cut this wicked person who is the root of all the wicked to pieces.</p> <p>Sanjaya to Dhritarashtra: Though your son had come near Krishna-Arjuna, he was not scared of these <i>maharathas</i>. Seeing this courage of your son, other warriors appreciated him.....Seeing angry Partha and Vasudeva, Duryodhana guffawed and invited them to fight him. Angrily he challenged Arjuna saying, "Partha! If you are truly born to Pandu, quickly show your prowess with <i>divya-astras</i> and ordinary <i>astras</i>. Let Keshava show his valour also...I will see what you can do"</p>			
260	Drona; Jayadrathavadha	103	2808-2814	16
	<p>Arjuna's amazing accuracy & power of observation in archery</p> <p>(My summarisation) Duryodhana hits Arjuna hard with several arrows. When Arjuna responds with powerful arrows, both Sri Krishna & Arjuna notice that all arrows fall off his armour without affecting him in the least. Sri Krishna wonders what the cause is. Arjuna explains that it can only be divine <i>kavach</i> given by Drona. Then he tells Sri Krishna, that notwithstanding this armour he will defeat Duryodhana.</p> <p>Arjuna to Sri Krishna: "(Shl 17) Duryodhana who is wearing this divine <i>kavach</i> has no idea of the duty he has to do. Just as women are decked up by others, he has come with <i>kavach</i> tied to him by others. (Shl 18) Janardana! Now you see my might & valour. In spite of his impenetrable <i>kavach</i> I will defeat him."</p> <p>...Arjuna watched Duryodhana closely but could not see any part of body not protected by the armour. Immediately Arjuna killed his horses and his side-guards. Then he cut off his bow and his protective hand gloves and soon pulverised his chariot. In a moment he made him devoid of chariot. Then he quickly shot arrows to the palms of Duryodhana as he had already cut the protective gloves. Then Arjuna, who knew many tricks, shot arrows at the gap between his nails & flesh of fingers. This caused acute pain to Duryodhana and he ran away from the battlefield.....</p> <p>(This is amazing!!)</p>			
261	Drona; Jayadrathavadha	104	2818	16
	..Arjuna hit Jayadratha with 25 arrows...			
262	Drona; Jayadrathavadha	106	2824-2830	16
	<p>One on one fight between Drona & Yudhishtira. Yudhishtira fights Drona wonderfully. Finally Drona cuts his bow & kills his horses.</p> <p>"Yudhishtira jumped down from his chariot and stood with his hands lifted up and without any weapons. Drona approached Yudhishtira shooting several arrows at him.....Next moment Dharmaputra got onto the chariot of Sahadeva which was nearby and quickly went away from the battlefield.</p>			
263	Drona; Jayadrathavadha	108	2835-2838	16
	<p>Bhima Vs Alambusha</p> <p>Description of the fight between Bhima and <i>rakshasa</i> Alambusha (brother of Bakasura whom Bhima had slain in Ekachakrapura).</p> <p>Sanjaya describing to Dhritarashtra: Alambusha hit Bhima with five arrows and killed 300 <i>rathikas</i> who were supporting Bhimasena. Again he killed 400 <i>rathikas</i> who had come to support Bhima and hit Bhima with powerful arrows. Hurt quite badly with these arrows Bhima lost consciousness and fell to a side in his chariot. But he regained consciousness quickly and using a strong bow hit Alambusha hard.....Finally Bhima shot an <i>astra</i> called <i>Twashtra</i>. ..Due to the power of that <i>astra</i> thousands of arrows emerged and spread all around. Hit by those arrows your soldiers ran away. It neutralised the <i>maya</i> created by the <i>rakshasa</i> and also agonised the <i>rakshasa</i> also. Injured badly by Bhima Alambusha ran towards the army of Drona to save himself....</p>			
264	Drona; Jayadrathavadha	109	2842	16
Seeing the bad state of Alambusha Ghatothkacha decided to kill him. Angry Ghatothkacha quickly jumped into the chariot of Alambusha and grabbed him. Then lifting him by both his hands and turning him in the air banged him down on the ground. He repeated this many times and crushed him.			

	Alambusha was killed.....			
265	Drona; Jayadrathavadha	118	2911	16
	Satyaki to his <i>sootha</i> : “Sootha! In this killing of enemies we are mere pretexts (<i>nimitta</i>). Keshava & Phalguna have already burnt all these enemies. We are only killing them for namesake as they are all already killed by Indra’s son Arjuna.” (Reminds of Sri Krishna’s statement in Gita— <i>nimitta matram bhava savyasachin</i>)			
266	Drona; Jayadrathavadha	120	2924	16
	Sanjaya to Dhritarashtra:The way Satyaki killed our soldiers, even Arjuna had not done that... (Previous several <i>adhyayas</i> are devoted to detailed description of the great single-handed fighting by Satyaki)			
267	Drona; Jayadrathavadha	121	2929-2930	16
	Attack with stones Dushasana encouraged the <i>pashana-yodhi</i> (Parvatiyas who fight with stones & boulders) to fight Satyaki. (Shl 31) “Satyaki does not know how to fight with stones. Kill this Satyaki who does not know how to fight with stones as weapons. Just like Satyaki even Kurus do not know how to fight with stones. Still you (Kuru soldiers) need not be afraid. Rush towards Satyaki. Since Satyaki will be engaged by <i>pashana-yodhas</i> he will not come near you.”...Then the soldiers who live in mountains lifted up big stones the size of elephant’s head and faced Satyaki.....Satyaki broke the stones hurled at him to pieces with his arrows. Mostly your own (Kaurava) soldiers were killed by the falling pieces of stones. They all started a hue & cry in the battlefield....Satyaki made nearly 1500 of these Parvatiya warriors lose their arms....He cut to pieces the several stones that were hurled at him....			
268	Drona; Jayadrathavadha	122	2940	17
	Arrows created by Drona ..Drona hit by powerful arrows by Dhrishtadyumna sat down to a side in his chariot and soon lost consciousness. Seeing this state of Drona, Dhrishtadyumna picked up his sword. He jumped out of his chariot and quickly went into Drona’s chariot. Angry Dhrishtadyumna wanted to cut off Drona’s head. But Drona regained consciousness soon. Seeing that Dhrishtadyumna was standing in his chariot with the intent of killing him, he quickly picked up his bow and hit him with special arrows called ‘ <i>vaithasthika</i> ’ (<i>later in Adhyaya 191, the footnotes explains this as arrows 12” in length and no one other than Drona, Kripa, Arjuna, Ashwatthama, Pradyumna, Yuyudhana and Abhimanyu had these</i>) which were meant for short range targets. Drona had created these arrows especially for short range targets. Using these arrows he wounded Dhrishtadyumna quite badly. Dhrishtadyumna jumped down from Drona’s chariot and remounted his own chariot.....			
269	Drona; Jayadrathavadha	125	2957, 2959	17
	Seeing the amazing prowess and killing of thousands of warriors by Drona, people were saying..(Shl 61) Fighting a war is the dharma of <i>kshatriya</i> . Doing <i>tapas</i> is the dharma of brahmana. He is a <i>tapasvi</i> as per brahmana dharma. He has also completely mastered <i>kshatriya-vidya</i> . That is why he is able to burn the enemy merely by his looks..Drona who had white hairs from ear to ear, who was dark in complexion, who was 85 years old was moving about in the battlefield like a 16 year old...			
270	Drona; Jayadrathavadha	127	2970-2973	17
	Bhima’s angry & fearless reply to Drona ..Ordered by a worried Yudhishtira Bhima goes to check the status of Arjuna & Satyaki... Drona said to him, “Bhimasena! Mighty! You cannot enter this enemy formation until you defeat me, your enemy. Your brother Arjuna took my permission and entered the <i>vyuha</i> . In case you also do the same then I will permit you. Otherwise you certainly cannot enter into this army. Bhima, who had no fear, red eyed, said to Drona, “You the blemish on brahmana <i>kula</i> ! My brother Arjuna has not entered this army with your permission. He, the invincible, can enter even Indra’s army without any fear. He has only respected you as teacher. Therefore you have been honoured. But, Drona! I am not the kind Arjuna. I am your bitter enemy Bhimasena. (Shl 50) We were all very polite and obedient to you thinking ‘you are our father, guru and relative. We are your children.’ But from the way you are speaking now, you appear to have exactly opposite feelings towards us. If you think of us as enemies, let it be so. I, Bhimasena, will do what an enemy has to do.’ Saying this Bhima lifted his mace, turned it many times and threw it with great force at Drona’s chariot. By then Drona jumped out of his chariot. Just a storm uproots many trees, Bhima’s mace pulverised Drona’s chariot along with the horses, charioteer and flag. Not only that, it killed several warriors. ...Then he killed nine children of Dhritarashtra.			
271	Drona; Jayadrathavadha	128	2975-2976	17
	Bhima’s heroic act			

	...Seeing the destruction Bhima was causing, Drona again attacked Bhimasena. Then a fierce battle took place between the two. ..Then Bhima quickly jumped from his chariot, closed his eyes, shrunk his head between the shoulders, closed his chest with his arms (protective posture to save himself from arrows Drona was raining on him) ran towards Drona with great speed. Having reached Drona's chariot he grabbed it at the right spot (<i>isha-danda</i>) and pushed it far away. It was thrown far off. Drona quickly took another chariot and came back to fight. Bhima repeated the same action eight times on eight chariots that Drona took in quick succession.			
272	Drona; Jayadrathavadha	129	2980-2984	17
	<p>Dhritarashtra dreads Bhima Dhritarashtra to Sanjaya: (Shl 8) I am not so afraid of Arjuna; Nor so afraid of Sri Krishna; not even from Dhrishtadyumna born from fire. But I am very scared of Bhimasena.... ..Karna attacked Bhimasena who was roaring like a lion....A fierce fight ensues between Karna & Bhima... The fierce & loud roar of Bhima caused the weapons to fall from the hands of soldiers. Some soldiers even lost their life.....Karna hurt Bhima with many arrows. Angered by this Bhima shot three powerful arrows at him which pierced his chest & stuck there....blood started oozing from Karna's body... Agonised by Bhima's hard hitting arrows Karna felt weak.....agonised a lot by Karna's arrows, Bhima cut the thread of his bow. He hit his charioteer with an arrow and he tumbled down. Then he killed the horses of his chariot. Karna jumped out of his chariot and out of fear of Bhima quickly got into his son Vrishasena's chariot.....Karna was hitting Bhima somewhat softly (remembering his promise to Kunthi). Bhimasena was hitting Karna hard with arrows (remembering all the evil deeds of Karna).</p>			
273	Drona; Jayadrathavadha	133	3005	17
	Seeing Karna being hammered by Bhima repeatedly, Duryodhana said to his brother Durjaya: "Bhimasena is simply swallowing up Karna. Therefore before he completely swallows him, go there to support Karna. Kill that <i>toobaraka</i> who has no moustache & beard."			
274	Drona; Jayadrathavadha	134	3008-3009	17
	Bhima again fights Karna admirably and defeats him comprehensively. Karna runs away. He also kills Durmukha, another brother of Duryodhana, who comes to support Karna.			
275	Drona; Jayadrathavadha	135	3010-3015	17
	<p>Dhritarashtra expresses his fear of Bhima Having heard the valour of Bhima, Dhritarashtra laments: "(Shl 1) Sanjaya! I think <i>daiva</i> is greater. My condemnation to this useless valour. However much Karna tired, he could not defeat Bhima. But my foolish son Duryodhana had enormous confidence in Karna. (Shl 2) 'Karna is capable of defeating Pandavas accompanied by Sri Krishna. I have not seen a warrior as great as Karma'. He would repeatedly say this. ..Sanjaya! What did Duryodhana say seeing Karna running defeated and away from battlefield like a snake whose poison teeth has been extracted. How shall I bear my grief?! Bhima defeated Karna. Therefore I have come to this conclusion. (Shl 11) No one can defeat Pandu's son Bhimasena in a war. Bhima even pushed aside Drona single-handedly and entered the <i>vyuha</i>....(Shl 14) A man can enter the abode of death and return. But one who fights with Bhima cannot return for any reason. ...Wicked Duryodhana in the past in the assembly had repeatedly said, 'Karna, I and Dushasana will defeat Pandavas in the war'. But now having seen Karna being defeated by Bhima must have repented for not having listened to Sri Krishna. ..The fight continues and Bhima kills another five brothers of Duryodhana who come to fight him along with Karna who returned. Karna could not save them. He grieves and cries for them. (It should be noted that Bhima displays great mastery in archery through out his fight with Karna & others. Only occasionally he throws the mace with great force at them to kill the horses, charioteer or to pulverise the chariot)</p>			
276	Drona; Jayadrathavadha	136	3015-3020	17
	Bhima's fight with Karna continues. He continues to injure Karna seriously and in the meantime kills seven more sons of Dhritarashtra, each with a single arrow, when they come to support Karna.			
277	Drona; Jayadrathavadha	137	3020-3028	17
	<p>Bhima grieves after killing Vikarna Bhima continues his amazing fight against Karna. He kills another seven brothers of Duryodhana, again each with one arrow. Among the seven dead was Vikarna also. Realising this Bhima, grieving for him, said: "Vikarna! You were very dear to us. I should not have killed you. But I had taken a vow to kill all the children of Dhritarashtra in the war. It became necessary to kill you in order to fulfil that vow. Even though you had especial love for us, you came to fight me in view of <i>kshaatra</i> dharma. Therefore you were killed.</p>			

	<p><i>Yuddha-dharma hi nishturah</i>. This dharma of war is surely very unkind. (Shl 35) Vikarna! You are not the only proof to say that the <i>yuddha-dharma</i> is unkind. Bhishma, who was interested in the welfare of all of us, who was very wise & intelligent, who was like Brihaspati on earth, is lying in the battlefield justly or unjustly, waiting to die. Therefore this war is very unkind.”</p> <p>Sanjaya to Dhritrashtra: (Shl 41) Seeing that thirty one of your sons were already dead, Duryodhana recollected Vidura’s words. “All that Vidura advised us for our welfare is being seen now in reality.”</p> <p>Sanjaya: “Bhima, who had suppressed his fire like anger for thirteen years, is now vomiting it on your sons and ending their lives.....Whichever son of yours Bhima came face to face with, he killed them quickly.”</p>			
278	Drona; Jayadrathavadha	143	3070-3085	17
	<p>Arjuna Vs Bhurishravas</p> <p>In earlier <i>adhyaya</i>, the fierce fight between Satyaki & Bhurishravas is described at length. Finally they get down to hand to hand wrestling. After a while Bhurishravas mauls Satyaki who was already very tired from earlier fights to reach Arjuna and picks up a sword to cut off Satyaki’s head. Prompted repeatedly & urgently by Sri Krishna, Arjuna cuts off his right arm holding the sword with a single arrow before he strikes Satyaki. Then a dialogue ensues between Arjuna & Bhurishravas. (Extracts)</p> <p>(Reminds of the discussion between Sri Rama and Vali when he was killed)</p> <p>Bhurishravas (B): “(Shl 4) You have done a very cruel act. You have cut my arm when I was not fighting with you but someone else. (Shl 5) What will you tell <i>dharmaputra</i> Yudhishtira when you go to him? (Shl 6) Is this the kind of <i>astra-vidya</i> you received from Indra and your gurus? (Shl 8) <i>Vidwans</i> (Knowledgeable persons in <i>shastras</i>) do not attack one who is not alert/ready, who is scared, who is without a chariot, who is begging for his life and who is stuck in difficulty. (Shl 10) It is said that it is easy for a great man to do a great job. But they also say that it is very difficult for a great man to do a wicked deed. 8Shl 11) If a man has the company of good or bad persons, is in good or bad environment, he develops quickly the character of that influence. (Shl 14) Who other than Krishna’s friend will do this kind of deed to cause grief to someone who is fighting someone else and is not careful? (Shl 15) Vrishni & Andhakas are lacking in <i>samskara</i> and have violence as their main approach. They are by nature blameworthy. How have you accepted them as role models/proofs of dharma?”</p> <p>Arjuna: (Shl 17) It is clear that as man grows old so does his intelligence. Accordingly your thinking has also become confused. That is why all that you have said is meaningless. Even though you know the character of <i>jitendriya</i> Sri Krishna and me, the son of Pandu, you are unnecessarily blaming us. (Shl 18) I am fully aware of dharmas related to war. I have seen the limits of all the Vedas & <i>shastras</i>. I have learnt all <i>shastras</i> along with their secret meanings. For no reason will I do any thing that is <i>adharmic</i>. At this time, you are deluded. (Shl 19) Bhurishravas! As you know <i>kshatriyas</i> fight accompanied and supported by their brothers, family of father, sons, relatives, same aged and friends. When so fighting, they all fight depending on the might of the main/leading warrior. Satyaki is my dear friend; also a very good relative. How can I let him die who is fighting with his life, which is not easy to give up, pledged to us, who is like my right hand and who is difficult to defeat? (Shl 22) It is certainly not right for someone fighting to save only himself. But he should defend/save even those who are working for his benefit or have been assigned such task. This is the main duty of a warrior. Those who are protected by their king thus should protect the king also. This becomes their duty. (Shl 23, 24) If I had foolishly looked on without acting the killing of Satyaki, I would have acquired sins by his death. Are you getting angry just because I protected/saved someone as it was my duty? (Shl 25) You are also accusing me that ‘you cheated me when I was engaged in fighting someone else’. It appears you are in delusion....(Shl 29) Satyaki when entering the vyuha alone had fought with many warriors. He had defeated many maharathas. Therefore he was quite exhausted. His horses were also quite tired. Being injured quite badly he was in low spirits also. (Shl 30) When maharatha Satyaki was in such sad condition, you defeated him and are thinking that you are mightier than him. (Shl 31) You not only defeated an already exhausted Satyaki, you even desired to cut off his head when he had no weapon with him; how can any warrior on our side watch such a thing passively? (Shl 32) Your accusing me for saving Satyaki when he was in deep difficulty is not dharma. It is better you blame yourself for not guarding yourself at that time. How can one who does not have the discrimination to guard oneself, protect those dependent on him?</p> <p>Bhurishravas had no reply. He gave up Satyaki and decided to sit in fasting unto death wherever he was.</p> <p>But Kauravas were still accusing Arjuna. He addressed all of them and said: “(Shl 40) All you kings here know of my <i>maha-vrata</i>. ‘No one can kill any one dear to me within the range of my arrows’. (Shl 41) Recollect this <i>maha-vrata</i> of mine. I have acted as per this vrata. Therefore it is not fair on your part to accuse me. It is not at all right to accuse without knowing the main dharmas. (Shl 42) My</p>			

	<p>dharma of saving my dear one Satyaki, from you, who wanted to behead him, certainly does not deserve blame. (Shl 43) The young Abhimanyu was without weapons, chariot and armour. You all killed Abhimanyu in such a state. Which person with faith in dharma will appreciate such killing? Then Arjuna and Sri Krishna wish/grant him the best of lokas.</p> <p>But Satyaki gets up and cuts off Bhurishravas' head. Again controversy erupts over this. Satyaki clarifies: "...I had made a vow long back. I will kill anyone who agonises me a lot in a war and kicks me with anger even when I am alive. Even if that enemy of mine has taken the <i>vrata</i> of a <i>muni</i>, I will do it'. (Bhurishravas had infact tortured and kicked Satyaki in the fight).</p>			
279	Drona; Jayadrathavadha	145	3092-3095	17
	<p>Karna: but victory is in hands of daiva</p> <p>Duryodhana to Karna: (Shl 12) The opportunity we were waiting for a long time has now presented itself. You have to now show your inner strength. You have to fight Arjuna so that he cannot kill Jayadratha today. (Shl 13) Only a small part of the day is remaining. If you can engage Arjuna for the remaining part of the day and stop him, then certainly victory will be ours. If we somehow stop Arjuna till sunset, Arjuna's vow will not be fulfilled and he will self-immolate. His brothers cannot live without him for even a moment. Once Pandavas are completely destroyed, we can enjoy the entire kingdom happily.</p> <p>...Karna to Duryodhana: I am injured all over my body by the arrows of Bhima who shoots hard and accurately. At this time I have to be with you and therefore I am present here. Having been injured quite badly by Bhima's arrows none of my organs are functioning properly. But my life is pledged to you. Therefore I will fight to the best of my abilities....Whatever one who is devoted to someone and who desires the welfare of a good friend has to do, I will do. <i>Jayo daive pratishthah</i>—but victory is in the hands of <i>daiva</i>.</p>			
280	Drona; Jayadrathavadha	146	3119-3120	17
	<p>Killing of Jayadratha</p> <p>Summary: Jayadratha is killed by Arjuna as we know the story. The notable points are: Arjuna reaches close to Jayadratha almost towards the end of the day by defeating or killing many warriors. He even shoots several arrows at Jayadratha successfully. But Jayadratha will be surrounded by six <i>maharathis</i>. Then Sri Krishna suggests that his killing cannot be achieved without some trick or cheating. So he creates the illusion of darkness with his yoga power. Then Arjuna removes the head of Jayadratha with an <i>astra</i> on which <i>vajrastra</i> would have been invoked. Then as directed by Sri Krishna, he shoots additional arrows at the arrow carrying his head so that it goes some distance and falls in the lap of Jayadratha's father Vridhakshatra, who will be immersed in <i>tapas</i>. Upon completion of <i>tapas</i> when he gets up, the head falls to the ground and his head also splits into several fragments.</p> <p>Note: Though there is a description of a dream and obtaining Pashupatastra once again, it is not used to kill Jayadratha. The commentators have also pointed out many inconsistencies about the final part of the fighting & killing of Jayadratha.</p>			
281	Drona; Jayadrathavadha	148	3133-3142	17
	<p>Arjuna censures Karna</p> <p>Bhima tells Arjuna that Karna abused and humiliated him when he was bereft of chariot & weapons. He asks him to kill Karna at the earliest.</p> <p>Arjuna approached Karna angrily and said to him: "(Shl 9) Radheya! In a war the brave face two results. They are victory or defeat. These are uncertain even for Indra in a war....You somehow made Bhima who was fighting freely and as he pleased, to be without chariot. Your abusing him after that with harsh words is clearly <i>adharmas</i>. (Shl 12) Great and virtuous persons do not indulge in self-praise after defeating the enemy. They certainly do not speak bad words. They do not abuse others. You are very mean-minded. Therefore you have no discrimination of what should be said and what should not be. You have spoken quite irrelevantly and words that are intolerable even to the ears. Bhimasena was fighting with you with great valour. He is a great fighter. What you have said to him are far from truth. Even as several soldiers were watching he made you to be without a chariot many times over. But he never spoke such harsh words to you. This being so, just by making him bereft of chariot, that too just once, you spoke such mean words. Secondly, you all got together indirectly and killed my son Abhimanyu. Therefore you will soon face the result of this. You wicked minded! It is for your own destruction that you cut Abhimanyu's bow. You fool! Therefore you deserve to be killed with all your relatives and servants.....</p> <p>Sri Krishna congratulates and praises Arjuna on the unbelievable fight he did that day and the killing of Jayadratha. Arjuna responds: "Madhava! It is only with your grace that I could complete my vow which</p>			

	would have been difficult even to the <i>devatas</i> . (Shl 33, 34) Keshava! There is no wonder in the winning of those to whom you are the protector. It is by your grace that Yudhishtira will regain this earth. Everything is happening by your power and today's victory is also yours. Madhusudana! We have always prospered/grown only by your grace.”			
282	Drona; Jayadrathavadha	150	3152-3157	17
	<p>Duryodhana despairs Duryodhana, at the end of that day, laments for death of Jayadratha and others: Sanjaya to Dhritarashtra: <i>Maharaja!</i> After the death of Jayadratha your son Duryodhana became teary eyed, humbled, and disinterested in defeating the enemy. Having committed an offence to the whole world, your son was suffering from acute mental agony and was sighing deeply, feeling like a snake whose poison teeth is broken, and was feeling depressed. Having witnessed the brutal killing done by Bhima-Arjuna-Satyaki on the battlefield, he became lustreless, weak and miserable. Both his eyes were filled with tears. At that time Duryodhana felt 'There is no warrior in the world who can match Arjuna'. He then realised that neither Drona nor Karna nor Ashwatthama nor Kripacharya were capable of facing & fighting an angry Arjuna. He was thinking:... (Shl 8) Even Karna, due to confidence on whom I started amassing all weapons and decided to go to war, was defeated. Jayadratha was also killed. (Shl 9) That Karna, with trust on whose valour and bravery I utterly ignored even Achyutha who came for compromise, was also defeated by Arjuna. All my friends who wanted to help me gain victory are dead for the sake of me, who am greedy, sinful and destroyer of dharma. Why did not the earth split and take in me who am <i>achara-bhrashta</i> and <i>mitra-drohi</i>..... Duryodhana to Drona: Of mighty <i>Acharya!</i> Among those who came to help me and are now left are not interested in helping me now. Because: If we do not show valour and instil courage in their hearts, they will not fight for us. They are now considering Pandavas as the greatest.....I will also go to the same place to which all the great warriors who, fighting for me, lost their lives. There is no use in my alone living when they are all gone. You, who are <i>acharya</i> for sons of Pandu, please permit me to go.</p>			
283	Drona; Jayadrathavadha	151	3157-3163	17
	<p>Drona responds to Duryodhana's needling (Extracts): Drona was in a pensive mood for some time and then said to Duryodhana with much pain in his heart: "Duryodhana! Why are you cutting me to pieces with arrows of words? I have always been telling you that Arjuna is invincible in war.....In the presence of all of us you dragged Draupadi to the assembly and humiliated her, who is of noble birth, who practices all good dharmas and who does not deserve to be humiliated. This is the fruit you have to suffer for the heinous sin you committed that day. In case you do not get the right <i>phala</i> for your evil deeds now, you will suffer much worse grief in <i>paraloka</i> after your death. You cheated Pandavas in the game of dice and drove them away to forest. Pandavas are like my sons. Moreover they are engaged in dharma continuously. I am betraying such noble persons. Other than me which brahmana would betray them? You alone are the main cause for the intense anger of Pandavas who want to annihilate you.The responsibility for Saindhava's protection was completely on you people...You, Karna, Kripa, Shalya and Ashwatthama were dedicated to guarding Jayadratha; with all of you being alive how was he killed? Having been incapable of guarding Jayadratha, why are you needling me when I am actually thinking of how to guard you? Hurt by your arrow like words, I will immediately go to war. If you have the strength, protect your army. Angry Kuru-Srinjayas will fight in the night also.</p>			
284	Drona; Jayadrathavadha	152	3164-3170	17
	<p>Duryodhana unburdens himself to Karna who consoles him and says that nothing can override the destiny. Duryodhana: (Shl 10) The reason why Drona did not stop Arjuna at the entry to the <i>vyuha</i> is just this. Arjuna is very dear to him. Therefore he let him pass without fighting hard enough. Karna: Do not blame <i>acharya</i>. That brahmana has fought as best as he can with all his might, energy and enthusiasm. If Arjuna managed to overcome him, then there is no fault of Drona in it. Then he praises Arjuna and his mastery. He also says that since Drona is quite old he cannot do better than what he is already doing. For his statements on destiny and its power see Table: Destiny/Fate, Sl. No. 51.</p>			
285	Drona; Ghatothkachavadha	157	3164-3170	17
	<p>Bhima kills ten more of Dhritarashtra's sons in addition to killing Bahlika and many others. He kills</p>			

	three famous warriors by jumping into their chariots and pounding them with his mighty fists. Yudhishtira takes on Drona in a one on one fight and using <i>astra</i> for <i>astra</i> neutralises all the <i>astras</i> right upto <i>brahmastra</i> that Drona uses. Unable to penetrate any further, Drona moves elsewhere.			
286	Drona; Ghatothkachavadha	158	3249-3261	17
	<p>Karna Vs Kripacharya arguments</p> <p>Karna assures Duryodhana that he will fight valorously and using his Shakthyayudha obtained from Indra he will kill Arjuna and therefore effectively the Pandavas. Kripacharya rebukes him for his words of valour quoting several precedence of his defeat from Arjuna and even Bhima. Karna responds spiritedly and also abuses Kripacharya. (extracts)</p> <p>Karna: (Shl 8) Duryodhana! Among the five sons of Kunthi, Arjuna is the mightiest. I will use the unfailing Shakthyayudha made by Indra on him. (Shl 9) Once Partha is killed with this weapon, all his brothers will come under your control or will again go back to forest. (Shl 10) Kaurava! Do not grieve as long as I am alive. I will defeat all the Pandavas if they come together also.</p> <p>Kripacharya smilingly said: "(Shl 13) Karna! Your words are wonderful, very beautiful indeed! Because you are <i>natha</i> (guardian) Kururaja is <i>sanatha</i> (fully protected). If everything can be achieved by talk alone, you will protect him, you will defeat Pandavas—all this will happen. You stand near Kaurava and gossip a lot but I don't see any valour in you. I don't even see the result of your valour. Though you have fought Pandu's sons many times, you returned defeated every time....(Shl 18) You are incapable of facing even Arjuna alone. How did you get the enthusiasm to win all the Pandavas accompanied by Sri Krishna? (Shl 19) Son of <i>sootha</i>! You are talking too much. Just fight without talking. Showing valour without talking about it is the path of <i>satpurushas</i>. Son of <i>sootha</i>! Your roar is a waste like the roar of clouds in <i>sharath ritu</i>. But the king is not realising it. (Shl 23-24) Kshatriyas become known as brave by display of their might and valour. Brahmanas become known by their ability to speak. Arjuna is known because of his archery. Karna is brave only by desires in the mind! Karna! Who can kill Partha who pleased even Rudra?!</p> <p>Karna responds stating that he is talking only because he has the confidence that he can achieve what he is saying. (Specific quotes included in other tables). Then he abuses Kripa: (Shl 56) You are a brahmana. Also old. Not fit to fight. More than all this you have especial affection towards Pandavas. It is for this reason that you are humiliating me. (Shl 57) You evil minded brahmana! If you were to again say that unpleasant things about me, I will take my sword and chop off your tongue. Wicked minded brahmana! You are intending to praise Pandavas and thereby threaten our soldiers....(Shl 69) Armies of both sides are reducing in numbers every day. I don't see any special influence or power of Pandavas in this. (Shl 70) Worst among brahmanas! I will fight with those who you think are mightiest. And I will try my best for the benefit of Duryodhana. Victory is controlled by <i>daiva</i>!</p>			
287	Drona; Ghatothkachavadha	167	3310-3311	17
	<p>Karna spares Sahadeva's life</p> <p>Karna defeats Sahadeva comprehensively and makes him bereft of everything like chariot, horses and all weapons. Then realising his situation, Sahadeva left the battlefield. Karna chased him for a short distance and smilingly (rebuking) said: "(Shl 16) Coward son of Madri! Do not fight with someone mightier than you. Fight only with your equals. Do not doubt this advice of mine."....At that time even though Karna had an opportunity to kill Sahadeva, being truthful, famous, Karna recollecting the promise he had made to Kunthi did not do so.</p>			
288	Drona; Ghatothkachavadha	172	3338-3339	17
	<p>Duryodhana chastises Drona & Karna</p> <p>Sanjaya to Dhritarashtra: Seeing his army being killed incessantly by Pandavas and the soldiers running away, your son became very angry. Being an expert in how to talk to whom and when, he quickly went to Drona and Karna and said to them: Seeing that Arjuna killed Saindhava, you both became very angry and decided to continue the war in the night. But even now Pandava's army is decimating my army. Even though you are both capable of winning against Pandavas, you are acting as if incapable. If I am an unwanted person to both of you, you should not have told me that 'We two will win against Pandu's sons'. (Shl 6) If you had told me then that it is not possible to achieve victory over Pandavas, I would not have nurtured this enmity which is resulting in death of all warriors. (Shl 7) If I am a wanted person to you both, it you think it is not fair to relinquish me now, fight in a way appropriate to your valour and might." <i>Maharaja</i>! As if whipped by his words, like two snakes trampled, they both again started a fierce battle.</p>			
289	Drona; Ghatothkachavadha	173	3343-3352	17
	<p>Ghatothkacha asked to engage Karna</p> <p>Arjuna to Sri Krishna: Krishna! Yudhishtira is very worried by the valour Radheya is showing now.</p>			

	<p>Therefore decide what the right thing for us to do is. Our soldiers are unable to withstand the attack of Karna and are repeatedly running away.</p> <p>Sri Krishna: Dhananjaya! Other than you and Ghatothkacha no one else can face Karna in a battle. But, I feel the time has not yet come for you to fight Karna. (Shl 38) He has Shakthyayudha given by Indra which is like a brilliant comet. Mahabahu! Karna is carefully saving that Shakthyayudha just for you. It is a terrible weapon.</p> <p>Therefore at this time let the mighty Ghatothkacha face him. He is born to mighty Bhimasena. Therefore he is also very mighty. He has the same valour as <i>devatas</i>. He has the <i>mahaastras</i> of <i>deva-rakshasas</i>. He is also quite attached to Pandavas and is your well-wisher. I have no doubt that he will defeat Karna.</p> <p>Then Arjuna summons Ghatothkacha. Sri Krishna said to him: "Child Ghatothkacha! Understand well what I say to you. The time has come for you to display your immense valour. None have got such wonderful opportunity. Your relatives are now in distress. Help them.Therefore you can show valour appropriate to your mother's lineage, father's lineage, your <i>tejas</i> and the power of your <i>astras</i>. Humans desire children for this reason only. They are always concerned as to how their son will help them cross situations of distress. Therefore you have to rescue your relatives who are drowned in grief. (Shl 54) Ghatothkacha! Generally men desire children for selfish reasons. Their hope is that they will help them cross over to higher worlds....(Shl 57) In night times <i>rakshasas</i> become very valorous, very mighty, impossible to face, and capable of moving everywhere. Therefore tonight you kill Karna using <i>maha-maya</i>. Pandavas along with Dhrishtadyumna will kill Drona."</p> <p>Ghatothkacha replied: "I alone am enough to kill Karna & Drona..... Tonight I will offer invitation to fight to Karna. People will be describing this war as long as this earth survives. Tonight I will follow <i>rakshasa</i> dharma and will not spare anyone who faces me. Whether they are fleeing with fear or begging for their lives, I will kill all."</p>			
290	Drona; Ghatothkachavadha	179	3394-3399	17
	<p>Karna kills Ghatothkacha</p> <p>Ghatothkacha creates havoc in Kaurava army. All the <i>astras</i> of Karna are neutralised by him. By <i>maya-yuddha</i> (war with illusions) he causes a rain of boulders resulting in death of large part of the army. None are able to withstand his assault except Karna who keeps fighting him bravely. Finally all the other warriors urge Karna unanimously: (Shl 48) Karna! Kill this <i>rakshasa</i> with the Shakthyayudha given by Indra. If you do not do it, all the Kuru warriors and Dhritarashtra's sons will be killed by this <i>rakshasa</i> himself. Looking at the destruction he is causing, it is unlikely that Partha & Bhima can do more. Therefore please kill this fellow right now. Whoever can rid us of this terrible battle, only he will be capable of fighting with Pandavas."</p> <p>Karna who was also being injured badly by Ghatothkacha <i>rakshasa</i>, seeing the fear in Kaurava army and hearing their cries decided to use his Shakthyayudha.....He aimed it at Ghatothkacha and released it. ...It went like a brilliant fire and pierced the chest of the <i>rakshasa</i> very deeply and then went into the sky towards the stars.</p> <p>Even as he was dying Ghatothkacha used another powerful <i>maya</i>. He grew his body to an enormous size...Then fell down on the ground dead. With his massive body which fell on the ground he killed nearly an <i>akshouhini</i> soldiers.</p>			
291	Drona; Ghatothkachavadha	180	3400-3407	17
	<p>Sanjaya narrates the events post Ghatothkacha's death</p> <p><i>Maharaja!</i> Seeing Ghatothkacha dead all the Pandavas had tears in their eyes. But Sri Krishna was immersed in an ocean of joy. He roared like a lion and embraced Arjuna. Not only that; roaring loudly, he pulled the reins and stopped the horses and started dancing moving from here to there. Again he embraced Partha. He patted his back several times. Then he again mounted the chariot and went on roaring.</p> <p>Seeing that Sri Krishna was immensely elated, Arjuna somewhat unhappily said to him: (Shl 6) Madhusudana! This immense elation you are displaying at a time when we have to grieve does not appear appropriate. Seeing his death, all our soldiers are withdrawing from fight. We are also quite upset by the death of Bhima's son. But if you are so elated, the reason obviously is not trivial. It must be quite significant. Great among the Truthful! Tell me the truth. You bear both happiness and grief with equanimity. But now that stoicism is disturbed. Tell me the reason for the same. (Shl 10) I am as surprised by your acts as one would be if the oceans were to dry up or if Meru mountain were to move. I consider it very surprising that you are feeling elated when we have to grieve.</p> <p>Dhananjaya! Truly a very happy moment has come for me. I will tell you the best of information. Listen. After having used up the Shakthi given by Indra, you can consider Karna as killed in the war. Who could face him when he comes with that Shakthi? (Shl 14) Fortunately, Karna's <i>kavacha</i> was removed. Fortunately again his <i>kundalas</i> were taken away. By luck, the infallible Shakthi has also</p>			

	<p>been used up now.... (Shl 17) Even if you, with your Gandiva bow and I with my Sudarshana chakra had fought together also, we could not have defeated Karna protected with his kavacha –kundala. (Shl 18) In your interest Indra used <i>maya</i> to take away Karna's <i>kundala-kavacha</i>. That is why he is called 'Vykartana'. ...From the time he got Shakthyayudha from Indra, Karna had thought that you will be killed in the war. That infallible Shakthi which was meant only for your killing has now been used up on Ghatothkacha. .. (Shl 24) Karna is a devotee of brahmanas; is truthful; is a tapasvi; practices vratas regularly; is kind to enemies; therefore he is also famous as 'Vrishah' (<i>dharmatma</i>). ...Partha! Having earlier been made without kavacha & kundala and now devoid of Shakthi, he is now a normal human (earlier he was super-human). (Shl 31) There is only one way to kill him. He has to be killed only when he is in trouble. You have to remain alert and kill him when he is not alert. When he is in difficulty, when the wheels of his chariot are stuck in deep mud/mush, when I give you a signal, you have to kill him before he gets alerted & ready. (Shl 32) Even Indra cannot kill Karna who is ready with his bow to fight. Therefore there is no possibility of humans defeating him. In the interest of your welfare, in the past I have killed Jarasandha, Chediraja Shishupala and the mighty Ekalavya at different times using different clever ways. (Shl 33) Hidimba, Kirmira, Baka etc <i>rakshasas</i>, Alayudha and now Ghatothkacha were killed at different times by different persons by various tricks.</p>			
292	Drona; Ghatothkachavadha	181	3407-3412	17
	<p>Sri Krishna explains reasons for killing Jarasandha, Shishupala & Ekalavya Arjuna to Sri Krishna: Janardana! By what tricks did you kill Jarasandha etc for our welfare? Sri Krishna: Arjuna! If Jarasandha, Shishupala and Ekalavya were not killed earlier, they would have become extremely fearsome to us. Duryodhana would have invited them all on his side. Being our unrelenting enemies, they would have taken refuge with Kauravas to revenge us. They were all great warriors, great archers, experts in <i>astra-vidya</i> and powerful fighters. They would have defended entire Duryodhana's army like <i>devatas</i>. Sootha's son Karna, Jarasandha, Shishupala and Ekalavya—these four would have taken refuge in Duryodhana and would have won the whole world. I will tell you by what methods or tricks they were killed. (Shl 6) Other than by tricks, they could not have been defeated even by devatas. (Shl 7) ...In the past once Balarama had attacked Jarasandha. Angered by this, Jarasandha threw a highly destructive mace at us. We saw that mace coming with tremendous force forming a bright line (like the parting line of hair) in the sky. As soon as Balarama saw that mace, to counter it, he used an <i>astra</i> called Sthoonakarna. Having collided with that mighty <i>astra</i>, it fell on the ground like a thunderbolt. At the place it fell, a terrifying <i>rakshasa</i> called Jara lived. She had joined the two parts in which Jarasandha was born. (Shl 13) He was called Jarasandha because he was born in two halves to two separate mothers and was joined by this rakshasi called Jara. Due to the huge impact of that mace and Sthoonakarna, Jara who lived at that spot was killed along with her children, grandchildren and other relatives. Because he was devoid of that massive mace, he was killed by Bhima in the duel as you saw. (Shl 16) If he were to be with his mace, even Indra accompanied by devatas could not have killed him. (Shl 17) It was for your welfare that Drona accepted the acharyatva of Ekalavya and extracted his right thumb by cheating him. (Shl 19) If Ekalavya had remained with his thumb, he could not have been defeated by deva-danava-yaksha-uraga fighting together. This being so, how could humans even look at him? It is in your interest that I killed Shishupala in your presence. He was invincible even by all <i>devatas</i> and <i>asuras</i>. I have taken this avatar along with you only to kill Shishupala and such others enemies of devatas and for the welfare of the world. Hidimba-Baka-Kirmira etc who were destroying brahmanas and <i>yajnas</i> were killed by Bhimasena. In the same way <i>mayavi</i> Alayudha was killed by Ghatothkacha. Ghatothkacha was also killed due to a trick of mine by Karna's Shakthyayudha. (Shl 25) If Karna had not killed this son of Bhima then I would have had to kill him myself. (Shl 27) It is only to please you that I had not killed him earlier. This Ghatothkacha was a brahma-dweshi, yajna-dweshi, dharmalopi, paapatma. Therefore I used a trick to have him killed. (Shl 28) Pandava! I caused the Shakthyayudha given by Indra to Karna to leave from his possession. Whoever does dharmalopa (lapse of dharma) will be killed by me. (Shl 29) Arjuna! I have made this unshakeable vow only for the establishment of dharm. Vedabhyas, satyanishta, jitendriyatva, shuchitva, dharmacharan, shame in doing sinful deeds, satvik-sampath, dhairya, kshama-guna—I live wherever these qualities exist. Partha! I am making this promise vouching on <i>satya</i>. You need not feel sad because of the excessive valour of Karna I described. I will tell you the way to kill him at the right time. At that time you should face him with courage. Bhimasena will</p>			

	kill Duryodhana in this war. I will tell you the way to kill him when the time comes.			
293	Drona; Ghatothkachavadha	182	3412-3421	17
	<p>Why Karna did not reserve Shaktyayudha for Arjuna Summary: Dhritarashtra asks Sanjaya why Karna did not use Shakthyayudha on Arjuna in any of the earlier encounters. He explains that all concerned including Sanjaya were reminding him of it every night during discussions. He would decide to do it the next day but could not actually do it when face to face with Arjuna. They had even urged him to use it on Sri Krishna who was the root of the tree called Pandavas, since Shakthyayudha will not fail once; and if Sri Krishna was eliminated the war would end in their favour. The reason for his not doing so was that Sri Krishna, knowing of the discussions & resolve, was causing a vimoha in Karna's mind every day. This made him forget the resolve and about the Shakthyayudha he possessed.</p>			
294	Drona; Ghatothkachavadha	183	3421-3430	17
	<p>Yudhishtira's view on killing Saindhava Yudhishtira laments the death of Ghatothkacha, and remembers the help he had given when they were moving around on mountains during <i>vana-vasa</i>. He argues that killing of Saindhava by Arjuna for the death of Abhimanyu was not fair. The real culprits were Drona and Karna and that Arjuna should have resolved to kill them and not have killed Jayadratha. (Extracts) Yudhishtira to Sri Krishna: Guru Drona voluntarily suggested the way to kill Abhimanyu to Karna. When Abhimanyu was fighting with much effort with his sword, it is Drona who cut the sword in two pieces with his arrows. When Abhimanyu had lost his sword also it was Kritavarma who cruelly killed the horses of his chariot and his side guards. Then all other great warriors got together and killed Abhimanyu. The role of Saindhava in his killing is insignificant. (Shl 45) Arjuna killed Saindhava for very insignificant reason. I was not too happy with it. (Shl 46-47) It is Karna and Drona who are responsible for all our misery. I feel these two should have been killed first. ...(Shl 50) I should surely kill <i>sootha-putra</i>. Therefore I will myself go with the desire to kill Karna. ... Vyasa <i>maharshi</i> appeared before Yudhishtira who was rushing towards Karna to fight him. He explained and consoled him. ".....At such time Karna would certainly have used the Shakthi against Arjuna. If it had happened, you would have faced a much more serious calamity. Isn't it? The death of Ghatothkacha in the hands of <i>sootha-putra</i> is a matter of luck. Time has killed him with Indra's Shakthi as a pretext. The <i>rakshasa</i> died in the interest of your welfare only. Therefore do not be angry.....Fifth day from today this world will be under your control. You should keep thinking only of dharma everyday. (Shl 66) Pandava! Kindness, generosity, forgiveness and truthfulness—always serve these with love. Where there is dedication to dharma, victory will also be there."</p>			
295	Drona; Dronavadha	186	3475, 3480	17
	<p>Summary: War continued all of previous night. Next morning when sun rises, all the warriors got down from their horses, elephants, chariots etc and performed <i>sandhya-vandana</i> and recited <i>surya-maha-mantra</i>. Drona kills three grandsons of Drupada, and then Drupada and Virata also. Ashwatthama makes a vow: In today's war, from whichever warrior Drona escapes or whomever Drona defeats, he will lose all the fruits of <i>yagas</i> & <i>yajnas</i> he has performed and will also become <i>bhrashta</i> from <i>kshaatra</i> & <i>brahmana</i> dharma. (Note: <i>Dhrishtadyumna</i> is both, as he was born to a <i>kshatriya</i> king and from <i>agni</i> who is considered a <i>brahmana</i>)</p>			
296	Drona; Dronavadha	187	3488-89	17
	<p>Nakula defeats Duryodhana in a fight with bow and arrows. Duryodhana runs away from the place of fighting.</p>			
297	Drona; Dronavadha	188	3494-3495, Shl 49	17
	<p>Drona took up Brahmastra. As soon as he started invoking it, earth along with its mountains, forests and trees trembled. Storm began blowing. Oceans started churning. All the animals and warriors were scared. Then Arjuna neutralised <i>acharya's</i> Brahmastra with Brahmastra itself. Soon the disturbances ceased.</p>			
298	Drona; Dronavadha	189	3496-3497, 3499-3501	17
	<p>Duryodhana regrets having to fight Satyaki Duryodhana and Satyaki came face to face to fight. Duryodhana recollecting their boyhood friendship said: "(Shl 23) Dear friend! I My condemnation to anger! Condemnation to greed! Condemnation to moha! Condemnation to intolerance! Condemnation to these practices of kshatriyas! Condemnation to great bravery & courage! (Shl 24) Shaineya! In the past you were dearer to me than my life. You also had same feeling towards me. But now, under the control of anger-greed-moha we are here to fight each other. You have readied your arrow to shoot at me. I have also done the same. I remember all the things we enjoyed as boys. But in this battlefield all our good behaviour is</p>			

	<p>destroyed. Other than anger-greed-moha what other is the reason for this war, Satwata?"</p> <p>Satyaki replied to Duryodhana: "(Shl 27) True, Duryodhana! In the past we played many games in the house of <i>acharya</i> and in <i>rajasabha</i>. But now this is neither <i>rajasabha</i> nor guru's house."</p> <p>Duryodhana: "(Shl 28) Shinipungava! Where have all the games we played in younger days gone? Where did this terrible war come from? Truly, 'Time' cannot be transgressed (<i>kalo durathi-kramah</i>.) (Shl 29) We have all come here out of greed for wealth. But what will we really achieve with wealth or desire for wealth?"</p> <p>Satyaki replied: "Duryodhana! This is how it always has been in <i>kshatra-dharma</i>. This will not change. We have to fight with guru & his relatives. If I am really dear to you, kill me quickly as per <i>kshatra-dharma</i>. Do not delay. If you do so I will attain many <i>punya-lokas</i>. Therefore show all the might and valour you have. I do not wish to see this misery of my friends for too long."</p>			
299	Drona; Dronavadha	190	3505-3515	17
	<p>Drona again starts decimating the remaining army of Yudhishtira.....</p> <p>Sanjaya to Dhritarashtra: Seeing that the sons of Pandu were scared by the archery of Drona, intelligent Sri Krishna interested in their welfare said to Arjuna: "(Shl 10) Arjuna! It is not possible even for Indra to defeat Drona as long as he is holding his bow & arrow in the battlefield. (Shl 11) It is possible to kill him only if he relinquishes his weapons. To ensure that he does not kill all of you in this war and for you gain victory, we have to find a trick keeping aside dharma. (Shl 12) It is my opinion that he will not fight further if his son Ashwatthama is killed. Let someone inform him that Ashwatthama died in the war.</p> <p>Maharaja! This suggestion of Sri Krishna was not liked by Arjuna. (Shl 13) He just did not like the suggestion. Bhima-Nakula-Sahadeva and others agreed. Yudhishtira also agreed with much difficulty. Then the mighty Bhimasena killed a huge elephant called 'Ashwatthama' of his own army. It belonged to Indravarma of Malava. Then Bhima approached Drona shyly and said loudly 'Ashwatthama hatah', meaning Ashwatthama died. Hearing these words of Bhima Drona was quite disturbed. Instantly his body became weak just as sand dissolves in water. But next moment he recollected the valour of his son and suspected that Bhima might have lied. He thought for a few moments, decided that his son could not have been killed, regained his energy and became calm again. He attacked Dhrishtadyumna fiercely who was known to be the cause of his death.....Then Drona again brought up Brahmastra to eliminate the Panchalas and destroyed a very large number of warriors.....Seeing that Drona was in the battlefield determined to destroy kshatriyas completely, all the rishis came to him lead by Yajneshwara. <i>Maharshis</i> like Vishwamitra, Jamadagni, Bharadwaja, Gouthama, Vasishta, Kashyapa, Atri etc came there with the intent of taking him to <i>brahma-loka</i>. Along with them came <i>Sitakas, Prishnis, Garga, Valakhilyas, Marichipa, Bhrgus, Angirasas</i>, and many others in their subtle forms. They all addressed Drona and said to him: "(Shl 36) Drona! Put down your weapons. See all of us who are standing before you. So far you have fought with adharma. The right time of your death has come. Therefore it is not appropriate for you to continue this cruel killing. (Shl 37) You are an expert in Veda-Vedangas. You are dedicated to <i>satya-dharma</i>. More than all, you are a brahmana. Therefore this kind of destructive activity does not suit you. (Shl 38) Oh Drona who have arrows which are never wasted! Relinquish your weapons. Fix your mind in the eternal <i>sanatana dharma</i>.Your time of living in this human world is over. (Shl 39) You have burned even those who do not know how to use weapons with your Brahmastra. This act of <i>adharma</i> you have done is certainly not right. (Shl 40) Oh great <i>dvija</i>, Drona! Right now relinquish your arms. Do not again start this most sinful act of killing."</p> <p>Maharaja! Hearing all this, and hearing Bhima shout that 'Ashwattahma is dead', seeing Dhrishtadyumna ready with his weapons, Drona became disinterested in war. To clear his doubt about whether his son was dead or not, he asked Kunthi's son Yudhishtira, "Is my son dead or not?". The reason for him to question Yudhishtira was just this: (Shl 43) Drona had a clear impression that Yudhishtira will not lie even for all the wealth in the three worlds or for any reason. (Shl 44) Therefore he asked only Yudhishtira and not anyone else to know the truth. He had confidence that Yudhishtira is dedicated to truth even from boyhood.</p> <p>Maharaja! Sri Krishna got quite worried that Drona had asked Yudhishtira to know the truth. So he said to him: "(Shl 46) If angry Drona fights for even another half-day he will completely annihilate your army. I am speaking the truth (<i>no exaggeration</i>). (Shl 47) Maharaja! Now you have to save us all from Drona. Sometimes lies are better than truth. If a lie is told to save one's life, the sin of lying will not attach."</p> <p>When Sri Krishna and Yudhishtira were conversing Bhimasena said: ".....Brother! Respect the words of Sri Krishna who is only interested in our welfare. Do as he says. Tell Drona that Sahardwati's son Ashwattahma is dead. (Shl 53) If you say this, the great brahmana Drona will surely not fight again. The reason is that you are famous for your truthfulness in all three worlds.</p>			

	<p>Hearing Bhimasena's words and urged by Sri Krishna Yudhishtira agreed to say the words. He also had fear of sin at that time. At the same time he also wanted somehow to gain victory. Yudhishtira, who was in such vacillating mind, said 'Ashwatthama' loudly and 'hatah kunjarah' indistinctly. (Later in Adhyaya 193, Page 3552, Vol 18, Kripacharya describing the death of Drona to his son Ashwatthama recounts it thus: "Yudhishtira went near Drona and said loudly, '(Shl 57-58) Acharya! Ashwatthama because of whom you took up weapons, looking at whom you are living, whom you love much has been killed in war. Like a lion's cub killed in forest, he is now lying in the battlefield.' Son of Drona! Knowing very well that telling a lie to Acharya will result in accumulation of sins, Yudhishtira told Drona that Ashwatthama was killed. Then he indistinctly said that elephant died." The commentators have pointed out how this could be not authentic & perhaps added later) (Shl 55) The result of his telling the lie was evident immediately. Yudhishtira's chariot used to be four inches above ground till then. As soon as he uttered a lie, his horses touched the ground. (Note: The intent is important, not the words!!)</p> <p>As soon as Drona heard these words of Yudhishtira, he was overwhelmed with grief for his son and became dispirited. He felt that as said by the rishis he had wronged Pandavas badly. Drona in such state, even when he saw Dhrishtadyumna, was unable to fight with his usual incomparable valour.</p>			
300	Drona; Dronavadha	191	3527-3532	17
	<p>Drona is killed</p> <p>.....Drona said, "Karna! Kripa! Duryodhana! Now you all fight together and try to gain victory. I have been saying this repeatedly. May Pandavas cause good things to you! Now I am relinquishing my weapons."</p> <p>Saying this, Drona cried many times, 'Ashwatthama! Dear son!' He relinquished his weapons and sat down at the back of the chariot. He blessed all animals. Then he went into <i>Samadhi</i>. Thinking that it was the best time to kill Drona, Dhrishtadyumna took up his sword and went near him. Seeing this many cried and shouted, 'Ayyo! Ayyo'. Some others shouted 'Condemnation to Dhrishtadyumna.' But Drona having relinquished weapons, merged his mind in <i>parama-jnana-swaroopa</i>. He adopted yoga and attained Mahavishnu, the <i> jyoti-swaroopa</i>. (Shl 51-52) Drona sat firmly with his chin slightly raised and chest pushed forward a little. He had closed his eyes and established <i>dharana-murthy</i> in his heart. Reciting the OM <i>mantra</i> (<i>Om ityekaksharam brahma</i>) he went to Brahmaloaka of <i>sacchidananda-swaroopa, parama-purusha, devesha, prabhu, jyoti-swaroopa etc.</i> When he was thus going, we felt there may be two suns in the sky. Then Drona's brilliant <i>jyothi</i> merged with sun and became one. <i>Maharaja!</i> In this manner that great <i>jyothi</i> disappeared in a minute.</p> <p>This journey of Drona to Brahmaloaka was seen only by me, Dhananjaya, Kripa, Vasudeva and Yudhishtira....At that time his body had many injuries and he was bathed in blood. At such time Dhrishtadyumna went and caught him. By then his <i>prana</i> had merged with <i>param-jyothi</i>. Therefore he was not speaking anything. At that time Dhrishtadyumna caught him by the hair and cut off his head....</p> <p><i>Maharaja!</i> Drona was somewhat dark in colour. He was eighty five years old. His hairs had become white all over the head. For your sake he was fighting like a 16 year old.</p> <p>When Dhrishtadyumna went with his sword near Drona, Arjuna shouted, "(Shl 66) Son of Drupada! Bring Drona alive. Do not kill him for any reason." The warriors of both sides shouted, "he does not deserve to be killed".</p>			
301	Drona; Narayanastra-moksha;	193	3546-3547	18
	<p>Summary:</p> <p>Seeing the fall of Drona and consequently with great fear, Shakuni, Karna, Shalya, Shardwatha, Kripa, Kritavarma, Ulooka, Vrishasena, Susharma with remaining Samshaptakas and Duryodhana all ran away from the battlefield along with their entire armies.</p> <p>Ashwatthama who was fighting elsewhere sees the army which was running away and comes near Duryodhana and asks him why such a situation has come. Duryodhana is ashamed and is unable to answer. He requests Kripa to tell Ashwatthama about the whole incident. Then Kripa explains to him how Dronacharya was killed.</p> <p>Hearing this Ashwatthama burns with intense anger.</p>			
302	Drona; Narayanastra-moksha;	194	3556-3557	18
	<p>Dhritarashtra to Sanjaya: "Sanjaya! I have learnt this secret from people who know it. Dhrishtadyumna was born only to kill Drona. In the same way, mahatma Drona got Ashwatthama as son to kill Dhrishtadyumna. What did Ashwatthama say when he came to know of the killing of his father by narrow minded, sinner and cruel Dhrishtadyumna?</p>			

303	Drona; Narayanastra-moksha;	195	3559	18
	<p>Ashwatthama's anger upon his father's death Ashwatthama to Duryodhana: My father who died in the war has certainly gone to <i>uttama-lokas</i>. There is no doubt about this. Therefore it is not right to grieve his death. But I am deeply agonised that even as my father was practicing dharma, someone else caught his tuft even as all others were seeing. What is the use of my being alive if someone can catch my father's tuft? ...I will try to kill Panchalas in every possible way. I will kill that sinner Dhrishtadyumna by honest or cruel ways. I will be satisfied only after I have killed Panchalas without leaving any. ..The <i>astra</i> that I will use today is not known to Arjuna-Krishna or Bhimasena or Nakula-Sahadeva or Yudhishtira or that wicked Parshatha or Shikhandi-Satyaki. The use and withdrawal of this <i>mahaastra</i> is known only to me. ..Shriman Narayana while giving this <i>mahaastra</i> to my father and said, "(Shl 33) Drona! Once you get this <i>mahaastra</i>, there will be no one among the humans who can equal you in a fight. (Shl 34) This mahaastra should not be used without thinking carefully. This mahaastra will not return without killing the enemy. (Shl 35) It is not possible to know whom it will kill and whom it will not. It kills even those who do not deserve to be killed. Therefore this should never be used in haste. (Shl 36, 37) Some ways of neutralising this <i>astra</i> are: getting down from the chariot in a war, putting down all weapons, begging for protection and surrendering. If this mahaastra is used to trouble those who do not deserve to be killed, the user of the astra will himself be agonised. Then my father obtained this Narayana-<i>mahaastra</i> for my sake. Then Ashwatthama did <i>achamana</i> (ritual with water & <i>mantras</i>) and brought out <i>Mahanarayanaastra</i>.</p>			
304	Drona; Narayanastra-moksha;	196	3565-3575	18
	<p>Summary: Several unheard of and unprecedented large scale effects happen when the <i>mahaastra</i> is brought out. Yudhishtira asks Arjuna what is causing all this. Arjuna severely criticises Yudhishtira for the lie he told and Dhrishtadyumna for cutting off guru Drona's head. He criticises them for trespassing dharma in the process of killing him. He tells him these happenings are all because of angry and mighty Ashwatthama.</p>			
305	Drona; Narayanastra-moksha;	197	3575-3586	18
	<p>Dhrishtadyumna justifies his act of killing Drona Bhima chides Arjuna and points out that his criticism is improper & invalid. Then Dhrishtadyumna strongly justifies his act. Dhrishtadyumna to Arjuna: "(Shl 24-26) Brahmanas are expected to practice six karmas: <i>yajana-yaajana, adhyayana-adhyapana, daan-pratigraha</i>. Which of these karmas was Drona practicing regularly? He had lapsed in all these karmas prescribed for a brahmana. He was not practicing swadharma. He was involved in practicing karmas not expected of him and he was killing thousands of people with his inhuman <i>divyastras</i>. I killed such a Drona who had lapsed in his swadharma. Why do you blame me for this? (shl 27) Partha! What is wrong in killing Drona by cheating who was <i>swadharma-bhrashta</i> and practiced <i>paradharma</i>, who was indulging in <i>mayayuddha</i>, who was impossible to face in war and who called himself a brahmana? ...(Shl 30) It is not correct on your part to call me killer of guru while claiming yourself to be firm in <i>dharma</i>. I was born from fire for the express purpose of killing Drona. (Shl 31) Arjuna! How will you classify as brahmana or kshatriya that Drona who was fighting in the battlefield and for whom good and bad deeds were same (karya, akarya). (Shl 32) Great among Men! Why should we not kill by whatever method the person who kills even those who have no knowledge of astraas with Brahmastra? (Shl 33) You who know meaning of dharma! Arjuna! Those who know dharma consider the person who relinquishes his own dharma and adopts another dharma as poison. Knowing this why do you blame me?... (Shl 36) There was another reason to kill him, Arjuna! He was generally always targeting & killing only my relatives. He was not bothering others much. It is for this reason that even though I cut his head, my anger has not subsided. (Shl 37) You cut off the head of Jayadratha and made it go far and fall in the lap of his father. In the same way I should have made his head fall among the <i>nishadas</i>. I feel very pained because I did not do it. (Shl 38) Arjuna! They say that it is adharmic not to kill enemies in war. A kshatriya should either kill the enemy in war or be killed by them. This is the prime dharma of <i>kshatriyas</i>. (Shl 39) Drona was my bitter enemy. Just as you killed your father's friend Bhagadatta, I have killed Drona by following dharma in the war. (Shl 40) Even after killing your grandfather in the war, you are considering yourself as <i>dharmaatma</i>?! I have killed a great sinner. Why don't you consider that as an act of dharma? (Shl 41) I am being polite with you because of our relationship; but it is not right on your part to misuse my politeness and blame me....(Shl 44) Arjuna! The eldest among Pandavas, Yudhishtira, is certainly not a liar. I am not <i>adharmic</i>, Drona, a</p>			

	sinner and who committed treachery with a <i>shishya</i> is dead. There is no reason to analyse this matter. Fight without being careless. You will certainly win.”			
306	Drona; Narayanastra-moksha;	198	3586-3599	18
	A fierce verbal duel ensues between Satyaki & Dhrishtadyumna. They both get very angry and rush towards each other like raging bulls wanting to kill each other. However with all his might Bhima restrains Satyaki & others restrain Dhrishtadyumna and counsel them to focus on the enemy who is coming to attack.			
307	Drona; Narayanastra-moksha;	199	3600-3612	18
	<p>Bhima takes on Narayanastra Summary: Ashwatthama releases his Narayanastra. It grows in strength as others tries to fight it and starts decimating Yudhishtira’s army. Again Yudhishtira loses his confidence and talks of committing <i>agnipavesha</i> along with his brothers. The chiding of Arjuna earlier is still hurting him. He satirically recounts several injustices done to them by Drona and with each says ‘After all I killed such a Drona.’ Sri Krishna signals & tells all soldiers: “(Shl 37) Soldiers! Quickly put down all your weapons. Get down from your vehicles. Mahatma Narayana himself has prescribed the way to overcome this <i>astra</i>. (Shl 39) All of you should get down from elephants, horses, chariots etc. This mahastra will not kill those who are on the ground and have no weapons. (Shl 40) As the warriors fight this mahastra with the same intensity the army will decay. By this Kauravas will become stronger. ..(Shl 42) Not only directly with weapons, even if you fight it in your mind, it will kill you without fail.” Hearing this all the soldiers wanted to give up their weapons. But Bhima showing his super-confidence in his own might declares that he will fight it and neutralise it and commands others not to give up the weapons. He tells Arjuna also not to stop fighting out of fear of the <i>astra</i>. But Arjuna replies, “(Shl 53) Bhima! I am not putting down my Gandiva out of fear. It is one of my <i>vratas</i> that I should put down Gandiva when faced with Narayanastra, cows and brahmanas.” But Bhima goes ahead and attacks Ashwatthama. Bhimasena gets covered by arrows all over. Seeing this, others relinquish their weapons & surrender. Then all the power of the <i>astra</i> fell on Bhima.</p>			
308	Drona; Narayanastra-moksha;	200	3613-3629	18
	<p>Sri Krishna & Arjuna rescue Bhima The power of Narayanastra continued to increase and it enveloped Bhima as if in a fire. Then Sri Krishna and Arjuna take on subtle forms, enter the envelope and persuade Bhima to surrender. They forcibly bring him down from the chariot and make him put down the weapons. The Narayanastra then subsides completely. Duryodhana asks Ashwatthama to use it again but he explains that it is not possible. If done so it will kill the user himself. Ashwatthama consoles Duryodhana rather weakly, (Shl 29) “For warriors, among victory, defeat and death, the latter is preferred. Having put down their weapons, effectively our enemies are defeated. So even if they are alive they are as good as dead.” Then the normal war continues.</p>			
309	Drona; Narayanastra-moksha;	201	3630-3656	18
	<p>Vedavyasa tells perplexed Ashwatthama about Nara-Narayana Arjuna approached Ashwatthama and challenged him to fight with all his might. He told him that he will break & destroy his arrogance. ..Ashwatthama became very angry with Arjuna. He was especially angry with Sri Krishna. He did <i>achamana</i> and took up the very powerful <i>agnyastra</i>. With <i>mantras</i>, He addressed it to those (enemies) who were within his sight and those beyond and released it. That <i>astra</i> produced extremely terrible and destructive results. (There is a graphic description of the effects of <i>agnyastra</i>). At that time Arjuna released brahmastra which can neutralise all other <i>astras</i>. Soon after Arjuna used it, everything started returning to normal. Sri Krishna & Arjuna became visible to others and all the Pandava army felt very happy & relieved. But seeing that his <i>agnyastra</i> had no effect on Sri Krishna & Arjuna, Ashwatthama felt very disappointed and perplexed. Then, he threw down his bow, jumped down from the chariot and shouting, ‘condemnation, condemnation! Everything is a lie, there is no truth’ ran away from the battlefield. As he was running away <i>maharshi</i> Vedavyasa appeared before him. He bowed to him with utter humility and with a cracked voice asked him, (Shl 50) “Oh <i>Maharshi!</i> Is this a <i>maya</i>? Or god’s will? Or own will? I am unable to understand. How did my unfailing <i>agnyastra</i> become an illusion? Is there any defect in me? Or has this <i>astra</i> lost its effect? ..Is it impossible to win irrespective of how powerful an <i>astra</i> you possess? Even after my using this <i>agnyastra</i> both Krishna & Arjuna are intact...How can anyone in any world do anything to them when they are not affected by <i>agnyastra</i>? Time cannot be transgressed (<i>kalo hi durathikramah</i>). ..I used this most horrible <i>astra</i> capable of killing everyone.</p>			

	But did it not affect Keshava & Arjuna who are mortals?" Vedavyasa tells him the past story of Narayana and Nara and how Narayana <i>rishi</i> had obtained such a powerful boon from Parameshwara after thousands of years of <i>tapas</i> . He tells him that Sri Krishna is Naryana and Arjuna is Nara, who was born from Narayana's <i>taposhakthi</i> . There is a very beautiful <i>sthothra</i> of Parameshwara filled with philosophic & Vedantic principles. Vedavyasa also tells Ashwathama the story of his past birth and the superiority of Narayana <i>rishi's</i> method of worship over his method.			
310	Karna	1	3712, 3713	18
	The wicked four regret their acts towards Pandavas Vaishampayana to Janamejaya: All were grieving the death of Drona and went away to their camps. But Karna, Duryodhana, Dushasana and Shakuni stayed back in the tent of Duryodhana; they were recollecting about the several difficulties <i>mahatma</i> Pandavas suffered. They felt sad for having dragged Draupadi to the full assembly and having agonised her with many cruel words. They became quite disturbed realising the present situation was a consequence of that. In this manner, thinking about all the difficulties suffered by Pandavas due to the game of dice, they spent the night quite sadly as if it lasted 100 years. With Karna as commander-in-chief, they fought for two days. After fall of Karna, Sanjaya came to Hastinapura quickly and narrated to Dhritarashtra all the happenings.			
311	Karna	3	3719-3721	18
	Sanjaya (Summarising the events): Duryodhana encouraged his army, which was highly dispirited after death of Drona, with courageous words....Karna fought gloriously and was finally killed by Arjuna.			
312	Karna	4	3721-3723	18
	Sanjaya breaks news of Dushasana's killing Hearing the news of Karna's death Dhritarashtra lost his consciousness and fell like an elephant which has lost its consciousness. Seeing this all the women in <i>antahpura</i> started crying. Gandhari, who came & realised Dhritarashtra's condition, also swooned. Sanjaya & Vidura slowly nursed and brought them back to normalcy. Again when questioned by Dhritarashtra, Sanjaya said briefly: (Shl 15) <i>Maharaja! Maharathi</i> Karna was killed along with his sons and brothers of his caste. (Shl 16) Bhimasena killed Dushasana. An extremely angry Bhima drank his blood also.			
313	Karna	9	3747-3761	18
	Dhritarashtra shares his dismay & thoughts on Karna's death Dhritarashtra expresses his disbelief about the killing of Karna by extolling his valour in several ways. He also laments about his own state. Even before knowing facts, he suspects that some <i>adharma</i> might have happened in killing Karna just as in the case of Bhishma & Drona (extracts) Sanjaya! Condemnation to my life! Having lost all who were cordial to me, I am in a miserable situation. Today I have become dull-headed. My position is regrettable in the eyes of all. I am living like an ordinary man who is miserable & sad. How shall I, who was honoured by all in the past, live a life of humiliation under the enemies? (Shl 30) When children are playing, they cut off the wings of a bird that comes within their reach. Therefore that bird has no possibility of flying. I have also become just like that. (Shl 31) I have become very weak. I am bereft of all kinds of wealth, money, gold, vehicles etc. I am bereft of all my family members & relatives. Where shall I, who have become miserable and will come under control of enemy, run to? (He continues to think of Pandavas as enemies!) ..I have a suspicion about the way Karna might have been killed. Because in the past Bhishma & Drona were also killed in a way not acceptable to dharma..... Arjuna was very scared of Karna. Therefore he was always finding some pretext to avoid a duel with him... If Karna's chariot had not broken, if his bow was not broken, if his <i>astras</i> had not become useless, it would not have been possible to kill him...Since you are saying that such a <i>maha-shoora</i> was killed in the war either his bow must have been lost, or his chariot must have got stuck in mud or his <i>astras</i> might have been destroyed. This must be true. There cannot be a fourth reason. ...(Shl 61) In that great assembly of kings he called Draupadi as 'dasa-bharye'. Not only this, he said to her, "Your husbands are no more. They are now like the husk of sesame. Now you can accept Kauravas or someone else as your husband." He said these harsh & cruel words in the presence of her five husbands. How did such a valorous man get killed? (It is surprising that he considers this act of Karna as an example of great valour!!) ...How did the arrow with the head of a snake (<i>sarpastra</i>) which was known to be greatest one among arrows fail at that time? Tell me about it, Sanjaya!			
314	Karna	10	3764	18
	Duryodhana asks Karna to be Commander-in-chief			

	<p>Duryodhana to Karna: In the past my commanders-in-chief Bhishma & Drona were killed. You, who are mightier than them, please become my commander-in-chief. Though they were great archers, they were aged. Moreover they were partial to Dhananjaya. Even though I knew this, honouring your opinion I made them commanders and respected them....If you get battle ready and if you try to win, these dull-headed Pandavas along with their ministers and commanders, Panchalas & Srinjayas will run away.....(Shl 39) <i>Soothaputra!</i> Partha does not like to face and fight you.</p> <p>Karna: Gandhari-nandana! Already in your presence I had said that I will gain victory over all the Pandavas along with their children and Janardana. I will become commander-in-chief as ordered by you. There is no doubt in this. Be firm. Have courage. Consider that Pandavas have been defeated by you.</p>			
315	Karna	11	3773	18
	<p>Yudhishtira to Arjuna:...Karna, who is great among the <i>rathis</i>, is invincible. If you kill him today, you would have gained victory. It will also remove the thorn stuck in my heart for past twelve years. Keeping this in mind, arrange any <i>vyuha</i> you desire.</p>			
316	Karna	15	3795, 3797	18
	<p>About the duel between Bhima & Ashwatthama: The <i>siddhas</i> who were flying in the sky at that time said: "(Shl 28) This fight between Bhima and Ashwatthama has exceeded all other fights so far. All the other fights so far will not even be one sixteenth of the fury of their fight." ...The arrows they shot at each other came with great force and hit them. Due to this both the mighty men fell on one side of their chariots. Seeing that Ashwatthama had fallen unconscious, his charioteer drove the chariot away from the battlefield. In the same way the charioteer of Bhima noticing that he was in acute agony and repeatedly struggling took the chariot away to a far off place.</p>			
317	Karna	17	3808-3809	18
	<p>Goaded by Sri Krishna, Arjuna hurts Ashwatthama When Ashwatthama was hurting both Sri Krishna and Arjuna with his amazing archery, Sri Krishna said to Arjuna: "Arjuna! Why are you being careless! Kill this warrior right now. If you ignore him he will commit many more offences. Just as a disease not treated in a timely manner will increase in intensity, if you ignore him he will cause many serious problems to us in future." Arjuna accepted Sri Krishna's suggestion and with wilful effort injured Ashwatthama badly. He injured his shoulders, chest, head and thighs...He cut the reins of the horses and as a consequence the horses dragged the chariot away to a distant place...Ashwatthama thought for a while. He understood by his analysis that victory was assured for Sri Krishna and Arjuna. Ashwatthama, born in Angirasa <i>gothra</i>, then decided not to return to fight Arjuna.</p>			
318	Karna	19	3819, 3820	18
	<p>Sri Krishna to Arjuna: Partha! What is this? Are you playing? Anagha! Kill Samshaptakas as soon as possible. Then hurry for killing Karna....Then seeing the archery skill and speed of Arjuna, even Sri Krishna exclaimed, "<i>ashcharyam-ashcharyam</i>" (amazing, amazing).....Partha! A massive destruction of all the kings and <i>bharatha-vamshiyas</i> is happening because of Duryodhana.....</p>			
319	Karna	20	3829, Shl 30; 3832	18
	<p>Sanjaya: <i>Maharaja!</i> I will tell you in another form how quickly Ashwatthama was releasing the arrows (On king Pandya). You can then imagine the rapidity of his archery. In about one hour he rained on Pandya as many arrows as can be stacked fully in eight carts pulled by eight oxen. ...Just as <i>havis</i> is divided into ten parts for offering to Indra and other <i>devatas</i>, Ashwatthama skilled in archery cut his elephant into six parts with five arrows (he had cut its four legs and the trunk), and with three arrows he cut king Pandya into four parts (two arms and head). <i>(There is an interesting footnote in this adhyaya which explains the ten ways of shooting an arrow)</i></p>			
320	Karna	24	3846, Shl 3-4;	18
	<p>Nakula Vs Karna Nakula encountered Karna and said to him: "I have obtained the grace of <i>devatas</i> after a long time. This is a very happy thing for me. See me properly. You are the root cause for all this destruction and the enmity between Kauravas and Pandavas. Because of your offences the <i>kuru-vamshiyas</i> fought each other and decayed. Now I will kill you in this fight and feel fulfilled." A great fight ensued between the two. Finally Karna defeats Nakula and makes him bereft of all weapons, chariot etc. Nakula runs away. Karna chases him and hangs his bow around Nakula's head and says: "Didn't you speak meaninglessly? Now tell me. Are you still happy being hurt by me repeatedly? Will you still say the same words? Fight only with the mighty. Do not feel shy if you cannot fight with those who are mightier than you. Now you can either go home or go to the place where Sri Krishna & Arjuna are fighting." <i>Maharaja!</i> Thus saying he let him go. Even though he had an opportunity to kill him, recollecting</p>			

	his promise to Kunthi, he let him go alive.			
321	Karna	25	3855-3859	18
	Description of how Shakuni fought admirably with Bhima's son Suthasoma and then with Pandava army.			
322	Karna	27	3867	18
	Fighting with Arjuna, angry Satyasena threw a huge <i>tomara</i> weapon at Sri Krishna. That <i>tomara</i> injured the left shoulder of <i>mahatma</i> Sri Krishna. The whip and reins fell away from his grip. Seeing badly hurt Sri Krishna, angry Arjuna asked Krishna to take the chariot near Satyasena. Then he killed him.			
323	Karna	29	3878	18
	Yudhishtira and Duryodhana fight fiercely with each other. Yudhishtira defeats Duryodhana. Yudhishtira hurled a Shaktyayudha at Duryodhana which pierced his <i>kavacha</i> and caused Duryodhana to lose his consciousness. At that time Bhima reminded his brother of his vow and told him, "Maharaja! You should not kill him." Yudhishtira stopped his fight with Duryodhana and went away.			
324	Karna	31	3914-3920	18
	<p>Karna requests Shalya to be his charioteer</p> <p>Karna to Duryodhana: (Shl 37) Today I will not return till I kill Partha. There are enough reasons to believe that today Partha will fight me. All great warriors who can match him on our side are dead. Only I am remaining who can face him. Moreover now I am devoid of Indra's Shaktyayudha also. Therefore he will certainly fight me. There is no doubt in this matter. I will tell you a few more favourable things to you. Listen to them. Both he and I have power of <i>divyastras</i>. But (Shl 40) in the art of piercing huge animals like elephants, in releasing arrows with great rapidity, in shooting targets at great distance, in the art of war, in the use of <i>divyastras</i>, Savyasachi is no match for me. (Shl 41) in physical strength, valour, in knowledge of <i>astras</i>, in finding out the causes of enemy's strengths and devising ways to break them, Savyasachi is no match to me. (Shl 42) Duryodhana! Name of my bow is 'Vijaya'. This is greater than all other weapons. This was made by Vishwakarma to please Indra. (Shl 43-44) Indra won over all the <i>daityas</i> with this bow. The sound of this bow was causing delusion to <i>daityas</i>. Such a bow, very dear to Indra, was given by him to Parashurama. Bhargava blessed me with that great bow. (Shl 46) This bow of mine is better than Gandiva of Arjuna. It is with this bow that Bhargava won the whole world 21 times. (Shl 48) Duryodhana! Today I will conquer Arjuna who is great among victors and make you along with your relatives happy. (Shl 50) Just as a <i>jitendriya</i> practicing dharma strictly can achieve everything, there is nothing impossible for me. Moreover, there is nothing that I do not want to do for your sake. (Shl 51) Just as a tree cannot withstand the attack of fire, Arjuna is incapable of facing me in war. After having told you many things in which I am superior to Arjuna, it is my duty to tell you matters in which I am inferior to him. (Shl 52) The thread (<i>mourvi</i>) of Arjuna's Gandiva is divine (special). Similarly he has two divine quivers which are inexhaustible. Above all this, Govinda is his charioteer. I do not have any of these. (Shl 53) He has divine Gandiva which cannot be defeated by any. I too have divine bow called Vijaya. In the matter of bow, I am better than Arjuna. But listen to me in which matters Arjuna is superior to me. (Shl 55-57) The person who holds the reins of his chariot is Sri Krishna, worshipped by all worlds. His chariot is golden, divine and is given by <i>agni</i>. No part of that chariot can even be dented by anyone. The horses of that chariot can run at the speed of mind. The flag in his chariot has divine glow and in it is present Hanuman himself. Sri Krishna, the creator of this universe protects that chariot. I do not have such things. Still I desire to fight with Pandava. I will win also. But the deficiency in respect of charioteer can be resolved in the following manner.</p> <p>The great warrior Shalya is equal to Sri Krishna. If he can be my charioteer I can certainly win.....</p>			
325	Karna	32	3921-3933	18
	<p>After strong refusal, Shalya agrees</p> <p>(Summary) Duryodhana approached Shalya who was sitting in the assembly and talked to him very sweetly and diplomatically. He praised him for his great qualities and implored him to become Karna's charioteer. But this angered Shalya and he said to Duryodhana:</p> <p>"Gandhari-putra! You are humiliating me by asking me without any hesitation and boldly to be Karna's charioteer. Surely you have doubts about me. You are praising Karna in my presence considering him mightier than me. But I do not agree that in war he is equal to me. You can assign a greater part of enemy army to me. I will defeat them and go away to my country. Or else none of you need to come to battlefield. I alone will fight them. Then you can get to see my valour.....(Shl 39). Why are you assigning me, who have exceptional valour in conquering enemies as charioteer for this lowly sootha-putra. It certainly is not appropriate on your part to assign me</p>			

this task. I, who am greater in kula, wealth, fame and might, am certainly not enthusiastic to serve a sinner. (Shl 42) A person who assigns someone who has come to him out of love and is obedient to him, to the control of a sinner will acquire the same sin as one who considers a superior person inferior and inferior one superior. *Shruthis* say that Brahma created brahmanas from his face, *kshatriyas* from his shoulders, *vysyas* from his thighs and *shudras* from his legs. By intermixing among these four *varnas* in *anuloma-viloma* different *varnas* are born. (Shl 46) Among these four *kshatriyas* are protectors. It is prescribed that they collect taxes etc and give to charities. Brahmanas have been created to assist/direct performing of *yajnas*, teaching *adhyayana*, taking purified forms of *daan*, and for gracing the world. (Shl 47) Agriculture, animal husbandry, and giving donations as per dharma is the *karma* of *vysyas*. *Shudras* are appointed to serve brahmanas, *kshatriyas* and *vysyas*. (Shl 48) **In this way, it is prescribed that soothas are servants of brahmana and kshatriyas. But no where it has been stated about kshatriya becoming a servant of sootha.** (Shl 49) I am a crowned king born in the lineage of *rajarshis*. I am famous as a *maharathi*. I am served by *soothas* and praised by *vandimagadhas*. (Shl 50) Being such a reputed person and being so capable of conquering enemies, it is certainly not possible for me to become a charioteer for a *sootha*. Not just this. (Shl 51) **Having thus been humiliated by you, I will not fight further for any reason. I will return to my country.** I seek your permission for this.”

Maharaja! Thus saying, angry Shalya got up and started walking out briskly. Immediately your son, out of love and respect for Shalya, went before him and stopped him. Then he spoke to him in many sweet words. “Shalyaraja! **Whichever way you have understood dharma that alone is correct.** There is no doubt about it. But Janeshwara! Kindly listen to an opinion of mine. (Shl 55) Madreshwara! Karna is certainly not superior to you. I have no doubt about your capabilities. It is my feeling that the king of Madra will not do anything that will dent his fame and reputation. (Shl 56) All your great forefathers were only dedicated to truth. ..(Shl 57) In war you are like a thorn (*shalya*) to the enemy. Therefore you are known as ‘Shalya’. Please do whatever you had said in the past and what you are saying now. **Radheya is not your equal in valour. Even I am not your equal. It is for this reason we have chosen you who are an expert in that art of controlling horses.** (Shl 60) Shalya! I believe that Karna has more qualities than Arjuna. **But the whole world believes that in the skills of a charioteer you are better than Sri Krishna.** (Shl 61) Shalyaraja! Karna is better than Arjuna only in the knowledge of *astras*. **Whereas you are superior to Sri Krishna in both ashwa-jnana and might.** (Shl 62) You not only know *ashwa-hridaya* just as Vasudeva knows, you have twice his knowledge of horses and their characteristics.”

Shalya was very pleased with these words of praise. He became happy and said, “(Shl 63) Gandhari-putra! **In the presence of entire army you said that I am better than Devaki’s son Sri Krishna. Therefore I am very pleased with you.** As desired by you, I will be charioteer of Karna who will fight Arjuna. But I have a condition. **When I am near him, I will have the liberty to speak to him as I please.”**

Maharaja! As soon as Shalya said this, **Duryodhana along with Karna agreed to the condition saying, “Agreed. You can speak with complete liberty.”**

326	Karna	33	3921-3943	18
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Story of Tripurasuras: Importance of charioteer

Duryodhana starts narrating the story of Tripurasuras (*Tripurokhyana*) to illustrate that the charioteer is many times greater than the one seated in the chariot.

(Summary) Three *asuras* viz Tarakaksha, Kamalsksha and Vidyunmali perform intense *tapas* and please Brahma. When he appears **they request him to grant them immortality. Brahma declines it.** So they ask the boon as: (Shl 12-14) All three of us will build three towns and will live there and move around on earth. After 1000 years we will meet together. At that time all our three towns will become one. Whichever *deva* destroys our three towns with a single arrow at that time will cause our death.

Brahma grants the boon. They request Maya to build the three towns. **He built one with gold in swarga, one with silver in the sky and one with metals on earth which was at the centre of a rotating wheel.**

After a while, all the *daityas* took refuge in these towns. Protected by the boon they became very arrogant and started questioning even the Brahma. Tarakaksha’s son also did intense *tapas* and got a boon that their town would have a well. If any dead *daithya* is dumped in the well he will come back alive with increased strength. As a consequence the *daithyas* were not getting destroyed. Over a period of time these *daithyas* became slaves of *lobha* & *moha* and lost their sense of discrimination. They all became shameless and started to create chaos in the three lokas. They started destroying all beautiful and sacred places. **(One can see parallels with today’s corrupt bureaucracy protected by the**

	Govt. and the sham of suspension and transfers of the guilty etc) Then Indra tried to destroy them with his Vajrayudha. But it was ineffective due to the boon of Brahma. Then they all got together and went to Brahma seeking a solution. Brahma said, "Oh <i>Devas!</i> Whoever behaves harshly and unkindly towards you are my enemies also. These <i>daithyas</i> are regularly offending me also. I have same feeling (equality) towards all creation. There is no doubt in this. But it is my vow to kill the <i>adharmic</i>Only Sthanu (Shankara) is capable of destroying their towns as allowed in the boon. Therefore select him as your leader." So they all went together and prayed to Shankara. Pleased with them, He appeared and asked them what they wanted.			
327	Karna	34	3943-3964	18
	Tripurasura story -- Continued The mythological story of Shankara Vs Tripurasuras continues. There is lot of symbolism in how Shankar's chariot was prepared etc. Shankara told the <i>devatas</i> , "You can discuss among yourselves and find someone greater than me to be my charioteer." <i>Devas</i> went to Brahma and said to him,"... We have to appoint someone who is better than the warrior in the chariot as the charioteer. Because the warrior in reality is established in the charioteer. He depends on him. The armours, weapons, bow are all dependent on the charioteer. We cannot find anyone other than you for the task..." Then Brahma becomes the charioteer.....Then bound by the laws of time, the three towns came together. The three separate towns merged and attained <i>tripuratva</i> . Then Parameshwara shot the arrow and destroyed it. Duryodhana then said to Shalya, "(Shl 122) You are special compared to Sri Krishna. You are greater than Karna. More so, you will exceed Arjuna. Therefore there is no need to think about this....Madresha! To tell you the truth my desire to gain victory and to remain alive are both dependent on you. By your being the charioteer of Karna, my desire for victory is fully dependent on you.....Therefore take control of Karna's horses in today's war. Then Duryodhana narrated to him the story of Parashurama....."Then Bhargava taught entire archery to Karna with a happy mind. If Karna had even small defects he would not have taught him and given all the divine <i>astras</i> . (Shl 160) I do not consider in any way that Karna is born in sootha-kula. It is my belief that he must have been born in kshatriya-kula. With the intention that he should become famous in another <i>kula</i> , someone might have relinquished him. (Shl 161) Shalyaraja! Karna was certainly not born in <i>sootha-kula</i> . How can a sootha-stree give birth to a person with kundalas, kavacha, long powerful arms, a maharatha, who has tejas like Sun? Can a tiger be born to a deer?.. Vykarthana Karna is not an ordinary person. He is a <i>mahatma</i> . He is very mighty & valorous. Above all, he is the dear <i>shishya</i> of Bhargava Rama."			
328	Karna	35	3965-3970	18
	Shalya reassures Duryodhana & Karna Shalya to Duryodhana: I have heard this story of Rudra and Brahma....This is surely known to Sri Krishna also. Because Sri Krishna knows the past and the future. Because he known this very well, Purushothama Krishna had become charioteer for Arjuna. (Shl 10) If Karna somehow kills Arjuna by some method, Krishna will not keep quiet. Seeing Partha killed, Keshava will himself fight with his army. Sri Krishna with <i>shankha-chakra-gada</i> will annihilate your army. If mahatma Sri Krishna starts to fight having become very angry, no king can oppose him and fight.... Duryodhana to Shalya: You are like a thorn to the enemy. In valour you are unbearable to the enemies. Even if all <i>Satwatas</i> join together they cannot equal you in might. This being so can Krishna's might be more than yours? As you say if Sri Krishna were to take over the responsibility if Arjuna were to be killed, similarly if Karna were to die you will have to take responsibility of our large army. What will Vasudeva do? What is it that you cannot do?....Shalya was immensely pleased with the words of Duryodhana. He agreed to be the charioteer with his one condition. Hearing this Karna was also very happy and said, "Duryodhana! Madra raja is not talking as if he has accepted the role with full willingness. Again speak to him sweetly and make him agree for the task with full willingness and happiness. " Duryodhana again speaks to Shalya...."Karna intends to kill all warriors of Pandavas and then Arjuna. I am pleading with you again and again to take over the reins of his horses. Just as Sri Krishna is both a great minister and a charioteer to Arjuna, you please protect Karna by being his counsellor and charioteer." Shalya to Duryodhana: If you think so about me, then I will do any other small things you may have for me also. I want to tell you clearly that I will do whatever task to which you appoint me with my full willingness and capability. Considering the welfare of our side if I say palatable or unpalatable things to you or Karna, please forgive me. Karna to Shalya: <i>Maharaja!</i> Just as Brahma was helpful to Ishwara and Sri Krishna is useful to Arjuna, in the same way you please always be our benefactor.			

	Shalya to Karna: ...(Shl 47) I am equal to Indra's charioteer Mathali in such things as not being careless or not making mistakes, knowledge of how to drive horses, <i>vidya</i> and <i>chikitsa</i> etc needed for a charioteer. Therefore when fighting with Partha, I will drive your horses. Give up your worries.			
329	Karna	36	3973	18
	<p>Shalya deprecates Karna</p> <p>Duryodhana to Karna: "Today in the presence of all archers you have to do the difficult task that Bhishma and Drona did not do. I had a clear feeling that Bhishma-Drona would kill Arjuna-Bhima. But they did not do so. In today's battle you, like another Indra, have to do and show what they did not do. (Shl 20) Either you capture Dharmaraja alive, or destroy Dhananjaya, Bhimasena, Nakula and Sahadeva."</p> <p>Karna to Shalya: Drive the horses such that I can kill Arjuna, Bhima, Nakula and Sahadeva. Let Dhananjaya see my skill in archery today. Shalya! Today I will shoot extraordinarily sharp arrows for the destruction of Pandavas and for the victory of Duryodhana.</p> <p>Shalya deprecates him praising the valour and might of Pandavas. Karna ignores those words.</p>			
330	Karna	37	3975-3986	18
	<p>Shalya again punctures Karna's confidence</p> <p>(Summary) Karna goes out to battlefield. Once again talks of his valour. Shalya again deprecates him reminding him of all the past defeats in encounters with Arjuna.</p> <p>Extracts:</p> <p>Karna to Shalya: None other than me can face Arjuna who comes to the war like personification of death; none can withstand his speed also. (Shl 17) Drona had all these qualities—unmatched training in archery, vigilance, might, courage, <i>mahastraas</i> and humbleness. If such a <i>mahatma</i> died, I think death for all the remaining is imminent. (Shl 18) ...When <i>acharya</i> Drona who was almost immortal could die, who can say with certainty that by sunrise tomorrow he will be alive? (Shl 19) <i>Astras</i>, might, good deeds, good ethics & morals, great weapons—none of these can assure happiness to man. Because, even though <i>acharya</i> had all these he was killed by enemies.</p> <p>..Madresha! Go near Panchala-Srinjayas quickly. I will kill all of them together today. Or I will be killed by them and go the same way as Drona. (Shl 25) Whether a scholar or idiot, once his longevity is exhausted he will get appropriate hospitality by <i>Yamaraja</i>. No one can escape this. No one has freedom from death. I, who have understood this principle clearly, am going to fight Kunthi's sons. Whatever is in destiny will only happen. No one can avoid <i>daiva-niyama</i>.</p> <p>Shalya deprecated him in various ways. Karna then said to him, "(Shl 42) Shalya! OK, OK! Why are you praising the enemy like this? Fight is about to start between me and Arjuna. If he wins over me in the fight, then you can praise."</p>			
331	Karna	39	3990-3999	18
	<p>Shalya again humiliates Karna</p> <p>(Summary) Karna sets out to war. He offers loads of varieties of gifts to anyone who will show the location of Sri Krishna-Arjuna. Shalya again deprecates him with tens of similes, indicating that he is nothing compared to the capabilities of Arjuna.</p> <p>Shalya to Karna:(Shl 33) It is not that you will not become a fox only after seeing Arjuna. You are always a fox only. Arjuna is forever a lion. You fool! By hating the brave, you look like a fox. (Shl 34) In comparing the might, Arjuna and you are like a cat and a rat, a tiger and a dog, a fox and a lion and an elephant and a rabbit. (Shl 35) You and Partha, by virtue of your individual deeds, have gained your fame like falsity & truth and poison & <i>amrita</i> by your ill-deeds and good deeds respectively.</p> <p>(The way Shalya humiliates him, one really pities Karna for having chosen him as charioteer and giving him the liberty to say whatever he wanted to say)</p>			
332	Karna	40	3999-4010	18
	<p>Karna abuses Shalya</p> <p>Karna describes his might and the unique <i>sarpastra</i> he possesses. He also finally loses his cool and severely rebukes Shalya by making scathing remarks about the decadent character of people of <i>Madra desh</i>. The description is something to be read to be believed. (Madra Kingdom was a kingdom grouped among the western kingdoms in the epic Mahabharata. Its capital was Sagala, modern Sialkot in the Punjab province of Pakistan)</p> <p><i>Maharaja!</i> When Shalya deprecated Karna very meanly, a very angry Karna, thinking that the name Shalya must have come because of his expertise in shooting sharp arrow of words, said to him: (Shl 2) Shalya! Only a man with <i>guna</i> (good quality) can understand the <i>guna</i> in others. Some one lacking in <i>guna</i> certainly cannot. You are devoid of all <i>gunas</i>. Therefore how can you know <i>guna</i> and <i>avaguna</i>?</p> <p>The <i>mahastras</i> with <i>mahatma</i> Arjuna, his anger & power, his invincible bow, his inexhaustible arrows,</p>			

his valour—I have understood all these quite well. Similarly I have learnt the *mahatmya* of jewel among kings Sri Krishna. You certainly do not know as much as I know about them. It is because I have perfectly understood my valour and that of Arjuna, that I am inviting him to fight me. I will tell you about my might. Listen.

(Shl 6) Shalya! I have a blood-thirsty arrow with a beautiful rear part. I have kept just that arrow separately in a quiver. It has been properly cleaned and fitted with feathers of vultures. (Shl 7) That arrow is lying amidst sandal powder, has been worshipped for many years, is capable of destroying people-horses-elephants in one stroke, is poisonous and has terrible cobras (*sarpamaya*). (Shl 8) That *sarpastra* I have is terrifying. It can pierce armours and bones. If I become angry, with that one arrow I can split even Meru mountain. (Shl 9) **I will not use that arrow on anyone other than Arjuna or Devaki's son Sri Krishna.** Listen to my truthful words. Shalya! With great anger I will fight Vasudeva-Dhananjaya with that arrow only. This is in accordance with my valour also. (Shl 11) All the wealth of *vrishni* warriors is founded in Sri Krishna. The victory of all the sons of Pandavas is founded in Arjuna. Which brave warrior would like to turn back from a fight with these two? (Shl 12) These two *Purushasimhas* will come seated in the same chariot to attack me. Think how great my birth will be considered just because of this opportunity. (Shl 13) Arjuna is Sri Krishna's father's sister's son. Sri Krishna is Arjuna's maternal uncle's son. Both are essentially like brothers. **Like two beads in a string, they are always together.** Today you will see these two being killed by me. (Shl 14) Arjuna has Gandiva bow in his hands. Krishna has *chakra* in his hands. Krishna has *Garuda* flag. Arjuna has *kapi* flag. The moment warriors see this sight they get scared. Whereas I feel very happy when I see it. (Shl 15) Shalya! You are very wicked. A great fool. You know nothing about great wars. Your heart is already cracked due to fear. Therefore you are saying absurd things.

(Shl 17) **You mean! You a blot on kshatriya kula! You born in a sinful country! You born in a despicable country!** You wicked minded! You are praising those two with some ulterior motive. But I will kill them both and then along with their relatives will kill you also. (Shl 18) You are surely my enemy. But you are acting as if a friend and scaring me about them. **Today only this much will happen. Either they will kill me or I will kill them.** (Shl 19) You know how mighty I am. Therefore I will never be afraid of them. Why only Krishna-Arjuna? Even if a thousand Krishnas come or a hundred Arjunas come, I alone will kill all of them. **You born in a lowly country! You just shut up from now on.**

See Sl. No. 33 of Table: Long Translations for Karna's amazing description of decadence of Madra people.

(Shl 42) Madra, Sindhu & Souvira are countries filled with sin. **People born there are mlecchas who know nothing of dharma.** How can they have known *sanatana dharma*? (Shl 43) We have heard that lying dead in the battlefield honoured by *satpurushas*, is the most important dharma for a *kshatriya*. (Shl 44) If I were to give up my life by weapons in this great war, for me who am desiring *swarga* in death, it is a good option only. Shalya! I am a dear friend of brave Duryodhana. All my wealth and even my life are dedicated to him. But, oh you, born in sinners country! **It is becoming clear that Pandavas have placed you here to create a rift amongst us.** You are behaving like our enemy. **Even if a hundred persons like you try, you cannot make me turn away from war just as a dharmajna cannot be made to turn away from dharma by an atheist.** You can also wail as much as you like just as a deer agonised by intense summer heat. You can even dry up wailing. You can never scare me, who am steadfast in my path of *kshatriya* dharma. (Shl 49) I am now recollecting the *sadgati* my guru Parashurama has told me will obtain to one who sacrifices his life in war without showing his back. Shalya! Understand that I am here following the foot steps of Puroorava for protection of Dhritarashtra's sons and for the killing of Pandavas. Madrapa! I have not yet seen an animal in all three lokas which can make me deviate from this resolve. This is my firm opinion. At least after understanding my firm resolve, keep quiet. Why do you chatter out of fear? You mean Madraka! **If you continue to talk like this, I will kill you and feed you to the carnivores. Be careful and make sure it does not happen.** (Shl 53) I have focussed my mind on the success of my friend Duryodhana and king Dhritarashtra. This is the first reason for not killing you. **I am afraid that I will face an allegation that Karna first agreed that Shalya can talk anything and then broke that promise.** This is the second reason for not killing you. **Not knowing that you will speak such absurdities I agreed to your condition and hence I have to tolerate it.** This is the third reason for not killing you. Because of these three reasons you are still alive.

(Shl 54) *Maharaja!* If you again speak in the same manner, I will smash your head with my mace which is like Indra's *vajrayudha*. You of a lowly country! Today some will hear this news, some will see it. Either Krishna-Arjuna will kill Karna or Karna will kill them.

	Sanjaya: Dhritarashtra <i>Maharaja!</i> Radheya having said thus to Shalya, without any anxiety said to him, “go forward, move quickly”.			
333	Karna	41	4011-4026	18
	<p>Sanjaya narrates Shalya’s reaction to Karna</p> <p>Shalya: <i>Sootha-putra!</i> I am born in the <i>vamsha</i> of those perform <i>yajnas</i>. I am born in the great lineage of crowned kings who do not turn back in a war. Above all, I take refuge in dharma completely. But Karna! You appear to be intoxicated with wine today. Because you are my friend I will treat you in order to cure you.</p> <p><i>Kulapamsana! Neecha-Karna!</i> Listen to the story of crow that I will tell you. After listening to this you can do as you please. Oh mighty Karna! For what reason do you wish to kill me, who am innocent? I do not remember any offence I have committed towards you. It is my necessary duty to tell you what is good and bad for you as I am a well-wisher of Duryodhana and more so because I am sitting in this chariot. (Shl 7-9) Balanced or unbalanced state, strength and weakness of the <i>rathi</i>, stress and sadness of the <i>rathi</i> and horses, knowledge of weapons (which ones to keep in chariot, what are the capabilities of weapons, when and on whom to use which weapon etc), awareness of sounds made by animals & birds which indicate victory or defeat, weight and over-weight, treating injuries due to arrows, use of <i>astras</i>, omens indicates good or bad results—I have to know all these. Because I belong to a family of chariots. Karna! For these reasons I will tell you this illustrative story.</p> <p>See table: Stories, Similes etc, Sl. No. 79 for the full story he narrates.</p> <p>(It is a beautiful story of a crow which has grown fat by eating the leftovers that a rich family feeds it everyday and has developed a false sense of its strength & abilities, challenges a <i>Rajahamsa</i> (a legendary bird similar to white swan) to compete with it in flying and fails miserably)</p> <p>....In this manner that crow which had grown fat on leftovers was defeated by the <i>rajahamsa</i> bird. It gave up its falsely blown up self-esteem completely and attained peace of mind.</p> <p>(Shl 72) Just as that crow which had grown fat on leftovers of the Kumaraka family, you have also grown fat on the leftovers of Dhritarashtra’s family. There is no doubt in this. Just like that crow you are humiliating your equals and your betters. (Shl 73) In Viratanagara when you were protected by Drona, Ashwatthama, Kripa, Bhishma and other Kauravas, why did you not kill Arjuna who was fighting alone? (Shl 74) At that time Kiriti who was alone defeated you all individually and jointly just as a lion scares away foxes. Where was your valour at that time? (Shl 75) In the war when your brother was killed, even as all Kauravas were watching, you were the first to run away. (Shl 76) Similarly when <i>Gandharvas</i> attacked in <i>Dwaitha-vana</i> you were the first to run away leaving all Kurus. (Shl 77) In the battlefield Arjuna attacked <i>Gandharvas</i> lead by Chitrasena, won the fight and released Duryodhana along with his wife and others.</p> <p>Not only this; your guru Parashurama has also described in the past in the assembly how effective and powerful Krishna-Arjuna have been from long past. You have also heard Bhishma-Drona repeatedly affirming that Krishna-Arjuna cannot be killed. I have been telling you for what reasons and by what ways Arjuna is superior to you. Just as brahmana is superior to all animals, Arjuna is superior to you. You will soon see Vasudeva’s son Vasudeva and Kunthi’s son Arjuna, both sitting in the best of chariots.</p> <p>Just as the crow became wise and took refuge in the <i>rajahamsa</i> you should also seek refuge in Sri Krishna and Arjuna. You will not talk like this when you see the supremely valorous Vasudeva-Dhananjaya seated in the same chariot. When Partha subdues your arrogance with hundreds of arrows, you will come to know the difference between you and him.Realise that Achyutha-Arjuna are amazing warriors and do not demean them with words. Stop self-praising & sit quietly.”</p>			
334	Karna	42	4026-4036	18
	<p>Karna narrates past incident of curse to him</p> <p>Karna to Shalya: ..I have direct knowledge of the might and capabilities of Arjuna and Sri Krishna. You cannot have as much knowledge of it as I have. I will face both of them without any fear. But the curses of my guru Parashurama and a brahmana are worrying me very much at this time....Indra got into the body of a terrible insect and started drilling my thighs. ...Parashurama did not believe that I was a <i>kshatriya</i> and asked me to tell him who in reality I was. I told him the truth that I was a <i>sootha</i>. After hearing my story, <i>maha-tapasvi</i> Parashurama became very angry and cursed me thus, “<i>Sootha!</i> The Brahmastra that you have obtained by cheating will not come to your memory at the time of fulfilling your own vows and at the time of your death. It will be useful to you in other times. Because, in <i>abrahmanas</i> (non-brahmanas) Brahmastra will not be permanent.” (But in Mahabharatha war there are many instances where Yudhishtira, Arjuna etc use the</p>			

	Brahmastra!?)Once in the past for practicing <i>astras</i> I was moving around the <i>ashrama</i> of a brahmana called Vijaya. At that time I was shooting terrible arrows at some target, but unknowingly I killed his <i>homa-dhenu's</i> calf with an arrow. The brahmana met me in an isolated place I was moving about and said, "Karna! Because you have carelessly killed my <i>homa-dhenu's</i> calf, when you are fighting in the battlefield at the critical time let your chariot's wheel fall in a ditch. " Shalya! I am afraid of that brahmana's curse. (Shl 42) Brahmanas who have Moon as their king are like Ishwara (play the role of Ishwara) for other's happiness and grief (are capable of cursing or blessing). To please him I gave 1000 cows and oxen, but he could not be pleased.....I also tried to give him fully stocked house and my wealth. But he did not like to take these. I sincerely apologised to him and begged his pardon. In reply he said, " Sootha! It will happen as I have said. It cannot happen in any other way. " Further he said, " Untruth destroys people. Moreover, I will acquire the sin for having lied. Therefore to uphold the dharma of ' <i>satya-nishta</i> ' I do not like to lie. Do not tempt brahmanas (make them greedy) and destroy the <i>uttama-gati</i> they may attain. You have atoned by donating and by repentance. But no one can make my words a lie. Therefore you have to suffer my curse." Shalya! Even though you are abusing me, because of my cordial feelings towards you I have confessed all this with you.....			
335	Karna	45	4057	18
	Karna and Shalya continue to humiliate each other. Finally Duryodhana stopped them from their verbal duel. He told Karna in a friendly manner. He requested Shalya with folded hands. After Duryodhana said this, Karna did not speak. Shalya also did not say anything and proceeded towards the enemy. Then a smiling Karna encouraged him by saying, 'Go forward'			
336	Karna	46	4061-4062	18
	Yudhishtira to Arjuna: See the massive <i>vyuha</i> Karna has set up. ...After carefully studying this <i>vyuha</i> of enemy, form a war strategy so that Karna does not defeat us using his <i>vyuha</i> . Arjuna replied: Brother! Everything will happen as you desire. Nothing will happen against your opinion. I will adopt whatever the <i>yuddha-shaashtra</i> prescribes for this <i>vyuha</i> . This <i>vyuha</i> can be destroyed only by killing the leader (main person) of the <i>vyuha</i> . Yudhishtira: What you say is correct. In order to kill the leader of the <i>vyuha</i> today you face Karna..... (It is interesting to note that Karna had set up such a <i>vyuha</i> which needed Arjuna to face him and fight)			
337	Karna	49	4082-4087	18
	Karna Vs Yudhishtira Yudhishtira in an encounter with Karna: "Karna! Person with no vision! <i>Soothaputra!</i> Listen to what I have to say. You, who are always obeying Duryodhana, are always competing with Arjuna and you are always troubling us. Show everyone your might, bravery, valour and your hatred for Pandavas. In today's war I will dissolve your faith in war."Yudhishtira set a powerful arrow and pulling the string up to his ears shot it at Karna very quickly. That arrow with the sound of a thunderbolt immediately struck Karna on his left side. Mighty Karna was much agonised by that hit. His body trembled. He threw the bow in the chariot and lost consciousness. But Yudhishtira with Arjuna's interest in mind, he did not further attempt to kill him..... But Radheya regained consciousness quite soon. Angry and valorous Karna decided to kill Yudhishtira.....Then, being attacked by many Pandava warriors Karna produced Brahmastra and killed many in the army.Then he again encountered Yudhishtira. ..He cut the armour of Yudhishtira in a flash. ..Yudhishtira who was devoid of his <i>kavacha</i> was bathed in blood.Then Karna pulverised his chariot and cut his quivers....Yudhishtira started to return to his camp. Karna chased him and put his hand on Yudhishtira's shoulder (perhaps with the intention of capturing him alive) and tried to pull him; but at that time he recollected the words of Kunthi. At that same time Shalya also said, "Karna! Do not capture Dharmaraja, the great among men. He will kill and burn you the moment you hold him firmly." Karna chided & rebuked Yudhishtira in so many words.			
338	Karna	50	4097-4098	18
	Bhima hurts KarnaBhimasena, with a desire to kill <i>sootha-putra</i> , setup a very fast moving arrow, of heavy gauge, capable of even piercing mountains. Then with full force and pulling the string of the bow till his ears he shot it at Karna with the intent of killing him. That tremendously powerful arrow went like a thunderbolt and 'tore' Karna. Thus hit by Bhimasena, Karna lost consciousness and collapsed in his chariot. Seeing this state of Karna, Shalya immediately took him away to a far off place in the battlefield. Thus having defeated Karna, Bhima drove away the great army of Duryodhana.			
339	Karna	51	4098-4107	18
	Bhima killed six brothers of Duryodhana. ...Again Karna came back to attack Bhima. After a fierce			

	<p>duel in archery, once again Bhima shot a powerful arrow at Karna the impact of which made him sway from side to side in the chariot.....Then Karna killed his charioteer, horses and cut Bhima's bow....Then Bhima smilingly took up his mace and killed a few hundred elephants and many more warriors and horses.</p> <p>Sanjaya:If a soldier had any defect from father or mother's side the enemy soldiers were proclaiming it loudly. If they knew of a blot on his character or in his deeds, this also they were shouting out. In this manner soldiers on both sides were using abusive tactics and roaring. Seeing this I decided they will not live.</p>			
340	Karna	55	4127-4128	18
	<p>Yudhishtira to Ashwatthama who was fighting fiercely and decimating Pandava army: (Shl 32) Today you wish to kill me, isn't it? This effort of yours shows neither love for us nor gratitude. (Shl 33) Brahmana's duties are <i>tapas</i>, <i>daan</i> and <i>adhyayana</i>. Bending a bow is the dharma of a <i>kshatriya</i>. But you are practicing what is against your varna and hence you are a brahmana only in name. (Shl 34) Oh Mighty! You are surely a brahmana who has totally slipped from <i>swadharna</i>. Show your valour in this great war. But even as you are watching, I will defeat the Kauravas.</p>			
341	Karna	56	4137-4138, 4143	18
	<p>Sri Krishna pulls up Arjuna</p> <p>Arjuna to Sri Krishna: Janardana! This Samshaptaka army which was fighting with me is now fractured. ..On your side the Srinjaya army is also fractured. I can see the Karna's flag among the Kauravas. (Shl 86) Maharthas on our side are not capable of defeating Karna. Krishna! You know that brave Karna is extraordinary in valour. (Shl 87) Krishna! Go to the place where Karna is attacking and hitting our army. Leave Samshaptakas and go near <i>maharatha sootha-putra</i> Karna. This appears to me to be the right course. Or do whatever you think is appropriate.</p> <p><i>Maharaja!</i> Hearing Arjuna's words, Govinda smiled and said, "Pandava! Kill the Kauravas soon." Then his chariot entered the Kaurava army.</p> <p>...(Ashwatthama fights amazingly and causes widespread havoc. But Arjuna tends not to hit him hard)</p> <p>Then Sri Krishna said to Arjuna: (Shl 135) "Partha! I am seeing your wonderful negligent attitude. At this time Drona <i>putra</i> has excelled you. Do you have the same might in your body? Is there strength in your shoulders? Is there Gandiva in your hands? Are you sitting in the same great chariot that I am charioting? Are your arms not injured? Is your grip on Gandiva firm? If all this is as usual, Drona-putra would not have excelled you. But I am seeing that he is becoming powerful every minute. Bharatavarsha! Do not neglect him thinking he is guru's son. This is not the time to do so also."</p> <p>Then Arjuna hit Ashwatthama hard with his powerful arrows. Badly injured Ashwatthama lost consciousness. His charioteer took him away from there to a safe place.</p>			
342	Karna	57	4144-4146	18
	<p>Ashwatthama vows to kill Dhrishtadyumna</p> <p>Duryodhana came near Karna and said to him, Shalya and other kings, (Shl 2) Karna! This war which is an open door to <i>swarga</i> has become available to us on its own. Such war is in the destiny of only happy/lucky <i>kshatriyas</i>. For warriors fighting with an equally competent warrior, opportunity has come to fulfil their desires. (Shl 4) Either you can kill Pandavas and enjoy prosperous kingdom or killed by them you can attain <i>punya-lokas</i>."</p> <p>...Ashwatthama said, "You all know that even as all were watching, my father who had relinquished his weapons was killed by Dhrishtadyumna. Out of that anger and for helping friend Duryodhana achieve his success I am making this truthful vow. All of you listen. I will not remove my <i>kavacha</i> till I kill Dhrishtadyumna. If my vow turns out to be false, let me not get <i>swarga</i>. If Arjuna or Bhimasena or any other warrior tries to protect him, I will kill him also with my arrows."</p>			
343	Karna	59	4156, 4159, 4160	19
	<p>Arjuna rescues Dhrishtadyumna</p> <p>..But Dhrishtadyumna knew the secret of his death. He knew quite well that he will not die in a war by weapons....</p> <p>...At that time Sri Krishna who was at a short distance from there said to Arjuna, "Partha! See there. Ashwatthama is trying hard to kill Dhrishtadyumna. He will surely kill him at this time. There is no doubt in this. Oh Mighty! Rescue Parshatha who is in the jaws of death."</p> <p><i>Maharaja!</i> So saying Sri Krishna drove the horses towards Ashwatthama. ...Even after seeing Sri Krishna and Arjuna come near him, the mighty Ashwatthama continued his efforts to kill Dhrishtadyumna. As soon as Arjuna saw that Ashwatthama was dragging Dhrishtadyumna roughly, he shot several arrows at him. Hurt badly by those arrows, Ashwatthama released Dhrishtadyumna, sat in his chariot and started shooting arrows at Arjuna. In the meantime Sahadeva took Dhrishtadyumna in his chariot and went away...Arjuna responded to Ashwatthama fiercely. He shot a powerful <i>naracha</i> at him. It went and hit that brahmana's shoulder. Ashwatthama staggered due to the force of the hit. He</p>			

	could not sit, moved to a side and soon lost consciousness.....			
344	Karna	64	4196-4197	19
	<p>..Arjuna: Krishna, see Karna who is wreaking havoc and destroying our army. He is repeatedly looking at me. I do not see anyone who can take on Karna and then run away. (Shl 64) If man is alive he can taste victory or defeat in a war. If he dies, everything is destroyed for him. Therefore how can a dead man know victory?</p> <p>Sanjaya: <i>Maharaja!</i> After Arjuna said this, greatest among the intelligent Sri Krishna said what was immediately relevant, "Partha! Yudhishtira has been badly injured all over his body by Karna. Let us see him, console him and then return to kill Karna."</p> <p><i>Maharaja!</i> After Sri Krishna's saying so, both went to see Yudhishtira. They did this also to let Karna suffer some more exhaustion.</p>			
345	Karna	66	4205-4207	19
	<p>Yudhishtira confesses his fear of Karna</p> <p>When Arjuna and Sri Krishna come to see Yudhishtira to check his condition and console him, Yudhishtira simply assumes that Arjuna has come there after killing Karna and makes a long confession of his fear of Karna and his happiness at Karna having been killed. But of course this would not yet have happened.</p> <p>(Extracts)</p> <p>Yudhishtira to Arjuna and Sri Krishna:Even though I withdrew from the battle, Karna chased me and humiliated me in many ways and spoke harsh words. I heard them all personally and hence there is no scope for doubting them. I am still alive because of the might of Bhimasena. What more can I say? Arjuna! It is certainly not possible to bear such humiliation. For thirteen years I was not sleeping in the nights due to fear of Karna. Even during daytime I used to be worried and hence had no happiness. I was always burning due to hatred towards him. When my death became imminent I ran away from the battlefield.</p> <p>A long time has been spent thinking how I will be able to kill Karna. (Shl 18) Arjuna! Whether in waking or dream state I was seeing only Karna. I was seeing Karna everywhere. What is more, to me this whole world appeared to be occupied by Karna. (Shl 19) Wherever I went out of fear of Karna, I would see him standing before me. I was let off by that brave man who never reverts from battlefield after he defeated me. What is the use of my living or getting kingdom when I am so badly injured in every inch of my body? In the past fights I was not humiliated by Bhishma, Kripa or Drona. But in today's fight I was humiliated very much.</p> <p>(It is surprising that Yudhishtira chickens out so easily in spite of much successful history of himself, Bhima and Arjuna defeating/hurting Karna in this and earlier battles)</p>			
346	Karna	68	4217-4226	19
	<p>Yudhishtira abuses Arjuna for not killing Karna</p> <p>(Summary) Arjuna informs Yudhishtira that Karna was not yet killed. He explains to him the various situations he had to face in the battlefield and the enemy warriors he defeated and killed. He informs him that he came to check on his condition. He makes a vow that he will now go back and kill Karna. For apparently no reason or perhaps because of the physical and mental agony Karna had inflicted upon him, Yudhishtira's anger flares up and he abuses Arjuna with rather harsh words.</p> <p>(Extracts)</p> <p>....In the same way other <i>maharshis</i> were also praising you. Having heard the <i>asharira-vani</i> (unseen voice) and the sayings of <i>maharshis</i> I did not surrender to Duryodhana. Till now I had not understood that you also will be afflicted due to the fear of Karna. But long back Duryodhana has said that in a war Arjuna will surely not be able to withstand the might of Karna. Even though he was repeatedly saying it, due to my foolishness I did not trust his words. I am now repenting much for that reason. I am stuck amidst the enemies and have reached endless <i>naraka</i>. Why could you not tell me earlier itself that 'I will not fight him for any reason'? If you had told me such a thing in the beginning itself, I would not have brought Srinjaya, Kekayas and other well-wishers to this war.Wicked Karna who considers you, known for your valour, as equal to a blade of grass, humiliated me. He treated me as one would treat a weakling. ...(Shl 24) Ancient munis have said that only the person who rescues someone in danger is his <i>bandhu</i> (relative). He alone is cordial friend. This is the dharma practiced by <i>satpurushas</i>.(Shl 26) Now you do one thing Arjuna. Hand over your bow (Gandiva) to Keshava. You be the charioteer of Keshava. If you do this, Keshava will kill the fearsome Karna. (Shl 27) Arjuna! If you do not have the ability to oppose the fearsome Karna who is moving about unrestricted in the battlefield, hand over your Gandiva bow to <i>Narendra</i> who is mightier than you.....(Shl 29) You wicked prince! There should have been a miscarriage when you were a five month old fetus. Or you should not at all have been there in the womb of Kunthi devi. It would only have brought you <i>shreyas</i>. Meaning, if you were not</p>			

	born at all, you could have avoided the blot that you ran away from the battlefield. Condemnation to you for having come here out of fear of Karna! Condemnation to your Gandiva! Condemnation to your might! Condemnation to your inexhaustible arrows! Condemnation to your flag adorned/protected by Hanuman! Condemnation to your chariot given by <i>yajneshawara!</i>			
347	Karna	69	4226-4250	19
	<p>Sri Krishna counsels Arjuna who decides to kill Yudhishtira</p> <p>Sanjaya continued and said: <i>Maharaja!</i> Shwethavahana was so angered by the harsh words of Yudhishtira that he pulled out his sword from its sheath in order to kill him. Realising the intent of Arjuna, Keshava said to Arjuna, “Arjuna! What is this? You are taking out your sword. I don’t see any circumstance here requiring you to fight!...I do not see anyone here who has to be killed by you. I am unable to understand whom you want to kill and why. Have you gone mad?....Why are you taking your sword out in anger?</p> <p><i>Maharaja!</i> Thus questioned by Sri Krishna Arjuna, staring hard at Yudhishtira, sighed deeply and said, “(Shl 10-11) I have an <i>upamshu-vrata</i> (a vow made in one’s own mind without saying it aloud to anyone) that I will break the head of anyone who tells me ‘Give your Gandiva bow to others’. Yudhishtira has such words in your presence. I just cannot forgive this. Therefore I will kill this king who is follower of dharma (<i>dharma-bheeru</i>)... (Shl 13) Now according to my vow I will kill Yudhishtira and clear my debt towards truthfulness and be rid of grief and worries.</p> <p>Janaradana! When such a situation is confronting me is there anything else I can do. What is your opinion in the matter? You know the past, present and future. Therefore I will do whatever you suggest me to do.”</p> <p>Sri Krishna said, “<i>dhik</i> Partha! What are you saying?” Then he continued.</p> <p>See Table: Long Translations, Sl. No. 34 for Sri Krishna’s clarifications on <i>satya-dharma</i> and its practical application.</p> <p>....”Arjuna! Keeping in mind your welfare I have told you briefly to the best of my knowledge about <i>vidhi-niyamas</i> as they are, nature/form of dharma (<i>dharma-swaroopa</i>) as it is, their characteristics and purposes. Having listened to this, now tell me does Yudhishtira deserve to be killed by you?</p> <p>Arjuna said, “(Shl 67) Prabhu! Like a very wise man, very intelligent man you have said these words in the interest of our welfare. ...(Shl 70-71) I have understood that Yudhishtira, the personification of dharma, does not deserve to be killed. But grace me with some consolation with regard to my mental vow....(Shl 72-73) You know about my <i>upamshu-vrata</i>. If anyone among humans were to tell me, ‘Partha! Handover this Gandiva to him who is mightier than you or is better than you in <i>astra-vidya</i>’, I will forcibly kill that person. Just as this is my <i>upamshu-vrata</i>, Bhima also has a vow that he will kill anyone who calls him ‘<i>toobaraka</i>’. The king has said those words here many times in your presence. (Shl 74) Krishna! If I kill him, I will not live for a moment also. Even by merely thinking about it I have sinned and have become weak and mentally disturbed. (Shl 75) Oh great among <i>dharmatmas</i>! In normal social life my vow should become true. My vow should become wasted. The world should not say, ‘Arjuna broke his own promise’. Both I and Yudhishtira should live. Suggest something to satisfy this. Advise me in such a way. Only you are capable of giving such advice.”</p> <p>Sri Krishna said, “(Shl 76) Arjuna! King Yudhishtira is very exhausted. Karna has injured every inch of his body in the battle. Because of this he is in agony; Not just this; even when he was not fighting with karna, he has chased him and agonised him. For these reasons Yudhishtira who is acutely agonised has spoken inappropriately with you out of intense anger. There is another reason also for his talking to you in such a manner. (Shl 77) He has said such things to you also for the reason, ‘If I do not incite his anger with harsh words, he may not kill Karna in the war’.</p> <p>Pandava! Yudhishtira has realised that other than you none else can face and fight that sinner Karna. Hence the highly unhappy king humiliated you in my presence with harsh words. Dharmaraja was thinking thus: ‘A game of gambling has been arranged in the battlefield primarily depending on Karna who is always interested in war and who is impossible to endure by the enemies. If we defeat him, it is essentially like defeating all the Kurus.’ Once he came to know that you have come from the battlefield without killing him, angered Yudhishtira spoke to you harshly. Therefore he certainly does not deserve to be killed. But you have to honour your vow also. Hence I will explain to you under which circumstance Yudhishtira even though alive will be as if dead. If he is made equivalent to dead, then your vow also would be fulfilled. I will tell you that secret, listen. (Shl 81) It is said that as long as a respectable person receives due respect from people who respect him, he is alive in this world. But when the same person is badly humiliated by his own people, he is as good as dead even if alive. (Shl 86) When speaking to Yudhishtira you always addressed him respectfully as ‘<i>bhavaan</i>’. Now instead of the word ‘<i>bhavaan</i>’ you use the singular <i>tvam</i> (you in singular). The</p>			

	<p>moment you address him in singular, in the eyes of <i>sadhu-purush</i> he would have been killed. At this time you behave with Yudhishtira in this manner. Use the word which is <i>adharmic</i>. Address him thus.</p> <p>(Shl 85) This <i>shruhti</i> which has Atharva and Angirasa as <i>rishis</i> is great among the <i>shruthis</i>. Those who wish <i>shreyas</i> for themselves should simply do as in the <i>shruthi</i> without discussing it. The essence of this <i>shruthi</i> is as follows: (Shl 86) By addressing a guru in ‘singular you’ it is as if killing him though not actually killing him. Even though you are knowledgeable about dharma, do as I have told you without thinking about it. When Dharmaraja hears that inappropriate and disrespectful addressing, he will feel, ‘Arjuna killed me’. Then you prostrate to him, console him and talk to him respectfully. (Shl 88) Arjuna! Your brother is very wise and knowledgeable. Therefore he will examine your behaviour from the viewpoint of dharma and will not get angry with you. By this method you will be relieved of the debt of your vow also. By doing this you will also be avoiding the serious sin you would have committed by actually killing him. After this, with a happy and enthusiastic mind you can kill Karna.</p>			
348	Karna	70	4250-4266	19
	<p>Sri Krishna finds a way to fulfil vow of Arjuna and not kill Yudhishtira or himself</p> <p>Sanjaya to Dhritarashtra: <i>Maharaja!</i> When Sri Krishna thus advised Arjuna, Partha appreciated his help and addressing Dharmaraja said these unprecedented harsh words, forcing himself to do so much against his wish. (Extracts) (Interestingly they are all based on truths)</p> <p>“(Shl 2) <i>Maharaja!</i> Do not talk much. Keep quiet. You are afraid of war. You stand one <i>krosh</i> away from battlefield. Being such a timid person you have no right to talk about me. If anyone can blame/criticise me, only Bhima has such right. He fights with all the great warriors of the world single handedly.....Valorous Bhima has done impossible amount of killing. You have never done such brave deeds; you are not even capable of doing so.....Such a highly valorous Bhima can criticise me. You just do not have the ability which gives you the right to blame me. You are not even protecting yourself. You are always being protected by cordial friends.....Bhima who has killed hundreds of elephants has the ability to criticise me. It is completely inappropriate for you who do not have even an iota of valour to censure me. ...(Shl 12) Panditas say that ‘Great brahmanas have strength in speaking. Kshatriyas have might in their arms’. You, though a <i>kshatriya</i>, have strength only in talking. Moreover your speech is also very harsh. You, who are deprecating me, know very well how valorous I am. (Shl 13) I have always made every effort to please you through my wives, children, life and body. In spite of this you are killing me with your arrows of words. We have not seen any comfort/happiness in our lives because of you. (Shl 14) You, who sleep happily on Draupadi’s bed, do not humiliate me without reasons. I have killed many <i>maharathas</i> for your sake. I will kill many more in future also. In spite of this you are suspecting me and behaving rudely with me. I do not remember any instance when I enjoyed comforts/happiness due to you.....(Shl 16) I do not even praise your methods of governance. Because, you got interested in the game of dice only to harm us. Having committed sins that are done by mean people, you are using us to cross this ocean of enemies.....(Shl 19) Yudhishtira! The enemy forces cut into pieces by us is lying on the ground wailing and screaming in agony. But you did the cruellest act by gambling. You not only accumulated sins by doing so, that game you played has become the cause of Kauravas destruction....(Shl 21) You became a gambler. The kingdom is destroyed for your sake. You are the root cause of our misery today. You, a luckless person, don’t anger us by using the whip of cruel words.”</p> <p>Sanjaya: <i>Maharaja!</i> Arjuna, the <i>sthithprajna, praaajna, dharma-bheeru</i> having said these harsh words to Yudhishtira, became very distressed like any knowledgeable person who has done even a small sin would feel. He felt very repentant for having abused his brother. Then sighing deeply, he again took out his sword from its sheath. Seeing this, Sri Krishna said to Arjuna, “What is this? Why are you taking out your sword which is as clean as the sky? Answer me. I will tell you some other workaround to fulfil your intent.” <i>Maharaja!</i> Hearing this, Arjuna said to him, “(Shl 24) I have said very unpleasant words to my elder brother though I did not at all want to. Therefore I will cut off my own body.”</p> <p><i>Maharaja!</i> Hearing this from Arjuna, Sri Krishna the great among <i>dharmishts</i> said, “Partha! Just by addressing the king in singular are you in great agony? Is that why you want to kill yourself? Kiriti! <i>Sadhu-purush</i> do not do such deeds. (Shl 27) Suppose you had killed your elder brother who is a <i>dharmatma</i> with your sword in order to honour your vow, then what would have been your state? What would you have done after killing your brother? (Shl 28) Arjuna! Dharma is very subtle. It is very difficult to understand. Particularly the ignorant just cannot understand the form of dharma. Listen to me in this matter. Committing suicide results in much more terrible sin than killing a brother. So, it should in effect be as if you have killed yourself. But in reality it should not be so. I will tell you an alternative for this. Do accordingly. Praise yourself with your own words. Indulging in</p>			

	<p>self-praise is equivalent to killing oneself.” Arjuna agreed. Then bending his bow he said to Yudhishtira: (Extracts) “(Shl 30) Other than <i>pinakapani Mahadeva</i> there is none who can equal me in archery in all three worlds. Mahatma Parameshwara himself has acknowledged by valour. With the permission of Parashiva, I can destroy this world along with all its moving and unmoving objects within a second....(Shl 32) ..I have the signs of <i>ratha</i> and flags in my feet. When a person like me goes to war no one can ever defeat me.....Out of the eleven <i>akshouhini</i> army of Kauravas, about half have been decimated by me alone.”</p> <p><i>Maharaja!</i> Thus praising himself to Yudhishtira, he further said, “(Shl 37) Brother! Today Karna’s mother will lose her son. Or Karna will cause Kunthi to have one less son. I am making this truthful promise. Without killing Karna in today’s battle I will not remove my <i>kavacha</i>.” <i>Maharaja!</i> Having said these to dharmatma Yudhishtira, Arjuna put down his weapons and with shyness folded his hands before him and said, “(Shl 39) <i>Maharaja!</i> Be pleased with me. Forgive me for all that I have said. You will come to know all facts when the time comes. My prostrations to you.” Yudhishtira who was very pained by all that Arjuna had said, sat on his bed and said to him, (Extracts) “ (Shl 43-44) True, Arjuna! I did not do a good act. That is why you are all suffering. Therefore right now cut off my head as I am <i>kulantaka, adhamadham, paapisht</i>, highly foolish and lazy.(Shl 46) Like you said, Bhima deserves to be the king. Why should I who am like a eunuch think of the kingdom? I do not even have the strength to bear such words from you. (Shl 47) Arjuna! Let Bhima become the king. I do not see the need to be alive after so much humiliation.” Then Yudhishtira got down from his bed and started going out with the intent of going to forest. Sri Krishna who was surprised by his behaviour, bowed to him and consoling him said, “(Shl 49) King Yudhishtira! You were aware of the vow of Arjuna in respect of Gandiva and his vow was well know everywhere. (This is a little surprising because earlier Arjuna had said it was a vow he took in his mind). ...Even though you knew about his vow, you only said those words. It became my duty to save your life and to make Arjuna fulfil his vow. Instead of killing you Arjuna did as suggested by me. (Shl 52) It is said that humiliation of <i>gurujana</i> (any venerable or elderly person) is effectively killing them. Please forgive me and Arjuna for this offence done to protect <i>satya</i>. (Shl 53) We have both surrendered to you. It is appropriate for you to forgive us who are touching your feet and requesting you. Today the earth will drink the blood of that sinner Radheya. Take it for granted that today Karna will be dead. The longevity of the person whose killing you desire is already exhausted.” Dhritarashtra <i>maharaja!</i> Hearing Sri Krishna, Yudhishtira enthusiastically lifted up Keshava who had fallen at his feet, folded his hands and said to Sri Krishna, “Govinda! What you said is correct. Even though I knew his vow, I transgressed it. This is indeed my mistake. I am now consoled. Madhava! Today you have saved me. Achyuta! You have saved all of us from horrible misery. (Shl 59, 60) Achyuta! We both who were covered in the darkness of ignorance, due to good fortune found you as out <i>natha</i> (lord, protector) and have crossed over a horrible misery. Making your intelligence a boat, we have crossed along with our ministers, family and relatives this ocean of grief. Achyutha! Undoubtedly, because of you, we have a protector (we are <i>sanatha</i>).”</p>			
349	Karna	71	4270	19
	After affirming his vow to kill Karna, Arjuna said to Madhava: “Krishna! Today I will kill Karna in the war. There is no doubt in this. Your will has also decided that wicked Karna should die today. Keshava said to Arjuna, “You are competent to kill Karna. Maharatha! It is my desire everyday that you should kill Karna. ‘How will Arjuna kill Karna?’ is my daily thinking also.”			
350	Karna	72	4273-4281	19
	<p>Sri Krishna prepares Arjuna for the battle with Karna Arjuna and Sri Krishna got into a well stocked and readied chariot and proceeded towards the battlefield....There were many auspicious omens which indicated that Arjuna’s enemy’s army will be destroyed and that Karna would be killed. But suddenly Arjuna started to sweat. He started thinking very much, ‘Why is this happening?’ Then Sri Krishna who noticed that Arjuna was sweating and could not fathom the reason for the same, said to him, “Arjuna!...You have many <i>divyastraas</i>. You have amazing agility with your arms. You do not get confused in wars. ..When hitting targets you are extremely well focussed....There is no warrior to match you on this earth....Brahma created all people in the world. That same Brahma also created the Gandiva you possess. You fight with such a great bow. For this reason there is no warrior like you in the three worlds. Still Arjuna, I have to tell you some things in your interest. Do not look down upon Karna. (Shl 26) Karna is very mighty. Is an expert in <i>astra-vidya</i>. He is proud. Is a <i>maharatha</i>. Is skilled in war. Can fight in unique & peculiar ways. Has good sense of time and place. Partha! What is the point in talking too much about his valour? I will very briefly tell you about his valour. (Shl 28) Karna is equal to you. He has the same valour that you have. I feel he may have slightly</p>			

	<p>more valour than you. Therefore he has to be killed with extra or special efforts. (Shl 31) Karna is complete with all the qualities a great warrior should have. Friends feel secure with him. He always hates Pandavas and is always engaged in the welfare of Duryodhana. (Shl 32) In my opinion apart from you, even all <i>devatas</i> with Indra also cannot defeat him. Therefore kill Karna with special efforts now.....Even though he has no personal benefits to gain, he always harbours ill-will towards Pandavas and hence kill him and fulfil your desire.....I am extending my complete support to you. Kill that Karna today depending on whose might and valour Duryodhana is looking down upon your might and valour.</p> <p>(It is interesting to note the way Sri Krishna prepares Arjuna for the forthcoming fight with Karna and events that will happen later. This applies to the next <i>adhyaya</i> also)</p>				
351	<table border="1"> <tr> <td>Karna</td> <td>73</td> <td>4281-4296</td> <td>19</td> </tr> </table> <p>Sri Krishna prepares Arjuna to kill Karna</p> <p>Sri Krishna to Arjuna:This is the seventeenth day of great destruction of horses-elephants-soldiers.....There were several units of intolerable <i>kshatriyas</i>. They were terrible. They had come from different countries of the world. All those armies are now destroyed.....Bhishma rejected nine types of arrow-shooting-techniques which are considered to have blemishes (perhaps ethically?) and used only the tenth called <i>krushta-gati</i> to rain arrows on the enemy....At that time if you had not stopped Karna and other <i>maharathas</i> from progressing further, Dhrishtadyumna would not have been able to kill Drona.....Partha! Which other <i>kshatriya</i> can show the exemplary valour you showed at the time of killing Jayadratha.....You are an extraordinary <i>maharatha</i>. I feel it is not an exaggeration to say that the entire <i>kshatriya</i> group which comes to attack you will be wiped out in one day...This is my opinion about your valour.....Among the few left over on the enemy side there are only five <i>maharathas</i>. (Shl 54) They are Ashwatthama, Kritavarma, Karna, Shalya and Kripa. You can kill these <i>maharathis</i> and handover the entire earth free of enemies to Yudhishtira.....Arjuna! In case you have a feeling of kindness towards Ashwatthama as the son of your respected <i>acharya</i> Drona, you need not kill him. If you have a feeling about Kripa that he is <i>acharya</i> & should not be killed, don't kill him also. If you want to respect Krithavarma as a relation from mother's side, let him go. If you say you will not kill mother's brother (Shalya) I will not object. But Karna who is always having a sinful attitude towards Pandavas and is always angry about them must be killed with sharp arrows.</p> <p>(Shl 63) This is a great <i>punya-karya</i> for you. There is no need to think about this. I am also permitting you to do this <i>punya-karya</i>. There is no <i>dosh</i> (blemish) in your killing Karna now. (Shl 64) Sinless Arjuna! It was evil Karna who prompted and encouraged Duryodhana to try to burn you all along with your mother at night, to play the game of dice to snatch your kingdom and other such wicked deeds. (Shl 65) Duryodhana has firmly believed at all times that Karna is his saviour. It is for this reason that he got overly excited and tried to imprison me in the assembly hall. Arjuna! Dhritarashtra's son Duryodhana has the firm belief that Karna will defeat all the Pandavas in the war. Karna is the prime reason for whatever evil acts Duryodhana has done towards you all.....Abhimanyu, who was moving around in the battlefield as if he would burn the entire Kaurava army was killed by six <i>maharathis</i> who ganged up together. Arjuna! I will tell you the truth. This matter is burning my insides. Even there it was this wicked Karna who committed treachery against us. Karna had been so badly injured by the arrows of Abhimanyu that he was bleeding all over and had lost consciousness for a while.....At that time accepting the very cruel, though appropriate for that time suggestion of Drona, he cut the bow of Abhimanyu. After he cut the bow, the others who had the intent to cheat, agonised him with a heavy rain of arrows. When that great warrior was killed, everyone irrespective of whether friend or foe, were very sad. But wicked Karna and Duryodhana gleefully laughed boisterously.</p> <p>Arjuna! I will tell you another example to show how wicked Karna is. This Karna spoke very cruel and harsh words to Draupadi in the full assembly. He said, "Draupadi! Pandavas are destroyed. They have gone to hell permanently. Now you select someone else as your husband. Oh soft-spoken one! From today you are Dhritarashtra's <i>dasi</i>. Go to the <i>antahpura</i>. ..Pandavas are no more your husbands. They have no rights whatsoever on you. (Shl 86) Princess of Panchala! Oh Beautiful! You are wife of a <i>dasa</i>. You are yourself also a <i>dasi</i>. On this whole earth now Duryodhana is the only <i>bhoopathi</i>.....Are you not seeing how all Pandavas have become lustreless due to the <i>tejas</i> of Duryodhana? They are looking at each other helplessly. (Shl 88) They are like eunuchs, just like sesame seeds from which oil has been extracted, and have fallen into deep hell. From today they will be employed in the service of Kaurava princes'. Arjuna! This sinner Karna, who always follows the path of <i>adharma</i>, whose inclination is towards <i>adharma</i> had said all this within your earshot.....Seeing Karna killed by you, let Duryodhana, this bitter enemy of yours, lose all desire for living and kingdom.....(Shl 125) Maharathi! After killing <i>maharathi</i> Karna, after having accomplished that great task, you can feel fulfilled and enjoy happiness.</p>	Karna	73	4281-4296	19
Karna	73	4281-4296	19		

352	Karna	74	4290-4303	19
	<p>Arjuna commits to kill Karna Sanjaya: Hearing Sri Krishna, in a moment Arjuna was rid of sadness, became joyous and enthusiastic. ...Deciding that Karna shall be killed, he said to Sri Krishna, “..... As long as this earth survives all living beings will be telling the story that Karna was killed by Arjuna. Such an amazing fight will take place today.....Karna will repent today for having spoken disdainful words about Pandavas while addressing Panchali in the full assembly.....(Shl 29) It is I who will kill in the presence of all archers Karna who had said that ‘I will kill Pandavas along with all their children’.....Seeing Karna killed, intolerant Duryodhana will understand that I am the greatest archer.....Madhava! I am praising myself only before you. (Shl 54) There is none that can equal me in archery. Krishna! As you know, who can equal me in valour? Who can equal me in forgiveness? Just as there are none who can equal me in forgiveness, there are none who can equal me in anger.....</p>			
353	Karna	79	4334-4352	19
	<p>Shalya exhorts Karna to kill Sri Krishna & Arjuna Shalya describes approaching Sri Krishna and Arjuna and encourages Karna to fight to kill them. Karna responds (Extracts): “Shalya! Now you are appearing like a man of your nature. Now you are acceptable to me too. You need not be afraid because of Arjuna.” Shalya: ...(Shl 53) Karna! <i>Maharathas</i> say that Arjuna alone in a chariot is himself invincible. That being so, who will have the enthusiasm to face him when he is protected by Sri Krishna? Karna: (Shl 54) Madraraja! What you say is true. A brave warrior on chariot (<i>ratha-shreshta</i>) with the greatness of Arjuna was never born. We have never heard that such a warrior was born. I am going to face such an extraordinary warrior today. Watch my valour when fighting.....Either I will make him suffer the agony of death or he will cause me the same. But if Karna sees the end, then it is effectively the end of all Kaurava warriors. ...In one sentence, there is no warrior who equals Arjuna. (Shl 57) <i>Maharaja!</i> Arjuna picks up several arrows with the feathers of vultures from his quiver. Very quickly he arranges these arrows, as if arranging one arrow, such that they shoot one after the other. Arrows shot from his divine bow travel up to one <i>krosh</i>. Even though they go that far they are not wasted. They pierce their target even at that distance. Is there any archer matching his extremely amazing valour on this earth?...(Shl 64) Shalya! I have complete realisation that challenging Arjuna, who is so full of valour and good qualities, who is supported by Sri Krishna and who is the greatest among all, is a task of ultimate bravery. ..(Shl 66) I feel scared when I see Sri Krishna and Arjuna in the same chariot working together. My heart races. Arjuna is greater than all other archers. Similarly Sri Krishna, who is <i>Narayana-swaroopa</i> is unbeatable in fighting with the <i>chakra</i>. Even <i>Himavantha</i> may move from his place. But amazing warriors Sri Krishna and Arjuna will never be disturbed..... Karna said to Kripa, Kritavarma, Shakuni, Ashwatthama, his brother who were all with Duryodhana, “(Shl 72) Lords of the earth! Stop Sri Krishna and Arjuna. Attack them. Exhaust them by raining arrows on them from all sides. I will very easily kill them now, once battered by you all.”</p>			
354	Karna	82	4369	19
	<p>.....Dushasana shot a very powerful arrow at Bhima. Hit by that cruel arrow, Bhima, terribly weakened, fell down in the chariot as if dead with his arms spread out. But he recovered very soon and roared loudly.</p>			
355	Karna	83	4369-4382	19
	<p>Killing of Dushasana (Nothing can be more gruesome and horrible than the way Bhima killed Dushasana. Also when the pace of the narrative is making you expectantly look forward to the Arjuna-Karna fight, suddenly this episode happens) Sanjaya:Then your son (Dushasana) very quickly shot another fierce arrow and injured Bhima badly. Bhima was quite distressed by it. As soon as Bhima saw Dushasana's face he burned with anger. He shouted loudly to him, “Oh warrior! I am very badly injured by you. Now withstand my mace-throw.” Saying this, Bhima picked up his terrible mace and again said to him, “You wicked! I will drink your blood in this battlefield.” Your son threw a fierce <i>shakthyayudha</i> with great force at Bhima even as he was speaking. Bhima boiling with anger threw his mace at Dushasana with great force. That mace pulverised the <i>shakthyayudha</i> and went further and banged Dushasana's head. (Shl 9) That mace flung Dushasana by a distance of 10 bows. Due to that force of impact Dushasana's clothes, <i>kavacha</i>, ornaments and garlands were all destroyed. He was agonised by tremendous pain. He was shaking. He was rolling on the ground due to the agony. By that impact Dushasana's charioteer died. The horses also died. The chariot was pulverised. All the Panchalas and Pandavas roared with joy at his fate. Bhima roared with joy filling all directions with that sound. All those who</p>			

were near him fell unconscious due to that roar.

Then Bhima who is known for being fast with everything got down quickly from his chariot and went to Dushasana. At that time he recollected the words of enmity spoken earlier by your children. The very mighty Bhimasena, recollecting the cruel grabbing of innocent Draupadi's hairs, attempt to disrobe her, the helpless manner in which her husbands were sitting with their heads bowed and many other humiliations and tribulations heaped on them, started burning with anger like a fire invigorated by the pouring of *ghee*. At that time addressing Karna, Duryodhana, Kripa, Ashwatthama and Kritavarma he roared, "Right now I will kill this sinner Dushasana. If all of you together have the ability to save him, try it."

Saying thus, the extremely mighty Bhimasena jumped down from his chariot and very rapidly went to Dushasana with the intent of killing him. **Like a lion holds down an elephant, he pinned down Dushasana in the presence of Duryodhana-Karma, and glared at him, pulled out his clean sword, pressed down his neck with his foot and said,** "(Shl 20, 21) Oh wicked! Did you not say '*gau, gau*' along with Karna & Duryodhana looking with immense glee at Draupadi? With which hand did you pull the hair of Draupadi which had been rendered sacred with the *avabhrita-snana* of *Rajasuya* yaga? Tell me, Bhimasena is questioning you, answer immediately."

Hearing these terrible words of Bhima, Dushasana glared at Bhima and burned with anger. His eyes were rolling. Even as Kaurava & Somaka warriors were all listening he said with wrath, "(Shl 23, 24) Bhimasena! This is the arm which you are asking for, the arm which is like the trunk of an elephant, which squeezes the breasts of many beautiful women, which has given to charity thousands of cows, and which has destroyed many *kshatriyas*. Bhima! It is with this arm that I dragged Yajnaseni by her hair to the full assembly even as all of you and prominent persons of Kuru were seeing. Did you understand?"

Hearing these words spoken with a smiling face, Bhima who became a personification of extreme anger, bashed Dushasana's chest with his fist, held him in tight embrace with both arms, and roaring loudly said addressing all warriors, "Oh Kuru warriors! This moment Dushasana will lose his arm. Not only arm, he is about to lose his life itself; if anyone thinks he can save him, come forward."

Challenging the warriors thus, mahatma Bhima who was boiling with anger, ripped out Dushasana's arm from his body with his bare hands and flung it. Then he bashed Dushasana with his arms which were like *vajrayudha*.

Then he plunged his hands into the chest of Dushasana who was lying on the ground and opening it started drinking the hot blood from there. Dushasana's body which was half-dead was writhing. It was trying to get up. Not tolerating even that, Bhimasena took his sword, cut-off his head and pushed the body down so that it could not rise again. Bhimasena, with the intent of fulfilling his oath again drank his blood. Tasting his blood again and again, with immense anger he looked at Dushasana and said, "(Shl 30, 31) I am finding this enemy's blood tastier than mother's breast milk, mix of honey and *ghee*, drink made out of finely processed grape juice, divine *thoyarasa*, buttermilk that comes from milk and curds, and many other tasty drinks in this world." (He did not actually drink the blood. See his clarification to Gandhari in this table, Sl. No. 421, second sub-heading)

Bhima, who was capable of dreadful deeds, looked at dead Dushasana, laughed boisterously and said, "(Shl 32) **What shall I do? Death itself has saved you!**" (Commentary: If you were alive, I could have shown my anger in many more ways). Seeing Bhima who was talking thus and was dancing with joy after drinking blood, many collapsed with fear. Weapons fell off the hands of those who did not collapse. **Some were so scared that they were screaming for help in hoarse voice.** Some closed their eyes unable to see such a gruesome sight. Those who were near Bhima and saw him drinking Dushasana's blood ran away saying, 'He is certainly not a human.'

..... Bhimasena having killed Dushasana, filled his palms with his blood and roared, "(Shl 42) You worst among men! I am drinking your blood through my neck (throat?). Now again tease Draupadi as '*gau, gau*! Let me see (Shl 43) Now I am dancing around calling '*gau, gau*' those who danced and teased us '*gau, gau*' that day in the assembly hall. (Shl 44-48) You are the root cause for the many sufferings we experienced due to the evil confabulations of Shakuni, Karna and Duryodhana, such as, feeding me with poison laced food and drowning me in *Pramanakoti-theertha*; getting me bitten by black cobras; conspiracy to burn us in the inflammable mansion; snatching our kingdom through the game of dice; driving us away to forest; grabbing Draupadi's hairs; shooting deathly *astras* and *shastraas* on us; not allowing us to live peacefully in our own homes; variety of grief we suffered in Viratanagar etc. **Because of the evil intentions of Dhritarashtra along with his sons, we have always known only what is difficulty and troubles and have no memory of happiness.**" Having said thus, Bhima went near Arjuna's chariot and again said to Keshava and Arjuna who were smiling seeing his act of valour.

	At that time Bhima was bathed in blood. Blood was dripping from his face. The fast Bhimasena was very angry at that time. "(Shl 50) The vow I had made in respect of Dushasana has become true oath today in the battlefield. (Shl 51) I will sacrifice the second sacrificial animal Duryodhana also here. In the presence of all Kauravas I will stamp his head with my foot and find peace of mind. " <i>Maharaja!</i> Bhimasena, who was bathed in blood, said this much and then roared loudly.			
356	Karna	84	4382-4384	19
	<p>Everyone fears Bhima</p> <p>Sanjaya: Seeing the killing of Dushasana, ten brothers of Duryodhana attacked Bhimasena. Bhima killed them all swiftly with arrows. As the ten were killed by Bhima, your army ran away in the presence of Karna due to fear of Pandava. Seeing the valour of Bhima, Karna felt fear in his heart. Having understood the feelings of Karna from his facial expression, Shalya said to Karna, "Do not be worried. Feeling worried does not suit you at this time. Kings are running away due to fear of Bhima.Take refuge in <i>kshatra-dharma</i> and valour and face Dhananjaya. (Shl 15) Oh mighty Karna! Duryodhana has transferred all war related responsibilities to you. Manage that load to the best of your might and abilities. (Shl 16) Karna! If you win your fight with Arjuna you will earn enormous fame. In case you lose, you will attain permanent <i>swarga</i>."....</p> <p><i>Maharaja!</i> Hearing Shalya's words Karna again found the necessary firmness regarding war in his heart.</p>			
357	Karna	85	4394-4395	19
	<p>Arjuna kills Karna's son</p> <p>....Arjuna said, "Karna! Even as you are watching I will kill your son Vrishasena with my sharp arrows. (Shl 32-33) My son, a <i>maharatha</i> and who fought rapidly, was fighting alone. I was not there at that time. You all joined and killed him. Even today people say that it was your major fault. Today I will kill him in all your presence. All of you who are on chariots can join together and save this son of Karna. Karna! I will kill your fierce son Vrishasena. Then, I who am known as 'Arjuna', will kill you in this battlefield as you remain confounded by your son's death.</p> <p>Karna! You are the root cause of our dispute. You have become very arrogant having found refuge in Duryodhana. Today I am going to kill you forcefully. Duryodhana, due to whose unethical deeds so much loss of life is occurring, will be killed by Bhimasena."</p> <p><i>Maharaja!</i> Mahatma Arjuna said this and aimed & shot several arrows at Vrishasena. Kiriti Arjuna with a smiling face and without any hesitation shot ten arrows to sensitive parts of Vrishasena. Then with another four sharp arrows he cut his bow, two arms and head.</p> <p>Seeing his son killed before his eyes, <i>mahatma</i> Karna, raging with anger attacked Krishna-Arjuna swiftly.</p>			
358	Karna	87	4400-4418	19
	<p>Devatas & others arrive to see Karna – Arjuna battle</p> <p>When Karna and Arjuna get ready for a duel, all the animals, devatas, rishis etc take sides. All the good forces take the side of Arjuna and the asuri forces take Karna's side.</p> <p>....Brahma and Rudra along with Brahmarshis came to the battlefield in their divine <i>vimanas</i>. Seeing the two ready to fight, Indra (Shakra) said, "May Arjuna defeat Karna". Immediately Surya who was there said, "May Karna win.".....Seeing the sides taken by almost all, <i>devatas</i> asked Prajapathi, "(Shl 64) Deva! Who between Karna & Arjuna will win? Our opinion is that they both should end up equally." On account of the dispute about who will win, all living beings are anxious. Therefore you should tell us the truth. You should make the auspicious statement "May victory of both be equal."</p> <p>..After their requests, Brahma-Ishana said, "Mahatma Vijaya will surely win. This Arjuna satisfied <i>agni</i> during Khandavadahana. He has even come to <i>swarga</i> and helped you. (Shl 69) Karna is from danava's side. Therefore he has to be defeated. Only by doing so the objective of <i>devatas</i> can be fulfilled. Devendra! Achieving one's goals is greatest in this world (?). Phalguna is a <i>mahatma</i>. He is always committed to <i>satya</i> and <i>dharma</i>. His victory is ordained. There is no doubt in this matter.</p> <p>Devendra! Arjuna has pleased even Parashiva. This being so how can Arjuna not gain victory? There can be no defeat to whom the Lord of the world Mahavishnu himself is the charioteer.....Arjuna can exceed the <i>daiva-gati</i> with his <i>mahima</i> (greatness). If by chance he were to do that, all the worlds will be destroyed. If Krishna & Arjuna were to get angry, there will be no system (order) left in the world. They are always creating the world. Krishna-Arjuna are ancient great <i>maharshis</i> Nara-Narayana. They are not subject to anyone's control. But they regulate everything.....</p> <p>Karna speaking to Shalya said, "(Shl 102) Shalya! In case Partha were to kill me today, what will you do? Tell me truthfully." "Karna! If Arjuna were to kill you today I will singlehandedly kill Krishna and Arjuna."</p> <p><i>Maharaja!</i> Similarly Arjuna also questioned Sri Krishna. (Shl 105) Dhananjaya! The Sun may fall from his regulated place. Big oceans may dry up. Fire may become cold. But Karna cannot kill you. (Shl</p>			

	106) Just in case such a thing were to happen (Karna killing you), if the world order were to be altered, then with these arms of mine I will kill Karna and Shalya.” <i>Maharaja!</i> Hearing these words of Sri Krishna Arjuna smilingly said, “(Shl 108, 109) Janardana! Karna & Shalya are no match to me. You will see Karna being pulverised by me along with his chariot, horses, flag, umbrella, armour, arrows etc.”			
359	Karna	88	4421-4429	19
	<p>Ashwatthama suggests compromise even at this stage; Duryodhana rejects</p> <p>...Then Duryodhana, Kritavarma, Shakuni, Kripa and Karna hit Krishna-Arjuna with many arrows.....Seeing Arjuna’s prowess in archery <i>devatas</i> in the sky happily exclaimed, ‘<i>sadhu</i>, Arjuna, <i>sadhu!</i>’ They showered fragrant flowers on him. All animals were amazed. But since your son and Karna have the same kind of opinion, they were neither amazed nor worried. At that time Ashwatthama gripped Duryodhana’s hand and consoling him said (extracts), “(Shl 21) Duryodhana! Be pleased! Compromise with Pandavas. There is no use of opposing them. My condemnation to this war! Drona, who was a guru to all, was a great <i>astra-vid</i>, who was like <i>brahma</i> was killed. In the same way many <i>maharathas</i> led by Bhishma also died. (Shl 22) I and my maternal uncle Kripa cannot be killed. Join with Pandavas and rule the kingdom for ever. If I say that war can be stopped Dhananjaya will stop the war. Janardana also does not wish enmity between you two. (Shl 23-24) Yudhishtira is always interested in the welfare of all. Bhima, Nakula and Sahadeva are under the control of Yudhishtira. If you compromise with Pandavas, the people will also see peace and prosperity. Let the remaining relatives return to their places. Let soldiers rest from war. Duryodhana! If you do not listen to this timely advice of mine, you will repent deeply when you are killed by the enemy. This is true....(Shl 27) Duryodhana! I am telling you this because I have lot of respect and deep friendship with you. If you become cordial to Pandavas, I will make Karna withdraw from war....”</p> <p><i>Maharaja!</i> Having heard Ashwatthama, your son thought for a long time, then sighing deeply with a sad feeling he said, “<i>Guruputra! What you said is indeed factual. There is no difference of opinion on that.</i> But kindly listen to what my opinion is: (Shl 31) <i>Guruputra!</i> The words uttered by Bhima when he was forcibly dragging Dushasana like a tiger drags an animal, is still causing enormous pain to me. He did not say them in your absence. He said it in your presence. When such evil thoughts are fixed in our enemy’s mind, how is compromise possible? (Shl 32) Do not consider Karna as ordinary. Just as a storm cannot face Meru mountain, Arjuna cannot face and withstand Karna. He cannot withstand his hits. I have nurtured enmity with Pandavas in various ways. Kunthi’s children who are always thinking of this will certainly not trust me. (Shl 33) <i>Guruputra!</i> It is not appropriate for you to ask Karna to rest from war at this time. Because, now Arjuna is quite exhausted. Karna will kill Arjuna who is badly exhausted.”</p>			
360	Karna	90	4448-4475	19
	<p>Fierce war between Karna and Arjuna</p> <p>....At that time Ashwasena (a <i>sarpa</i>) which had escaped at the time of Khandava-dahana was in <i>patala-loka</i>. Having come to know about the fight taking place between Arjuna and Karna he entered the earth. Then with a swift upward movement he came up flying and reached the battlefield. Ashwasena thought, ‘This is the right time to revenge that wicked Partha’, and taking the shape of an arrow he joined the arrows in Karna’s quiver. (Inconsistency: later it says he entered the carefully preserved snake headed fierce arrow of Karna, which he had reserved for killing Arjuna.)When Karna noticed that Partha was steadily gaining upper hand, then Karna who was battered by Arjuna’s arrows decided to use the carefully preserved snake-headed arrow....Karna selected that carefully preserved, regularly worshipped, fierce arrow, set it in his bow aimed and shot at Arjuna. That brilliant arrow was Ashwasena itself...Even Karna did not know that Ashwasena had entered his arrow with his yogic power. Indra who knew what had happened thought that his son would be dead. Brahma reassured him that Arjuna alone will win.</p> <p>Seeing Karna readying that fierce arrow and aiming it, Shalya said to him, “The aim you have taken will not hit Arjuna’s neck. Therefore review your aim and fix it so that it will cut off his head.” Hearing this angry Karna with reddened eyes said, “Shalya! Karna never sets his aim twice. He does not change his aim once set. People like me never indulge in fight with cheating.”</p> <p>Seeing that fiery <i>sarpastra</i> rushing ahead, Bhagawan Sri Krishna, as if playing in the battlefield, pressed with his foot on the chariot and caused the wheels of the chariot to slightly sink in the ground (by a few inches). As soon as the wheels sank into the ground, the horses went down on their knees. There was a huge noise in the sky to appreciate this amazing deed of Sri Krishna...That <i>sarpastra</i> took away the crown of Arjuna given to him by Indra. That crown of Arjuna was famous on earth, sky, <i>swarga</i> and <i>patala lokas</i>...That crown had been made by Brahma himself especially for Indra after a lot of <i>tapas</i>. It was invaluable...Indra had personally adorned that crown on Arjuna’s head.....Arjuna did not at all worry about the loss of the crown, tied a white cloth as head-band and continued to fight.</p>			

...That huge *sarpa* caused the crown of Arjuna to fall and burnt it to ash and wishing to return to Karna's quiver was going towards it when it met Karna and said to him, "(Shl 45) Karna! You used me on Arjuna without thinking about it properly. Therefore I was unable to take away Arjuna's head. At least now, think carefully and use me again on your enemy. I will surely kill your enemy."

Maharaja! Karna questioned that *sarpastra* which spoke to him in the midst of war, 'Who are you who are so fierce?' The *sarpa* answered, "Karna! Partha has committed a serious offence in my respect. I have a great enmity towards him as he killed my mother. If you use me again, I will surely kill him even if Indra himself comes to protect him." Karna replied, "(Shl 47) Nagaraja! **Karna does not want victory by depending on other's strength.** Secondly, even if I can kill a hundred Arjuna's I do not use the same arrow twice." He again said to him, "(Shl 48) Oh Naga! I will kill Partha by use of *astras*, by every possible effort and by appropriate rage. You can return with a calm heart." As soon as Karna said this, unable to tolerate his words and raging with anger that *nagaraja* took a fierce form and started going towards Arjuna by himself.....*Maharaja!* Upon hearing Sri Krishna's words, a raging Arjuna cut that *sarpa* into six pieces with his arrows as it was flying in a crooked path towards him.

...Again Arjuna shot 90 deadly arrows at Karna. Karna suffered intense agony when they hit him. ...In moments Arjuna cut Karna's armour into pieces...Again Arjuna hit Karna in his chest region with deadly arrows which travelled straight. **Karna who was very seriously injured by Arjuna's arrows let his quiver and bow slip out of his grip. His grip loosened. Trembling uncontrollably, he became unconscious even while sitting in the chariot.** Arjuna, who was bound by code of *veera-purushas*, did not want to kill Karna who was in agony and had dropped his bow and arrows. Seeing this Sri Krishna said, "Hey Pandava! Are you careless? (Shl 71) **Even if enemy is extremely weak, scholars do not delay destroying them. This being so, what is there to say about a powerful enemy? When a powerful enemy is in serious trouble for whatever reason, a *pandita* kills him and attains dharma and success.** (Shl 72) Move quickly to destroy Karna who is constantly harbouring enmity with you. Before he overcomes his exhaustion and bounces back to fight, kill him as Indra killed Namuchi."

.....Karna hit Arjuna with ten arrows and then hit Sri Krishna with six arrows. Angered by this (**Arjuna always reacts very angrily whenever Sri Krishna is hit**) intelligent Arjuna decided to use a powerful arrow which was accompanied with great sound, which was equivalent to *sarpa*, poison and *agni*. Right at that time *kaal-purusha*, unseen got activated, knowing that Karna's death will occur due to the curse of brahmana who had said that, 'at the time of your death earth will swallow your chariot's wheels.' (Shl 82) Kururaja! **As his time of death approached, he forgot the Mahabhargavastra given to him by *mahatma* Parashurama. Left wheel of his chariot started to be swallowed by earth itself.** Narendra! Due to the effect of the brahmana's curse his chariot wheel sank in the earth. Karna felt distressed at that moment....Unable to withstand all calamities occurring at the same time (within a short span of time), he shook both his hands and started blaming dharma. "(Shl 86) **Dharmavids say that dharma protects those who practice it steadily and all the time. I have always tried to live as prescribed in books of dharma. Now my experience is that dharma itself is destroying us. In times of need dharma does not save those who serve it. Therefore I believe that dharma will not always protect/save those who practice it.**"

As he was saying this, the horses of his chariot trembled. The charioteer slipped from his seat. Karna was disturbed by the arrows of Arjuna. As the arrows were hitting him at sensitive spots he weakened in his duty. He repeatedly blamed dharma for the troubles he was experiencing. Then Karna injured Sri Krishna's arms with three arrows and Arjuna with seven arrows.....

Next moment Karna cut the Gandiva bow's thread with sharp arrows. Soon Arjuna tied another *shinjini*. Karna cut that also. In this manner he cut eleven *shinjinis* successively. But Karna did not know that Arjuna's bow had 100 *shinjinis*. That is why Arjuna was tying up another *shinjini* in the blink of an eye as Karna cut each one.....

Seeing Arjuna troubled by Karna's *astras* Sri Krishna encouragingly said, "Keep shooting *astras* without a break. Use even better *astras*, go forward". Hearing Sri Krishna's words Arjuna set up a powerful, fiery, like the poison of a snake, metallic, divine arrow and invoked *Roudrastra* on it and was about to shoot it. At that time Karna's chariot wheel was considerably swallowed up by the earth. Immediately Radheya got down from the chariot and decided to lift it up with his shoulders. (Shl 106) Very mighty Karna moved up the earth itself by about four inches. But the wheel did not come up. He could not lift it up with even with a mighty effort. **Radheya shed tears with anger.** Looking at Arjuna who was ready to shoot a *mahastra*, he said, "(Shl 108) Oh great archer! Partha! Please wait for a *muhurtha!* Give me time till I lift up this sunken wheel...(Shl 110) It certainly does not behove you to take the route of wicked and crooked minded persons. You have earned a special reputation in matters of war. It is deserving of you to act in a very special way now. (Shl 112) **Decent warriors do**

	<p>not hit those whose hairs have become untied, who have turned away from war, who is a brahmana, who has surrendered with folded palms, who has relinquished weapons, who is begging for life, who has run out of arrows, who is without kavacha and who has lost weapons. ..(Shl 113)...It is not deserving of you who are sitting in the chariot to kill me who am standing on the ground denied of chariot until the wheel is lifted up.</p>			
361	Karna	91	4475-4489	19
	<p>Killing of Karna Hearing Karna's words to Arjuna, Sri Krishna said to him (Karna), "(Shl 1) Radheya! Fortunately now you are remembering dharma, isn't it? That's the nature of mean persons. When faced with disaster mean people generally blame daiva. But they never blame all the evil acts they did. (Shl 2) You along with Suyodhana, Dushasana and Shakuni had Draupadi, who was in single cloth, forcibly dragged to the assembly. Karna! At that time dharma did not appear in your memory, isn't it? (Shl 3) King Yudhishtira did not know <i>aksha-vidya</i>. Shakuni knew very well that he did not know it. In spite of knowing this he was invited to come for the game of dice and Shakuni defeated him by cheating. Where was your dharma at that time? (Shl 4) Even though Pandavas completed their 12 years of <i>vana-vasa</i> and one year of <i>ajnata-vasa</i>, you did not return their kingdom as per the agreement. Where was your dharma when they returned desiring their kingdom? (Shl 5) Following your suggestion Duryodhana had Bhima bitten by poisonous snakes. He fed him poison laced food. At that time did you not have the sense of dharma and adharm? (Shl 6) You deliberately tried to burn down Partha sleeping in the wax house in Varanavatha. Where was your dharma at that time? (Shl 7) You made fun of Draupadi who was in the evil grip of Dushasana and was menstruating. Did you not feel at that time that doing so is <i>adharm</i>? Where was your dharma at that time? (Shl 8) Vulgar Duryodhana and others harassed innocent Draupadi so horribly. At that time, you like someone who has lost his mind, went close to her and looked at her with vile eyes. Where was your dharma at that time? (Shl 9) 'All Pandavas are finished; they have fallen into permanent <i>naraka</i>. They cannot regain their status ever. Therefore select someone else as your husband.' Saying this you went close to Draupadi and were staring at her. Did you not feel it was <i>adharm</i> to speak to a <i>sadhwi</i> (virtuous woman) like that? Where was your dharma at that time? (Shl 10) Greedy for kingdom, you encouraged Shakuni's game of cheating and called back Pandavas who had returned to Indraprastha and caused them grief. Where was your dharma at that time? (Shl 11) Several <i>maharathas</i> (including you) surrounded young Abhimanyu who was fighting alone and killed him. Where was your dharma at that time? (Shl 12) The dharma that you are talking about was not being practiced by you then. Therefore talking about dharma now only results in your mouth drying up. There is no other use. Now you can do many acts of dharma. But today you cannot escape alive from this battlefield. ... Maharaja! When Vasudeva said all this to Karna, he bowed his head with shame. He did not give any answer. But his lips were trembling with anger. He picked up his bow and again started to fight with Arjuna. Vasudeva said to Arjuna, "fell him with a <i>divyastra</i>." That very fierce arrow shot by Karna, which was like Indra's <i>vajrayudha</i>, had a very sharp tip, approached Arjuna's chest and pierced and entered it. Arjuna trembled due to the impact. His grip loosened and Gandiva slipped out. It shook Arjuna as earthquake would shake even a mountain. Karna who was waiting for such opportunity got down from his chariot and again tried to lift his chariot. But even though Karna was very mighty, due to <i>daiva</i> he could not lift it up. ..Arjuna recovered within a few moments. Vasudeva said to Arjuna, "(Shl 33) Partha! Before Karna again climbs into the chariot kill him with the bow you have readied.".....Arjuna took out an arrow called Anjalika.....Arjuna readied it in Gandiva, invoked a <i>mahaastra</i> into it, pulled it back fully in the thread and said, "(Shl 46) This arrow which is empowered as <i>mahaastra</i> can snatch enemy's body and life. If there is any <i>phala</i> of my <i>tapas</i> (still in my credit), if I have pleased by <i>gurus</i> with my service, if I have performed <i>yajna-yaagas</i>, if I have listened to good advice of friends, then by virtue of truth of these, let this arrow kill my bitter enemy Karna." Thus saying Arjuna released that arrow.....Just as Mahendra cut-off the head of Vritrasura with his vajrayudha, Arjuna cut-off the head of Karna with that arrow. Indra's son Arjuna in the afternoon of seventeenth day of war cut-off Karna's head with a mahaastra called Anjalika. First his separated head fell on the ground which was followed by his body.....A <i>tejas</i> emerged out of his body and went up and merged with Sun.....Seeing the brave Karna dead, Madraraja Shalya went away in the chariot whose flag had been cut by Arjuna. Warriors of Kuru who had been badly injured by Arjuna in that battle ran away looking repeatedly at the flag of Arjuna's chariot.</p>			
362	Karna	92	4489-4493	19
	<p>Duryodhana is distressed ...<i>Sootha-putra</i> Karna was also killed by Arjuna. Seeing this tear-filled Duryodhana became</p>			

	<p>pathetic. He was repeatedly sighing. He was looking like the personification of grief..... Soldiers from your side and enemy's side were expressing their reactions according to their respective nature....After Karna's death, Bhimasena was roaring fiercely and scaring your sons. Slapping his shoulders and clapping he danced around.....Like a lion kills an elephant, Arjuna killed Karna after a ferocious battle. Partha's vow was fulfilled. Partha also ended his enmity (Commentary: Upon Karna's death Arjuna ended his feeling of enmity against him)...Shalya came to Duryodhana and shedding tears said in a choking voice, "Duryodhana! Your army's chariots, elephants, horses, soldiers are all destroyed and lost....To tell for sure, <i>daiva</i> is under the control of Pandavas. It is favouring them. In all circumstances <i>daiva</i> is protecting them and it is destroying us. Perhaps due to this reason, all those who tried for your success are being killed by enemies. Duryodhana! Your warriors were very mighty and had enormous prowess...They were invincible. In the normal course many of them could not at all be killed. All of them were killed by Pandavas. Clearly this is the will of <i>daiva</i> and there is no role for human efforts in this. Therefore do not grieve. Console yourself. Everyone cannot achieve success all the time."</p> <p><i>Maharaja!</i> Hearing Shalya, Duryodhana felt wretched recollecting all the acts of <i>aneeti</i> he had committed against them. He even became unconscious for a while. Having regained consciousness, he was sighing deeply and looked pitiable.</p>			
363	Karna	95	4516	19
	<p>Sanjaya:Having lost everything and many friends and relatives, king Duryodhana returned to his camp feeling dejected, very sad, thinking of several matters in his mind and not finding any solution....None of the thousands of remaining soldiers of yours had any interest in fighting further. <i>Maharaja!</i> Consequent to Karna's death, the Kurus lost hopes & interest in their kingdom, wives, wealth and even their lives itself.</p>			
364	Karna	96	4517-4525	19
	<p>Yudhishtira rejoices over Karna's death</p> <p>Sanjaya narrating: After Karna's death and after Kaurava army ran away, Sri Krishna said to Arjuna, "....Let us dedicate this valour of yours which will be famous in all three worlds to Yudhishtira. For a long time he wanted Karna to be killed. His desire is fulfilled today. By informing this to Yudhishtira you will clear your debt. Dharmaraja had come to watch your fight. But because he was badly injured, he could not stay for long in the battlefield and returned to his camp and is resting there.....Extremely happy Sri Krishna and Arjuna came and touched the feet of Yudhishtira who was resting on his comfortable bed. Seeing their immensely pleased faces he understood that Karna was dead and sat up. Tears of joy flowed from his eyes. Talking to them repeatedly with great affection he embraced them tightly. Sri Krishna narrated to him all the events related to Karna exactly as it had happened. Sri Krishna smilingly and with folded palms said to Yudhishtira, "....(ShI 19) You have crossed this hair-rising war which has resulted in the destruction of all warriors. Therefore start activities to be done next....That worst among men who had made fun and humiliated Draupadi, earth is now drinking his blood. (Sri Krishna's anger appears to have been the most in respect of this incident of Draupadi's humiliation. He repeats it so many times!)...</p> <p>Hearing the words of <i>mahatma</i> Keshava, Dharmaputra said, "True, Krishna! Fortunately Arjuna killed Karna. Our enemies were defeated due to all out fortune. But Devakinandana! Since we had your presence with us, I am not surprised that such a thing happened. Because you were with Arjuna as charioteer and due to his own extraordinary efforts, Arjuna killed Karna. I do not find this killing of Karna surprising as it has been achieved due to your intelligence and grace."</p> <p>Then he said to both Krishna and Arjuna, "(ShI 28) Narada had told me that you two are <i>dharmatmas, mahatamas, sanatana, great rishis</i> and <i>devatas</i> called Nara-Narayana. Even Krishna Dwaipayana had told me the same many times. Krishna! Pandu's son Arjuna has faced and gained victory only due to your grace. So far he has never turned back from war. When you are our well-wisher, we will certainly be victorious. There will be no defeat...."</p> <p>Then Yudhishtira got into his chariot and surrounded by his soldiers went to see the battlefield....He saw Karna lying dead in the battlefield. His body had arrows pierced all over. Several lamps burning in fragrant oil were kept around his body. Dharmaraja and others saw him in their light. Karna's armour was torn. Moreover he was lying close to his dead son. After seeing Karna in that state a few times, Yudhishtira was convinced that he was dead. He kept on looking at him for some time. (Yudhishtira's extreme fear of Karna comes out many times in the narrative).Then he turned to Govinda and Arjuna and praised them abundantly. "(ShI 41) Govinda! Protected by you who are clever, valorous, lord, today I became the king of this earth along with my brothers. Today that wicked, Dhritarashtra's son Duryodhana, hearing the news that the mighty, proud Karna died, will be extremely disappointed in respect of kingdom and even in living....(ShI 42) We who were very grieved spent thirteen years without even sleeping. Oh mighty one! By your grace let us at least sleep tonight."</p>			

Dhritarashtra having realised that <i>daiva-chintana</i> (God's will) is supreme, what has to happen shall happen, suffered extreme mental agony and lost his mind.Consoled by Sanjaya, he sat silently unable to think.			
	End of Karna Parva			
365	Shalya Parva	1	4529-4535	19
	Post Karna's death Vaishampayana gives a quick summary of the happenings post Karna's death.(Extracts) Sanjaya to Dhritarashtra: (Shl 35) In this world beguiled by 'time', perhaps only women have survived. Seven <i>rathis</i> on the Pandava's side and three <i>rathis</i> on Duryodhana's side have survived this war. (Shl 36) Among them five Pandava brothers, Vasudeva, Satyaki, these seven survived. On this side Kripacharya, Kritavarma and Ashwatthama these three have survived. On both sides several <i>akshouhini</i> army had assembled. Among them only these ten <i>rathis</i> have survived. All the rest have died. Bharatashreshta! 'Time' (<i>kaal</i>) alone has destroyed this whole world making Duryodhana and his enmity a pretext...			
366	Shalya Parva	2	4541	19
	Dhritarashtra to Sanjaya (lamenting):... Bhimasena alone killed one hundred sons of mine. How can I withstand his roar? I certainly cannot listen to the repeated teasing of Bhima when I am already grieving with the death of Duryodhana.			
367	Shalya Parva	4	4552-4559	19
	Kripacharya suggests compromise ...Kripa went to Duryodhana and said with much humbleness, "Duryodhana! Listen to what I have to tell you. Then you may do whatever you feel is appropriate. ...When Bhishma, Drona, Karna, Jayadratha, your brothers and your son Lakshmana are all dead in this horrible war, who shall we depend on? ...We are now without Bhishma & other great warriors. We have sacrificed innumerable kings on our side and are in a pathetic state. Even if by chance they were all alive and we had fought, Arjuna would not have been defeated. Arjuna with Sri Krishna as his leader & guide cannot be defeated even by devatas.... All of you behaved in a very undeserving manner with Pandavas who are satpurushas. That is why you are facing such consequences.... Today it is doubtful if you can survive. At least now save your body....If we bow to Yudhishtira and obtain the kingdom, it is only for our betterment. Instead, if we continue the war due to idiocy and lose, there will be no gain. Kind Yudhishtira may still make you the king obeying Dhritarashtra and Sri Krishna. Whatever Hrishikesha orders to Yudhishtira, Arjuna and Bhima, they will obey it. There is no doubt about this. Sri Krishna will not disobey Dhritarashtra. Similarly Yudhishtira will not disobey Sri Krishna. I think this is the right thing for you to do. It does not appear proper to continue the war with Partha. I am not saying this because it is difficult to fight or to save my life. I am saying what is right and good for you. If you do not agree to what I have said, you will remember these words when your death becomes imminent." <i>Maharaja!</i> Aged Kripa said these words and sighing deeply and feeling very sad, fainted due to excessive grief.			
368	Shalya Parva	5	4560-4567	19
	Duryodhana again refuses compromise Sanjaya: <i>Maharaja!</i> After <i>tapasvi</i> Gowthama said this, Duryodhana kept sighing for quite some time and was silent. He was thinking to himself for a while and then said, (Extracts)...." Your words as a cordial friend are not palatable to me just as a person about to die does not like medicine. Oh <i>vipra-shreshta!</i> You have told good words with right logic in my interest. But they are not palatable to me.....Sri Krishna will never tolerate the wailing of Draupadi when we forcibly dragged her to the assembly and the way we snatched their kingdom....Arjuna has known no happiness due to the killing of Abhimanyu. Even if I were to pray to him, why will he work for my prosperity? The mighty Bhima is of an aggressive & sharp nature. He has made a fierce vow about me. He is someone who will break but will never bend.... Dushasana dragged Draupadi who was menstruating and was in single cloth to the assembly in the presence of all. At that time Draupadi's condition was pathetic and she was very distressed. Pandavas recollect that incident even today. Therefore it is not possible for anyone to make Pandavas rest from war. Draupadi who was harassed by us has resolved to destroy us and sleeps on the floor every day. As long she feels the agony of enmity she will follow that <i>vrata</i> . Draupadi had done intense <i>tapas</i> for the prosperity of her husbands. Vasudeva's sister Subhadra has pushed aside her pride and pomp and is serving Draupadi regularly. In this manner the enmity is only increasing in every way. Therefore it will certainly not be possible to eliminate it. How can I compromise with Arjuna after having killed his son Abhimanyu? Having enjoyed this huge kingdom as large as the oceans with my valour, skill and bravery how can I enjoy it subject to the grace of Pandavas?... You have said things out of affection for me. I am not saying			

	<p>you should not have said these things. I do not even find fault with you for having said them. But I will never agree that now is the right time for compromise. I believe that fighting properly is the best <i>neeti</i> now.....By fighting without turning our backs and sacrificing our lives we will attain the same <i>punya-lokas</i> that <i>devatas</i> go to. Will we not go to the same place that aged Bhishma, our guru Dronacharya, Karna and Jayadratha went?.....I do not feel like gaining kingdom now when I wish to clear the debt of those who have sacrificed their lives fighting for me. If I were to save my life after having sacrificed friends, brothers, grandfather and relatives, the world will certainly censure me.Therefore I will attain <i>swarga</i> by fighting well. There is no superior way than this for my betterment.”</p> <p><i>Maharaja!</i> All the warriors respected Duryodhana’s opinion. They all praised him....</p>			
369	Shalya Parva	7	4574-4581	19
	<p>Sri Krishna exhorts Yudhishtira to kill Shalya</p> <p>Shalya (after being appointed as commander-in-chief) to Duryodhana: Duryodhana! Have you not considered Sri Krishna & Arjuna as the greatest among <i>rathis</i>? But in might and valour they are not equal to me. I can fight with this entire earth along with <i>deva</i>, <i>asura</i> and <i>manushyas</i>. This being so, what to speak of Pandavas of just one country? I will be your <i>senapati</i>.....To please you I will fight so as to exceed even Bhishma, Drona and Karma.</p> <p>Yudhishtira asks Sri Krishna for his opinion upon coming to know of Shalya being made the commander-in-chief. Sri Krishna replies to him: “...However much I think, I cannot find a warrior on our side who can fight Shalya. He is greater in might than Shikhandi, Arjuna, Bhima, Satyaki and Dhrishtadyumna.I am unable to see anyone other than you to fight Shalya. In this world including <i>devatas</i> there is none other than you who can kill angry Shalya. Kill Shalya who has caused much commotion in your army since the day the war started..... Do not show mercy due to the fact that he is your maternal-uncle. Honouring <i>kshatra</i> dharma, kill Madreshwara....Show all your <i>tapo-bala</i> and <i>kshaatra-bala</i>. Kill <i>maharatha</i> Shalya.”</p>			
370	Shalya Parva	16	4640	19
	<p>..Here Yudhishtira who was impatient attacked Madresha Shalya controlling the horses himself. At that time we observed highly amazing transformation in Yudhishtira. He who earlier was soft natured and <i>jitendriya</i> became very hard-hearted. With blazing red eyes he killed thousands of warriors. Whichever unit of army he faced, he destroyed them....</p> <p>(Shl 60) Bharatha! No one was able to tell with certainty whether Yudhishtira will kill Shalya and enjoy the kingdom or if Shalya would kill Yudhishtira and handover the kingdom to Duryodhana....</p>			
371	Shalya Parva	17	4650-4651	19
	<p>Yudhishtira kills Shalya using his powerful <i>shaktyayudha</i>....Then he kills his brother also who attacks him.</p>			
372	Shalya Parva	19	4663, 4664-4666	19
	<p>Pandava army is exhilarated</p> <p>Sanjaya: After being defeated by Yudhishtira, we started to run away from the battlefield in the afternoon. After the death of Shalya, none of our warriors had the enthusiasm to display valour or to aggregate the army.</p> <p>Seeing the Kaurava army running away with fear, Panchala soldiers along with Pandava soldiers were saying to each other, “Today Yudhishtira <i>raja</i> is freed of all enemies. Today Duryodhana has lost his kingdom. Let Dhritarashtra lie on the floor with grief and feel deep agony. Let Dhritarashtra realise that Arjuna is the greatest of all archers. Sinner and wicked Dhritarashtra will blame himself today. Let him recollect the wise and true words of Vidura. Let him understand the grief experienced by Pandu’s sons by living as <i>dasa</i> of Yudhishtira from today itself. Let him realise the <i>mahatmya</i> of Sri Krishna. Let him know the fierceness of Arjuna’s Gandiva.....He will understand what is the might of Bhima....After Shakuni and other leading warriors are killed in today’s war, he will understand that Madri’s sons are difficult to face in war. Why would they, who have Sri Krishna who is the Lord of the world as their leader, who always follow dharma, not gain victory? Who other than Yudhishtira who has Hrishiksha, the treasure-house of truth and success as his protector, could have defeated Bhishma, Drona, Karna, Shalya and hundreds of other kings and thousands of warriors?”</p> <p>Saying such things and feeling very glad, they were chasing your soldiers who were running away.</p>			
373	Shalya Parva	24	4697-4700	19
	<p>Arjuna shares his thoughts with Sri Krishna</p> <p>Arjuna to Sri Krishna: ...”See how the <i>daiva</i> is working Krishna! Duryodhana’s army was like an ocean. After fighting with us it has become as small as the hoof of a cow. (Shl 20) Madhava! If Duryodhana had made a compromise after the death of Bhishma, it would have been good for all. But foolish and childish Duryodhana did not do it....Other than Duryodhana who born in a <i>raja-kula</i> that too the reputed Kaurava-<i>kula</i> would buy enmity with own relatives? Even after knowing that the enemy</p>			

	<p>is stronger in character, might and valour, and knowing what is to one's benefit and what is not, which wise person, who is not a fool will go to war with someone who is superior in every respect? Madhava! Even though you yourself as a well-wisher told him to compromise with us, he did not want to do it. This being so, how will he listen to others? He rejected the advice of Bhishma, Drona and Vidura for a compromise. Is there a medicine for him now? Janardana! He even rejected his father's advice due to his idiocy. He even rejected his mother's good words who always had his best interest in mind. When he found the words of parents unpalatable, who else will he listen to?</p> <p>(Shl 37) Janardana! Surely he has taken birth to completely destroy his <i>kula</i>. All his behaviour and policies are in accordance with it. (Shl 39) Achyutha! I feel even now Duryodhana will not give us our kingdom. Mahatama Vidura had many times told me, 'When he is alive he will not part with the kingdom'. (Shl 40) Truthful Vidura had many times told me, 'As long as there is life in Duryodhana he will keep committing sinful deeds against you all. Other than war, there neither is a way nor should one be tried to defeat him.' I guess that 'our enmity will end only with the death of Duryodhana'.</p>			
374	Shalya Parva	26	4711-4716	19
	Bhimasena kills another eleven sons of Dhritarashtra. After this only Duryodhana and Sudarshana remained.			
375	Shalya Parva	27	4723	19
	Bhima kills Sudarshana, a son of Dhritarashtra.			
376	Shalya Parva	28	4727, 4729-4730	19
	<p>Sahadeva kills Shakuni</p> <p>Then valorous Sahadeva cut off the head of Ulooka (Shakuni's son) with a <i>kshurapra</i>....Seeing his son killed Shakuni shed tears & was sobbing. He sat silently for a while recollecting Vidura's words. Next moment, an angry Shakuni attacked Sahadeva.....Sahadeva remembering that among the survivors Shakuni's killing was his responsibility, attacked him. Attacking Shakuni and reminding him of the old events he said to him, "(Shl 51) Soubala! Fight with firmness in <i>kshatra-dharma</i>. You fool! You enjoyed every minute in the assembly when playing the game of dice, didn't you? You wicked minded! Now see what the result of that sin is. (Shl 52, 53) All those who made wicked fun of us are dead. Only you and Duryodhana who is like the fire (which turns everything to ash) for the <i>kula</i> are remaining. Like felling a fruit from the tree by throwing a stick at it, I will fell your head with <i>kshurapra</i>." ...Sahadeva cut off two arms of Shakuni with three <i>bhallas</i> and roared....Then with a powerful <i>bhalla</i> he felled his head.</p>			
377	Shalya Parva; Hrada Pravesha	29	4732-4748	19
	<p>Remaining Kaurava army is decimated; Duryodhana enters the lake</p> <p>Sanjaya to Dhritarashtra: ...All the eleven <i>akshouni</i> army which had consolidated on Duryodhana's side was annihilated. Among the thousands of kings on your side only Duryodhana who was seriously injured was seen. He was looking at all directions. All directions appeared vacant to his sight. The whole world appeared a blank for him. He was devoid of all warriors. Enemy Pandavas were very glad. They were successful. Everywhere one could hear their roar. Hearing all this and being devoid of military might and resources, a very sad Duryodhana decided to withdraw from the war.</p> <p>Dhritarashtra asked Sanjaya: ...How much of Pandava's army was remaining?...</p> <p>Sanjaya: (Shl 23) Of the seven <i>akshuhini</i> army of Pandava's 2000 chariots, 700 elephants, 5000 horses, 10,000 foot soldiers remained. <i>Senapati</i> Dhrishtadyumna was standing with that army in the battlefield. From your side, Duryodhana alone was standing. Duryodhana could not spot a single associate of his. Seeing that his army was completely wiped out and that the enemies were roaring, the lone Duryodhana started running in the direction of east. (Shl 27) Your son Duryodhana, who was the lord and master of eleven <i>akshouhini</i> army, carrying his mace walked all alone towards the lake. After walking some distance, he recollected the words of <i>dharmasheela</i> Vidura. "The great, wise Vidura had already foreseen this total destruction of <i>kshatriyas</i> with his far-sightedness." Thinking so, he prepared to enter the lake.</p> <p>At that time Dhrishtadyumna seeing me (Sanjaya) in captivity said to Satyaki, "Shaineya! What use is it to hold this man in captivity? There is no use to us by holding him alive with us." Hearing Dhrishtadyumna, Satyaki took out his sharp sword to kill me. Right at that time <i>Maharshi</i> Krishna Dwaipayana appeared there and said, "(Shl 39) Release this Sanjaya alive. You should not kill him for any reason." Hearing these words of Vyasa, Shaineya bowed to him with folded palms and released me. I removed my <i>kavacha</i> and returned by evening without any weapons. After I travelled about a <i>krosh</i>, there I saw Duryodhana with mace in his hands, badly injured and standing all alone. As his eyes were filled with tears he could not see me. I was standing near him for some time feeling very pathetic. Then he wiped his eyes and saw me. Seeing him grieving so much and all alone I was also deeply moved and could not say anything. Then I told him about my capture and release after</p>			

	<p>intervention of Krishna Dwaipayana. Duryodhana was lost in thoughts for some time and then turned towards me and asked about his brothers and army. Having seen everything personally I informed him that all his brothers and the soldiers were dead. (Shl 48) Only three <i>maharathas</i> are surviving on your side. This matter was told to me by Vyasa when I left the battlefield.</p> <p>Hearing this, your son sighed deeply and looking at me repeatedly, touched me and said, "(Shl 50) Sanjaya! In this great war from our side other than you no one is alive. Because I am not seeing anyone other than you. But Pandavas are still having many of their supporters. Sanjaya! Tell Kauraveshwara Dhritarashtra that his son has entered the lake. How can a person like me who has lost friends, brothers and children live after the kingdom is taken away by Pandavas? <i>Sootha!</i> Tell all these matters to the king. Tell him that, 'Duryodhana who was badly injured has escaped from the battlefield and has hidden himself alive in this lake full of water.'</p> <p><i>Maharaja!</i> After saying this he entered the lake. By virtue of his <i>maya-vidya</i> he made the water immovable/rigid (<i>jala-stambhana</i>). After that I saw the three <i>maharathas</i> of our side coming towards that place. They were all together. Their horses were quite exhausted. I saw Kripa who was quite injured along with Ashwatthama and Kritavarma. Having spotted me from a distance, they galloped in their horses and came to me and said, "Luckily you are alive, Sanjaya!" They asked me, 'Is our king Duryodhana still alive?' I told them every thing Duryodhana had said to me. Mighty Ashwatthama, having heard me, looked at the vast lake and cried. "Oh! Condemnation to us! King Duryodhana does not know we are still alive. Even now we are ready to join him and fight the enemy." For a long time these three warriors were lamenting there. But soon after sighting Pandavas they decided to return to their camps.</p> <p>....The aged people who were in-charge of caring and protecting the women of <i>antahpura</i> returned to Hastinapura with the wives of the kings. The wails of these women calling aloud their respective husbands was heard everywhere. ..The women full of sadness were scratching themselves with their nails. They were wailing and tearing their hairs; beating their chests; sobbing and crying hoarsely. The ministers of Duryodhana who were with teary eyes and sobbing voices, returned to Hastinapura with the wives of kings. ..The women of <i>antahpura</i> who were not seen even by the Sun were seen by ordinary citizens on their way to Hastinapura....Many people, afraid of Bhima, were running to the city. Mighty Yuyutsu (See SI. No. 25, Table: Long Translations) thought that it is the right time for him to return to Hastinapura with the permission of Bhagawan Vasudeva and Yudhishtira. Hearing his request, Yudhishtira embraced him tightly and permitted him to go back to Hastinapura. Out of fear, the camp supervisors brought back to Hastinapura Duryodhana's wife and wives of all his brothers in vehicles</p>			
378	Shalya; Gada	30	4769-4779	20
	<p>Hunters locate Duryodhana and inform Bhima</p> <p>...Yudhishtira pleased with the victory, was roaming around with his brothers to locate the last remaining Duryodhana in order to kill him....They could not see him in spite of their best efforts in searching....They were also quite tired. Therefore they returned to their camps along with the soldiers. At that time Kripa, Ashwatthama and Kritavarma approached the lake slowly and quietly and said to Duryodhana, "<i>Maharaja!</i> Come out. Join us and fight Yudhishtira. Either defeat Yudhishtira and enjoy this kingdom or die in the war and attain <i>swarga</i>.Duryodhana replied, "(Shl 14) I am fortunate to have seen you all. After resting and overcoming exhaustion let us all fight Pandavas. Now even you all are quite exhausted. I am also badly injured...Therefore it does not appear right to me to fight them now....I will rest here for a night and will join you tomorrow and fight. Have no doubt in this matter."....</p> <p>When they were talking to each other in this manner, a group of hunters who were transporting a huge piece of meat on their shoulders came there accidentally, intending to drink water. Seeing some people talking they hid themselves and listened to their conversation.....Listening to their conversation the hunters understood that Duryodhana was hiding & resting in water.....Just a little while before they had met Yudhishtira who was searching for Duryodhana and had enquired them if they had seen him. They talked among themselves saying, "If we go right now to Yudhishtira and inform him of Duryodhana being here, he will give us abundant money. ..Let us inform Bhimasena also of Duryodhana resting under this lake. Pleased with our revelation of this secret he will also give us enormous money. Why should we struggle carrying this heavy, dry, piece of meat ?" So saying they all proceeded towards the Pandava's camp carrying the load of meat.</p> <p>Pandavas noticing that Duryodhana was not in the battlefield and wishing to defeat his ways of cheating comprehensively, sent spies to all parts of battlefield to scour for him. Dharmaraja's soldiers roamed all over and returned to report unanimously that he was lost. Hearing this Yudhishtira sighed deeply and was absorbed in deep thought...In this situation the hunters came to the camps of Pandavas. Even though the guards were stopping them, they crashed into the camp of Bhima. Then they immediately reported to him all that had happened at the lake. As expected by them, Bhima gave</p>			

	them abundant money as prize and reported the whole matter to Dharmaraja. ...Soon Yudhishtira with Sri Krishna leading proceeded to the lake.....All the remaining <i>maharathas</i> , soldiers etc went along with him even though they were all tired. After a short journey they all reached the Dwaipayana lake..... <i>Maharaja!</i> Your son was sleeping at the bottom of the lake with his mace.....Kripa etc heard the thunderous noise of Pandavas and their army approaching. They informed Duryodhana, took his permission and left that place. After travelling quite some distance, the three rested under a huge tree talking about Duryodhana.			
379	Shalya; Gada	31	4779-4794	20
	<p>Pandavas go to the lake and talk to Duryodhana</p> <p>..Yudhishtira said to Vasudeva, "See how Duryodhana has applied his <i>maya-vidya</i> on this lake. He has immobilised the water and is sleeping here. Now he has no fear from humans. By using <i>daivi-maya</i> he is sleeping at the bottom. Though he is an expert in cheating and even if he uses methods of cheating he cannot escape from me. Sri Krishna said, "(Shl 5) Yudhishtira! Overcome this <i>maya</i> of Duryodhana with <i>maya</i> itself. Mayavis (those who use <i>maya</i>) should be killed using <i>maya</i> only. (Shl 6) By applying <i>maya-vidya</i> in water, by using several clever tricks & actions, kill this Duryodhana now itself. There are several precedents for killing <i>mayavis</i> with <i>maya</i> itself. (Sri Krishna then lists several precedents). ..You also display your valour by using clever tricks and acts. ... (Shl 14) It is a powerful way to act using use a few tricks as appropriate to the times and needs. There is no other way to fulfil the task. <i>Daitya-danava-rakshasas</i> were killed only by clever tricks. In this instance you also should use clever ways."</p> <p>After hearing Sri Krishna, Yudhishtira addressed Duryodhana smilingly and said to him (extracts), "Suyodhana! For what reasons have you started this religious practice in water? Are you doing this to save your life after having destroyed all <i>kshatriyas</i> and your <i>kula</i>? Therefore, come out of water. Come and fight with us. (Shl 20) Aren't you scared and therefore hiding in the lake? Where did your haughtiness go? Where did your pride vanish? (Shl 21) In the full assembly all were praising you as brave and valorous. I believe all your valour is useless as you are lying scared in the lake....(Shl 24) It is not <i>sanatana dharma</i> to not fight and run away without firmly facing the enemy. Only the lowly (mean) follow such despicable ways. Moreover this approach does not fetch you <i>swarga</i> also.....(Shl 31, 32) You had depended upon Karna and Shakuni, and under a delusion had thought you were immortal. You never understood that you were also subject to the <i>marana-dharma</i> (law of death). Having committed many sins in respect of us for this reason, now come and fight. How can a brave person like you desire to run away from war? (Shl 33, 34) Suyodhana! Where did your manliness go? Where did your arrogance go? Where did your valour hide? Where did your great roar go? Where did your <i>astra-vidya</i> go? Why are you still lying in this lake? Get up! Fight with us as per the <i>kshatra</i> dharma. (Shl 35) Either defeat us and rule this earth or be killed by us and lie in the battlefield."</p> <p><i>Maharaja!</i> After hearing Dharmaputra, your son said, "(Shl 38) <i>Maharaja!</i> There is no wonder in any animal feeling afraid. It is natural under these circumstances. But I have not come here out of fear that I will lose my life. I was without a chariot. I had no quiver. My flank-guards (<i>parshva-rakshaks</i>) were also dead. I had no army with me. I was absolutely alone. Under such circumstances I came here desiring some rest. (Shl 40) I have not entered this lake either to save my life or out of fear or out of dejection. I have entered this only because I was very exhausted. Yudhishtira! You are also quite exhausted. Therefore you also rest for sometime. Let your associates also rest. I will also rest for sometime, overcome my exhaustion and then fight all of you single-handedly in the battlefield."</p> <p>Yudhishtira said, "Duryodhana! We have all rested. That is why we are searching for you everywhere. You come up right now. Fight with us. Kill Parthas in the fight and enjoy this prosperous kingdom. Or be killed by us and attain <i>punya-lokas</i> reserved for courageous warriors."</p> <p>Duryodhana said (extracts), "..... (Shl 49) How can a person like me live after all such friends, sons, brothers, fathers are all gone and the kingdom is also taken away by you? (Shl 50) I will wear a deer skin and go to forest. After having lost all my people I have no affection for kingdom. (Shl 51) This earth today is without most of the royal relatives (kings). Most of the elephants and horses are also destroyed. You can enjoy such an empty world without any anxieties (Shl 53) Rajendra! You go now. Enjoy happily and with nothing to do, this earth which has no kings, no warriors, no precious gems or filled treasury."</p> <p><i>Maharaja!</i> Hearing these words said with much humbleness, Yudhishtira said to your son, "(Shl 55) Don't wail sitting in water. Your words have no effect on me. (Shl 56) Even if we were to consider that you have the authority for donating this earth, I do not wish to rule over the earth that you give in donation. (Shl 57) Oh King! I will not accept the land that you will give in donation as it would be against dharma. No where does a <i>dharma-vakya</i> exist that a <i>kshatriya</i> can accept <i>daan</i>....Only</p>			

	after defeating you in a duel will I enjoy this kingdom....(Shl 60) Do you intend to donate the kingdom after having rejected a compromise for which mighty Sri Krishna came? Are you in some kind of delusion?....(Shl 68) If we both remain alive, every one will get a doubt as to who won ultimately. (Shl 69) You wicked! Your life is now in my control. I can save your life only if I wish to do so. But on your own will, you cannot be alive.....			
380	Shalya; Gada	32	4795-4808	20
	<p>Needled by Yudhishtira Duryodhana emerges from the lake</p> <p>Dhritarashtra asks Sanjaya: Sanjaya! When Yudhishtira was teasing him with such sharp words, what did my son, who by nature is given to anger, do? He had never heard such words of threat before. He always lived a kingly life respected by all. (Shl 3) How can a person to whom even his own white umbrella and Sun's rays were causes for unhappiness, tolerate such needle-like words of Yudhishtira? (Commentary: Duryodhana who was known for his immense pride would consider even the shade of his umbrella as dependence on it out of fear of Sun's brilliance).....What did Duryodhana say after being subjected to repeated taunting of victorious Pandavas?"</p> <p>Sanjaya: Duryodhana was sighing repeatedly. He was shaking his arms up and down, front and back. Finally having decided to fight Pandavas he said to Yudhishtira, "(Shl 10) It is correct that you are inviting me to fight. But you have to note the difference between us now....(Shl 11) How can I, being on foot, without weapons, above all alone, fight those who are in chariots, who have many weapons, who are surrounding me in large numbers? (Shl 12) Yudhishtira! Among you let each one fight me separately. It is certainly not fair to make several warriors fight a single man.(Shl 16) Yudhishtira! Dharma is the basis for the fame of satpurusahas. At this time I am saying all this following principles of dharma and fame. (Shl 17) Just as a <i>samvatsara</i> progresses season by season, I will come out of this lake and fight one after the other in a sequence....." Thus saying, he rested.</p> <p>Yudhishtira responded, "(Shl 24) Suyodhana! Fortunately it appears you have also understood kshatra-dharma. Oh mighty! It is due to luck that your mind is still interested in fighting. Fortunately also you are brave and know how to fight. (Shl 25) You desire to fight all of us individually one after the other. You can fight any one on our side choosing a weapon you like. At that time all others will be just spectators. (Shl 26) I will offer you one more opportunity that you will like. If you kill even one amongst the five of us, this kingdom will be yours. If you are killed, you will attain <i>swarga</i>.</p> <p>Duryodhana replied, "(Shl 27) Dharmaja! If you say that I can fight any one, you send a warrior of your choice. As suggested by you among all weapons I choose this mace as my weapon. (Shl 28) If any one of your warrior hopes to fight me, let him also, like me, fight on foot using mace. This is a very happy thing for me too....."</p> <p>Yudhishtira said, "Come on! Get up! Fight with me. You are very strong. Using mace as the weapon fight with a warrior on my side. Fight with concentration. Show your manliness. But today even if Indra himself were to give you refuge, you will not live."</p> <p>Unable to tolerate the taunts of Yudhishtira, very swiftly, like a king cobra, he rose from the bottom of the lake, churning the waters violently, holding his mace which was made of metal and adorned with gold and gems.....All the Panchala warriors saw him emerge out of the lake. They all felt happy. They clapped each other's palms and expressed their happiness. Duryodhana thinking they were making fun of him, looked at them as if to burn them with his glare. Clenching his jaws he said, "(Shl 47) Oh Pandavas! You will suffer the right fruits for this fun you are making of me. You will all be killed by me this instant and go to the abode of <i>yama</i>." Roaring he invited the Pandavas for a fight. "(Shl 52) Come and fight me one after the other. It is not just for several warriors to fight a single warrior in battlefield. (Shl 53) Not only I am alone, I have no <i>kavacha</i>. I am highly exhausted. I have been under water. I am injured all over. All my soldiers are dead. My horse is also killed. It is not fair for many warriors to fight at a time with such a person....."</p> <p>Yudhishtira said, "(Shl 55) Suyodhana! When many warriors joined together to kill the lone Abhimanyu, why did you not have such sense of dharma? (Shl 56) To tell the truth kshatra-dharma is very cruel. It has no love for life. It has no kindness. If it were not so, why would all of you who are <i>dharmajnas</i>, brave, have given up attachment to body, have killed Abhimanyu who was alone?...(Shl 59) Perhaps all humans when themselves are in danger quote dharma-shastra. But when the same man is in a high position or in good situation thinks that the door to the other world is permanently closed. They do not think about dharmadharma. Duryodhana! Wear your <i>kavacha</i>. Tie your hair. You can also get any other item you need to fight. Duryodhana! I will give you one more boon that you will like. You can choose to fight with any one of the five Pandavas. If you kill even one of us, you can be the monarch of this earth. If you are killed by one of us, you will attain <i>swarga</i>.....</p> <p><i>Maharaja!</i> Then your son wore a golden <i>kavacha</i> and a peculiar helmet with golden designs on it. Then he said, "(Shl 66) Yudhishtira! Any one of you brothers can come forward with the mace and</p>			

	fight me. I am ready to fight anyone of you.....(Shl 69) Dharmaja! I have many times thought that there is none who can equal me in <i>gada-yuddha</i> (fighting with mace). I will kill each one of you who will fight me with this mace of mine.....Whether what I have said is true or not will be known soon. Yudhishtira! Let the warrior who wants to fight me come forward with his mace.”			
381	Shalya; Gada	33	4809-4820	20
	<p>Sri Krishna admonishes Yudhishtira</p> <p>Sanjaya to Dhritarashtra: <i>Maharaja!</i> In this way while Duryodhana was praising himself repeatedly and roaring, Sri Krishna who became very angry with Yudhishtira said to him, “(Shl 2) What is this boon you have given to Duryodhana? If he had chosen you, Arjuna, Nakula or Sahadeva to fight with him, what would have been the consequence? (Shl 3) Why did you tell Duryodhana that ‘if you kill any one of the five of us you can be the king’ without thinking in the least of the possible danger and risk? (Shl 4) It is my feeling that none of you are competent to face him in the mace fight. With the sole intention of killing Bhimasena, Duryodhana has got a metal sculpture of Bhima made and has been practicing mace fight with it for 13 years continuously. (Shl 5) How can we complete your task now? You have done a misadventure out of kindness. (Shl 6) Other than Bhima I cannot find one other warrior who can face Duryodhana and fight him. But Bhimasena has not had enough practice in recent times in mace fight duel. (Shl 7) Yudhishtira! Just as in the past, again the game of gambling has started. Your gamble today is as dangerous as the one with Shakuni in the past. (Shl 8) Bhima is mighty and capable. Suyodhana is very skilled. He has done a lot of practice with mace fight. When one compares might Vs skill, skill appears to be greater. (Shl 9) Yudhishtira! Now you have given a firm footing to the enemy who was struggling with problems. You, who were on a level field, have fallen into a ditch. At this time you have put us (who were trying to rescue you) also in deep trouble. (Shl 11) Yudhishtira! Who on earth will handover the kingdom which is almost in hand to a lone surviving enemy after having defeated all enemies? Who after having lost everything in one stake and after having suffered for years, wish for this kind of fight? (Shl 12) I am unable to find a warrior in this world who can beat Duryodhana in a mace fight. Not only among humans; even among devatas there is none of that calibre. Duryodhana is highly skilled in fighting with mace. He has practiced very well. Therefore Bhima, Arjuna, Nakula, Sahadeva or you certainly cannot defeat him in a just and lawful fight. This being so, why did you tell the enemy, ‘fight with mace only’, ‘if you kill any of us you will be the king’ and give him confidence and courage? Even if we select Bhimasena to fight and send him, I have doubt about victory as we fight in just ways. Because mighty Duryodhana has become an expert in <i>gada-yuddha</i>. (Shl 16) Looking at your repeated assurance that ‘you kill any of us and be the king’, it appears that providence does not favour the sons of Pandu & Kunthi to own a kingdom. These princes are born to live continuously in forest or to beg & survive.“</p> <p>Hearing Sri Krishna, Bhima said to him, “(Shl 17) Madhusudana! There is no reason for you to regret what Yudhishtira has said. I will soon reach the end of this extremely difficult to cross river of enmity.....(Shl 20) My mace is one and half times the weight of Duryodhana’s mace. His mace is not equal to mine. Madhava! Therefore there is no reason for you to worry. I am eager to fight with Duryodhana with this mace.....</p> <p>Sanjaya to Dhritarashtra: <i>Maharaja!</i> Sri Krishna, who was immensely pleased with the courageous & confident words of Bhima, praised him profusely. He said to him, “...(Shl 27) This sinner Duryodhana will be destroyed fighting you. In this fight you will both break his thigh and fulfil your vow. But when you fight him you have to be very careful. (Shl 28) You have to fight him with wilful effort and care, because he is skilled. Moreover he knows the art of war completely.</p> <p>Bhima said to Yudhishtira, “...(Shl 34) Pandava! Today I will kill sinner Duryodhana with my mace and remove the thorn stuck in your heart for many days. Be happy...”</p> <p>...(Shl 41) Even though Duryodhana was standing alone amidst the enemy crowd he had no anxiety or fear of any kind. His face had not paled. He had no worries whatsoever. Like a lion he was standing in the battlefield. Seeing Duryodhana with his lifted mace, Bhima said to him, “.....I will kill you also with this same mace. There is no doubt about this. I will completely destroy your arrogance today and will also eliminate your desire for kingdom. Similarly, I will cause a full stop to be placed for all the evil deeds you have done towards Pandavas.</p> <p>Hearing Bhima, Duryodhana said, “...(Shl 52)... You sinner! Which enemy can kill me when I am with my mace? Even Indra cannot kill me when I am fighting in a just manner....”</p>			
382	Shalya; Gada	34	4820-4823	20
	Balarama returns from his pilgrimage after 42 days and sits down to watch the <i>gada-yuddha</i> ...			
383	Shalya; Gada	35-54	4824-484977	20
	When we are looking forward anxiously to know how Bhima-Duryodhana <i>gada-yuddha</i> unfolded,			

	suddenly there are 20 <i>adhyayas</i> of description of all the pilgrim centres Balarama visited, narration of the various mythological stories associated with each place, the great <i>rishis</i> who lived there, what items he gave there to charity etc. <i>Maharshi Vyasa</i> at regular intervals somehow introduces matters related to spirituality in some way, so that the main purpose of Mahabharata is not lost track of!			
384	Shalya; Gada	52	4964	20
	..Balarama came to know of the death of Shalya when he was in Vridhha-kanya-tirtha.			
385	Shalya; Gada	54	4974-4976	20
	Narada informs Balarama about impending Bhima-Duryodhana fight Summary: ..Narada <i>maharshi</i> came there when Balarama in his last leg of pilgrimage was at the banks of Yamuna river. Narada updated Balarama about the entire happenings of war till that time, up to the point where Bhima and Duryodhana's <i>gada-yuddha</i> was about to start. He said to Balarama, "Balabhadra! A terrible fight will now take place between the two. If you wish to see that fight, leave immediately. If you feel appropriate to do so, you can watch the fight between your two students." ..Then in a chariot which could go swiftly he came to the place where Pandavas and Duryodhana were preparing for the fight.			
386	Shalya; Gada	55	4977-4984	20
	Balarama said to Yudhishtira, "Yudhishtira <i>maharaja</i> ! I have heard from <i>rishis</i> that Kurukshetra is a great <i>punya-kshetra</i> , sacred, capable of giving <i>swarga</i> , is served by <i>devatas</i> , <i>rishis</i> and great brahmanas. (Shl 8) For one who dies fighting in Kurukshetra, living permanently with Indra in <i>swarga</i> is assured. Therefore let us quickly move to Samanta-panchaka-tirtha..." As soon as Balabhadra said this Yudhishtira agreed and proceeded towards Samanta-panchaka. Then Duryodhana also proceeded towards it by walk carrying his mace....Then all the <i>Kuru-raj</i> s travelled west and came to the pre-agreed Samanta-panchaka-tirtha. That sacred place was on the southern banks of river Saraswati. The land there was not sticky and everyone felt it was the right place for <i>gada-yuddha</i> . ..Then Duryodhana said to the valorous Balarama, <i>mahatma</i> Sri Krishna and Yudhishtira, "(Shl 45) Oh brave warriors! All of you please sit close by and watch this <i>gada-yuddha</i> between me and Bhima." Hearing him they all did accordingly. Yudhishtira and all others sat down around the place identified for fighting. ..Both of them were standing ready to fight and teased each other with harsh and hurting words. Both of them glared at each other and were mutually hurling humiliating words.			
387	Shalya; Gada	56	4984-4992	20
	Bhima-Duryodhana duel is ready to begin Janamejaya! Before the commencement of <i>gada-yuddha</i> there was a fierce <i>vagyuddha</i> (war of words) between them. Hearing about this from Sanjaya, Dhritarashtra said, "(Shl 2.3) Condemnation to birth as human if it ends in such tragic circumstances. As you know my son was the lord of 11 <i>akshouhini</i> army. He had made all kings on this earth his subordinates. He was enjoying the whole earth. Such a man had to finally go to the battlefield by walk carrying his mace. (Shl 4) What other than misfortune can be the reason if my son who was a patron/master (<i>natha</i>) of the world had to go like an orphan (<i>anatha</i>) to fight? (Shl 5) Ayyo Sanjaya! My son had to suffer great grief. What shall I do now?!" (Several bad omens occur before the fight starts indicating defeat of Duryodhana) Seeing all such omens Bhima said to Yudhishtira, "(Shl 18) I will kill this Duryodhana who is a blot on the <i>Kuru-kula</i> and is a sinner and will garland you with fame. (Shl 19) I will kill this sinner with my mace in the battlefield and then with this mace itself I will pulverise him to pieces. (Shl 20) Brother! Today he will not re-enter the town of Hastinapura. ...(Shl 23) I will kill him in one day and be free of your debt. The longevity of this wicked Duryodhana who is not a <i>jitendriya</i> has ended today. In the same way he will not see his parents again. He will not get an opportunity to see them. (Shl 24) His pleasures and comforts will also end today. He will not even be able to see the women in his <i>antahpura</i> (A part of palace reserved for women particularly wives of royal family). (Shl 25) This man who is a blot on the <i>kula</i> of king Shantanu will today give up his life, wealth and kingdom and lie on the ground. Hearing that news, King Dhritarashtra will recollect all the evil deeds which germinated in Shakuni's head and were executed by them." ...Dhritarashtra! Your son addressed Vrikodara who was thus talking loudly and said to him without any fear, "(Shl 38) Vrikodara! What is the use of praising yourself excessively? <i>Kuladhama</i> ! Fight. I will destroy your faith in fighting right now. (Shl 39) You mean! You cannot scare Duryodhana the way you do with ordinary persons." <i>Mahatma</i> Bhima took up his mace and rushed at Duryodhana...			

388	Shalya; Gada	57	4993-5003	20
	<p>Description of gada-yuddha</p> <p>...The fight between Bhima and Duryodhana was hair-raising and fearsome like the fight between Indra and Prahlada in ancient times. Both were bathed in blood.....While fighting in that manner, both became very exhausted. They both rested for a while. After regaining energy, they both took up their peculiar looking and beautiful maces and started to hit each other.....When Bhimasena was twirling and rotating his mace, a fierce sound was being heard for quite a while. Your son Duryodhana was quite amazed at the speed and various ways in which Bhima was rotating the mace.....When these two experts in <i>gada-yuddha</i> were fighting, they were hitting each other using all classical movements like <i>Abhidravana, aakshepa, Avasthana, Savigraha, parivartana, samvarta, avapluta, upapluta, Upanyasta and Apanyasta</i>. (The commentators have given description of what each of these moves are).....</p> <p>...Then Duryodhana firmly deciding to kill Bhimasena, moving on the left flank of the <i>mandala</i> found the right gap and with alarming speed jumped and hit on Bhima's head. Even though he was hit by such a mighty blow, Bhima did not even shake. This appeared unbelievable to the spectators. He did not move one step back or front. <i>Maharaja!</i> This was really most amazing.....Duryodhana using the movement called Kaushika fooled Bhima and hit him on the chest. For a moment Bhima lost his orientation. He could not figure out what to do next.Bhima, an expert in using mace, approached Duryodhana and turning the mace once hit it on the side of Duryodhana with immense force. Hurt badly by the blow, Duryodhana kneeled down and sat on the ground.....Then Bhima hit the enemy very hard. All the joints of your son became loose by that hit. He trembled for a minute and fell down.....But he regained his strength in a short while and sprang up. Duryodhana who always used to be angry, like a well trained warrior, started circling around Bhima in various movements and then finding the right moment hit Bhima with force. That blow battered Bhima. He lost consciousness and fell down. Duryodhana roared. Duryodhana using all his might even tore Bhima's <i>kavacha</i> with a blow from his mace.....Bhima who recovered after a while wiped his bloodied face and drawing strength & courage, regained his position and was ready to fight again.</p>			
389	Shalya; Gada	58	5004-5014	20
	<p>Fall of Duryodhana</p> <p>Sanjaya said to Dhritarashtra: <i>Maharaja!</i> Seeing the fight between the two going through ups and downs every minute, Arjuna said to Sri Krishna, "(Shl 2) Janardana! Who is better between the two in your opinion? Who has better quality of fight? Tell me."</p> <p>Sri Krishna said, "(Shl 3) Arjuna! Both have had the same kind of training. Bhimasena is the mightier one. Duryodhana is better in terms of practice and effort. (Shl 4) If Bhima keeps fighting following principles of dharma, he certainly cannot defeat Duryodhana. Only if he deviates from the path of dharma and violates <i>yuddha-dharma</i> he can kill Duryodhana. There are precedences of killing enemies in war by unjust means. He quotes a few precedences. (Commentary: In a way they do not appear to be cases of 'cheating'). Therefore in this <i>gada-yuddha</i> also let Bhima adopt valour with <i>maya</i> (trick/deceit). (Shl 7) At the time of the <i>dyuta</i> (game of gambling) Bhima has made a vow that he will kill Duryodhana by breaking his thighs. (Shl 8) Therefore let Bhima fulfil that oath. Let him kill that deceitful Duryodhana with deceit itself. (Shl 9) In case Bhima depends on his might alone and keeps hitting in a just manner, Duryodhana cannot be killed. On the other hand, it is possible that using his strength of practice and motivated efforts, Bhimasena may be killed by him. Then it will result in most difficult situation for Yudhishtira. Arjuna! I am repeating this; listen to me carefully. (Shl 10) Because of Dharmaraja's mistake, we are again afraid. (Shl 11) After having done very strenuous deeds and killing Bhishma and other Kuru leaders, we gained victory and fame and delivered fitting revenge to the enmity. But Dharmaraja has again put that victory in doubt. (Shl 12) I feel the intelligence (<i>buddhi</i>) of Dharmaraja, who made the condition that by winning any one of the Pandavas he can win back the kingdom, is lacking in discriminative thinking (<i>viveka</i>). (Shl 13, 14) Suyodhana is skilled in <i>gada-yuddha</i>. Moreover he is firm in a single decision. He is fighting with the sole intention that he must win. He has no other go. Winning this fight is the only way for him to survive. In this matter there is an old <i>sholka</i> of Shukracharya. I will tell you that, listen. (Shl 15) You should be more afraid of those warriors who had run away from battle to save their lives, but later return to fight. Because, they would have completely given up their love for life, they will concentrate their efforts in winning without bothering about their lives. (Shl 16) Dhananjaya! It is impossible for even Devendra to fight those who come forward to fight with great courage and without any hopes for their lives....Duryodhana has practiced <i>gada-yuddha</i> very well for these 13 years. Such a Duryodhana sometimes walks sideways and sometimes even jumps up with the intent to kill Bhima. (Shl 20) If mighty Bhima does not kill him in unjust ways, Dhritarashtra's son will be our king."</p>			

	<p>Dhritarashtra! Hearing Keshava, Dhananjaya slapped his left thigh even as Bhima was looking at him. Bhima caught the hint.....</p> <p><i>Maharaja!</i> Due to the long and fierce fight both were quite exhausted. They both rested and again picked up their heavy maces and started fighting with anger.....Duryodhana, who in this manner escaped the mighty hit of Bhima, swiftly bashed him with his mace. Bhima started bleeding profusely. The blow of Duryodhana was also quite heavy. For these reasons Bhimasena became nearly unconscious. But with a great effort he withstood the blow and the pain. Due to this, Duryodhana could not know that Bhima was really agonised by his blow. Though Bhima stood for a few moments without consciousness, Duryodhana thought that he was waiting to return the blow.....Seeing that Bhima was again approaching him to hit, Duryodhana decided that once again he would cause that blow to become useless. He decided to stay put wherever he was. Then he decided that he would jump up to deceive Bhimasena. Bhima could read Duryodhana's intentions from his movements. Moving around in the mandala, Vrikodara approached Duryodhana quickly as he jumped up and aiming at his thigh hurled his mace with tremendous force. That mace came with the speed and power of a thunderbolt and broke the shapely thigh of Duryodhana. His thigh broken by Bhimasena, your son fell to the ground.....</p> <p>(Many bad omens which occurred are described).....</p>			
390	Shalya; Gada	59	5014-5021	20
	<p>Bhimasena blames Duryodhana</p> <p>....Bhimasena said to Duryodhana, "(Shl 4) Fool! Did you not make wicked fun of us calling Draupadi 'gau, gau'? Now suffer the fruits of that action." Thus saying, Bhimasena kicked his crown with his left foot. Then he also stepped (put his foot on his head) on his head. Then again said to him, ".....(Shl 8) Cheating, setting house on fire, fraudulent <i>dyuta</i>, deceit—we do not have any of these. We do not take refuge in any of these to conquer our enemies. We depend on our might to cause anguish to our enemies."</p> <p>....After saying all this, Bhima lifted his mace and stepped on Duryodhana's head with his left foot and again addressed him as 'Cheater! Fraudster'. The leaders of Somakas did not like Bhima putting his foot on Duryodhana's head. They did not complement him for his wicked act.</p> <p><i>Maharaja!</i> Dharmaraja addressing Bhima who had killed (almost) Duryodhana and was dancing around chattering said, "(Shl 15) Bhimasena! You are now freed of the debt of enmity. You have fulfilled your vow by auspicious or inauspicious deed. This is enough. Rest from what you are doing now. (Shl 16) Do not step on his head. Let not dharma be violated through you. Duryodhana is a king. Moreover he is our cousin. Now he is about to die. It is not just for you to behave like this with him. (Shl 17) Do not step on the head of Duryodhana who was leader of 11 <i>akshouhini</i> army, was master of the Kurus, was a king and is our cousin. (Shl 18) His relatives and ministers are all dead. All his army is destroyed. We have to be compassionate about him in all ways. We should not make fun of him who was a king. He does not deserve to be made fun of.....(Shl 20) Earlier people used to say that Bhima is <i>dharmic</i>. Why are you, who are well known as being <i>dharmic</i>, stepping on his head?"</p> <p>Dhritarashtra <i>maharaja!</i> Having said all this to Bhima with a choking voice, Dharmaraja with eyes full of tears went to Duryodhana and said to him in sobbing voice, "(Shl 22) Child, Duryodhana! Do not get angry for the acts of Bhimasena. There is no need for you to grieve for this also. Every human being has to suffer the fruits of his past sinful deeds. (Shl 23) Our desiring to kill you at this time and your desiring to kill us are all the painful fruits given by Brahma for the past impure karmas. (Shl 24) Bharatanandana! You have brought upon yourself such immense grief only due to your own mistakes of greed, arrogance and childish (immature) mind ..(Shl 26) We had to kill all your brothers due only to your offences. We killed many of our cousins and relatives. Seeing all this, I feel it is not possible to exceed the peculiar moves of daiva....(Shl 28) How shall I see the wives of my brothers and their children who have become widows? (Shl 29) Suyodhana! Only you are the happy one! You will get a permanent place in swarga. It is we who will suffer acute grief like that in naraka...." A very sad Dharmaputra was sighing deeply and crying for a long time.</p>			
391	Shalya; Gada	60	5021-5031	20
	<p>Balarama's anger and Sri Krishna consoling him</p> <p>Sanjaya: "<i>Maharaja!</i> Seeing Bhima stepping on Duryodhana's head Balarama became very angry. He shouted condemnations to Bhima and said, "(Shl 5) My condemnation to this <i>adharmic</i> fight....(Shl 6) It is the rule of <i>gada-yuddha-shaashtra</i> that parts below the navel should not be hit. But Bhima who has no knowledge of the <i>shaashtra</i>, who is a fool, has violated the rule and behaved at his will."</p> <p><i>Maharaja!</i> Even while saying this, his anger raged. An angry and red eyed Balarama, seeing the state of Duryodhana said to Sri Krishna, "(Shl 8) Krishna! Duryodhana was equal to me in the skills of <i>gada-yuddha</i> fight...By this <i>adharmic</i> approach not only has he been felled, it is like rejecting me also. Just</p>			

because the *ashrita* (one under refuge) is weak, the *asharyadata* (one who has given refuge) is also being ignored.” Saying this he picked up his *halayudha* and started towards Bhima to attack him. ..Then Sri Krishna stopped him with much effort by restraining him with his arms. Consoling him he said, “(Shl 13) **Brother! Growth (prosperity) of oneself, decay of enemy, prosperity of friend, destruction of enemy’s friend, growth of friend’s friend, destruction of enemy’s friend’s friend—all these six are ways for own prosperity and growth.** (Commentary: There are six opposites of this: Destruction/decay of oneself, growth of enemy, destruction of friend, growth of enemy’s friend, destruction of friend’s friend, growth of enemy’s friend’s friend—These are ways of destruction of oneself). (Shl 14) **If anything opposite happens to oneself or the friend, it causes grief to our minds. At such times we should do something quickly to avoid or overcome it.** (Shl 15) **Pandavas who are truly valorous are our natural friends. Moreover they are sons of our paternal aunt and hence are our own.** They have been agonised a lot by the enemy. (Shl 17) **Brother! I believe that for a *kshatriya* fulfilling his oath is very important dharma.** As you know, Bhima had in the past made a vow in the full assembly that he would break Duryodhana’s thigh with mace. As a complement to that, Maitreya *maharshi* had also cursed Duryodhana that ‘Bhima will break your thigh with his mace’. For these reasons I do not see any *dosha* in Bhima breaking his thigh. So do not get angry in this matter. **Pandavas and we are closely related. Pandavas have been very cordial to us. Pandava’s prosperity will bring prosperity to us also. Therefore do not get angry.**” Dhritarashtra! After hearing Vasudeva, Balarama a *dharma*vid said, “(Shl 21-22) Krishna! **The dharma which has been practiced well and properly by *satpurushas* keeps shrinking due to *artha* & *kaama*.** (Commentary: *Artha* & *kaama* distort dharma in various ways). **The *artha* of a highly greedy and *kaama* of a highly lustful person damages dharma** (Dharma’s role becomes insignificant in achieving *artha* & *kaama*). **One who does not damage dharma & *artha* for the sake of *kaama*, dharma & *kaama* for the sake of *artha*, and *kaama* and *artha* for the sake of dharma and one who practices dharma, *artha* & *kaama* appropriately will enjoy ultimate happiness.** (Shl 23) **In this instance since Bhima has damaged dharma for the greed of *artha*, all the decisions made in respect of *yudhha-dharma* in the past are now distorted.** You are saying that it is in accordance with dharma as it occurs to you.”

Sri Krishna said, “(Shl 25) Brother! Notice that *Kaliyuga* has already begun. Recollect the oath of Bhima in the assembly. Let Bhima be freed of the debt of enmity and his oath.” (The implication is that with the coming of *Kaliyuga* natural inclination for *adharma* will increase in all people. However, it should be noted that, in this context, Sri Krishna is justifying the use of *adharmic* methods to destroy wicked people. It perhaps does not imply increased tolerance or acceptability of *adharma* in normal life).

Dhritarashtra! Baladeva was not satisfied with the kind of (*vyajaa-roopa*: crafty?) explanation given by Keshava. He again said, “(Shl 27) Bhima, who has killed Duryodhana by adopting path of *adharma*, will become known as one who uses deceit in fight. (Shl 28) On the other hand Duryodhana was fighting in straight-forward ways and hence will attain permanent *sadgati*....” Saying thus, Rouhineya sat in his chariot and went away to Dwaravati. But the Panchalas, Sri Krishna and Pandavas did not feel happy with his departure.

At that time Vasudeva said to Yudhishtira who was looking pathetic, sitting with bowed head, worried and broken-hearted due to grief, “(Shl 33-34) Dharmaraja! Why did you encourage the act of *adharma*? (Of Bhima stepping on Duryodhana’s head)...In spite of knowing dharma quite well why were you watching passively?”

Yudhishtira said, “(Shl 35) I also did not like that act of Bhima done in anger. The entire *kula* has decayed. Whatever be the reason for this, because of this *kula-kshaya* I have no happiness even though I have won. (Shl 36) Dhritarashtra’s children cheated us regularly. They were deceiving us for one reason or the other. They spoke to us very harshly and even drove us to forest. **‘This grief has taken deep roots in Bhima’s heart. To neutralise that grief he is doing it.’** Thinking so, I ignored his *adharmic* act. (Shl 37) I also thought thus: ‘Let Bhima fulfil his desire after having killed by fair or foul means Duryodhana who was not *jitendriya*, extremely greedy and a slave to desires.”

Dhritarashtra! After Dharmaraja said this, Vasudeva with much difficulty said, ‘Let it be as you wish’.

... An exultant, extremely happy, wide eyed Bhima said to Yudhishtira, “(Shl 43) *Maharaja!* Now this entire earth is yours. This kingdom, now devoid of all enemies, is safe. **Govern this earth following *swadharm*a.....**”

Yudhishtira said, “Bhimasena! You have reached the end of enmity. Duryodhana is dead. **We won this earth only because we were following Sri Krishna’s advice. ...**”

392	Shalya; Gada	61	5031-5044	20
Exchange of accusations between Duryodhana and Sri Krishna; Sri Krishna comforting				

Pandavas.

....Hearing the Panchalas along with people from Pandava's side speaking inappropriately to Duryodhana, Madhusudana said to them, "(Shl 18) **It is not appropriate to repeatedly trouble a dead enemy with sharp words.** You are all repeatedly troubling this slow-witted Duryodhana with your harsh words. (Shl 19) **This Duryodhana who is sinner & is shameless, died when he became immensely greedy and took the help of sinners and rejected the good advice of friends....**He is now unfit to be either friend or enemy to anyone...get into your chariots quickly. Let us go to our camps."

Maharaja! Hearing the accusations from Sri Krishna himself, an angry Duryodhana, with the support of his hands pulled himself up partially and sat on his bottom. Then with knitted brows he glared at Sri Krishna....*Maharaja!* At that time he was experiencing excruciating pain. Ignoring it, he started attacking Vasudeva with harsh words, "(Shl 27) You son of Kamsa's *dasa!* I was felled in *gada-yuddha* by *adharma*. Are you not ashamed for this contemptible deed of your own men (at your behest)? (Shl 28) **You are the prompter for this *adharma yuddha* by reminding Bhima about my thigh which he had forgotten.** Do you think I don't know what you said to Arjuna at that time? (Shl 29) **You, who by using crooked ways have caused the killing of thousands of kings who were fighting justly, have neither shame nor mercy.** (Then he lists the cases of Bhishma, Drona, Karna (including the trick of using Ghatothkacha) and Bhurisharavas). (Shl 37) If you had fought with me, Bhishma, Drona and Karna in a just way, you certainly would not have gained victory. (Shl 38) We and other kings who were steadfast in the path of *swadharma* were killed by you who follows crooked ways and are an *anarya*."

Sri Krishna replied to the accusations of Duryodhana, "(Shl 39-40) *Gandhariputra!* You, who had totally adopted the path of sin, died along with your brothers, sons, relatives and friends as a result of those sins. Bhishma & Drona also died as a result of your sinful deeds. Karna also died because he was faithful to your character and qualities. (Shl 41) Fool! You, by honouring Shakuni's suggestions and out of your greed for kingdom, did not agree to give Pandavas their rightful share of kingdom even when I came personally requesting for it. (Shl 42-43) You wicked minded! You shameless! You gave poison to Bhima. You tried to burn all of them in the house of wax along with their mother. At the time of *dyuta* you dragged Draupadi who was menstruating and pushed her around. You evil-minded! **Just for this one offence you should have been killed then itself.** (Then he lists the episodes of Shakuni's cheating in the *dyuta*, Jayadratha and Abhimanyu) (Shl 47) **Whatever you are now listing as our *akaryas* (improper acts) were all done in accordance with (in response to) your wicked qualities.** (Shl 48) Perhaps you have not heard of the Brihaspati and Shukra *neetis*. You have not served the aged. You never honoured advices given for your good. (Shl 49) **You became enchanted by powerful greed and thirst for kingdom and did many improper acts towards Pandavas. Now suffer the fruits of those sinful deeds.**"

Duryodhana responds, "Krishna! I have studied formally (the prescribed *shaastras* & Vedas). I have given to charity plentifully. I have 'stepped on the heads' of enemies and have ruled over kingdom spread upto the oceans. **Who else has had this good a result as me?** (Shl 51) I have got this death in war which is actually desired by *kshatriyas* who adhere to *kshatra-dharma*. **Now tell me, Krishna! Who else has attained such good results as me at the time of death?** (Shl 52) I enjoyed all the pleasures and luxuries that a human being can enjoy at a level that no king can get and only possible for *devatas*. I got the best of wealth. **Now tell me Krishna! Who else has got such exquisite end-time other than me?** (Shl 53) Achyuta! **I am going to *swarga* with my followers and friends. You will spend your life with broken hearts and grief.**"

(This logic, if accepted, can be a great encouragement to the wicked and the sinners and a dampener to the followers of dharma)

Maharaja! As soon as Duryodhana finished saying this, there was a huge shower of fragrant flowers....Siddhas appreciatively said 'sadhu! sadhu!' Cool and pleasant breeze started flowing. Pandavas, Srinjayas and Vrishnis were amazed at the honour given by *devatas* and were very ashamed. ..Seeing Pandavas feeling pathetic and worried, Sri Krishna said in his booming voice "(Shl 61) Pandavas! There was no possibility of your defeating by just methods this Duryodhana who is capable of firing the *astraas* very rapidly. Similarly Bhishma, Drona, Karna, Bhurishravas were *maharathas* and very valorous. You could not have killed them in a war without using crooked methods.(Shl 63) **With a desire to do good to you, I killed them all using many tricks and deceitful methods** (*maya-prayoga*). (Shl 64) If I had not used these crooked approaches in the war, how would you have gained victory? How would you have regained your kingdom? How would you have gained wealth and prosperity?....(Shl 67) There is no reason for you to feel pained or worry for having killed them by adopting these methods. **Because, the enemy who is stronger than you and is much larger in number than you should be killed/conquered by various tricks and deceitful**

	<p>ways. Pandavas! This is not something new I have found. (Shl 68) Devatas who killed asuras in the past had adopted such methods. Many great persons have also followed this path. All follow this path. Kings! Now we are fulfilled. It is also evening. Everyone wants to rest. Lets all go to our camps and rest.”</p> <p>(The hint in the answer is clear. What if great and invincible warriors take the side of <i>adharma</i> and become impossible to vanquish by fair means by virtue of their might, skill, boons etc? Then in the interest of establishing the supremacy of dharma in the world, the wicked and their supporters, irrespective of their personal orientation and belief towards dharma, have to be eliminated by fair or foul means. Hence the example of <i>devatas</i> and <i>asuras</i>. Hence Sri Krishna taking sides with Pandavas. W r t the question raised by me above, perhaps ending their rule/ domination on earth which is the <i>karma-bhumi</i> for all is more important than what happens to them hereafter. Perhaps their misdeed potential is controlled in <i>swarga</i> by its system!)</p>			
393	Shalya; Gada	62	5044-5051	20
	<p>Arjuna's chariot burns to ashes</p> <p>Pandavas entered Duryodhana's camp....There were only women, eunuchs and aged ministers there.....Then Sri Krishna who was always interested in doing good to Arjuna said to him, “(Shl 9) First unload the Gandiva bow and the quivers from the chariot. Then you also get down. I will get down after you have got down from the chariot. It is auspicious for you to do so at this time.” Arjuna obeyed Sri Krishna's instructions. After Arjuna got down, Sri Krishna threw the reins and got down from the chariot. Soon after Paramatma, Ishwara of all life-forms got down, the divine monkey in the flag also vanished. (Shl 13) <i>Maharaja!</i> As soon as Sri Krishna got down, the chariot which was already essentially burnt by the <i>divyaastras</i> of Drona and Karna, caught fire. (Shl 14) The entire chariot along with the horses and other weapons in it burnt to ashes. Seeing this, the sons of Pandu were wonder-struck. Arjuna touched Sri Krishna's feet and with folded hands asked him, “Govinda! For what reason did this happen? Please tell me if you think you can share this information with me.” Sri Krishna said, “(Shl 18) Arjuna! This chariot had already been burned by many <i>astras</i>. But it did not actually burn or break because I was sitting in it. (Shl 19) Now that your mission was accomplished, I disposed this off. The chariot which was already essentially burned by Brahmastra etc has now physically become ash.”</p> <p>Then he embraced Yudhishtira and said, “(Shl 22) Fortunately you have become victorious. Fortunately again all your enemies were killed. Due to luck all you brothers are safe. You have come out alive from this fierce war. Quickly carry out the tasks to be done next. Do you recollect that when I had come to Upaplavya you had welcomed me with respect and had said that I have to save Arjuna from all dangers? I had assured you I will do so. Savyasachi, truly valorous, brave Arjuna protected by me, has come out victorious.”</p> <p>As soon as Sri Krishna said this, Yudhishtira was moved to tears with happiness and his hairs stood up. He said to him, “.....(Shl 30) Oh mighty one! I have reaped auspicious results one after the other by virtue of your <i>tejas</i>. My <i>tejas</i> has also grown. In Upaplavya <i>maharshi</i> Krishnadwaipayana had told me, “Where there is dharma, there you will find Krishna. Where there is Krishna, victory will surely be there.”</p> <p>They all entered the camp and took possession of enormous wealth and precious gems etc kept there.</p> <p>Then Vasudeva told them all, “(Shl 37) For the good of all of us tonight we should stay outside the camp.” They all obeyed him and went and settled on the banks of river Oghavati. After thinking about next steps for a while, Yudhishtira said to Sri Krishna, “Madhusudana! It appears appropriate to go to Hastinavati and console Gandhari who will be burning with anger. You are capable of consoling her quickly with logical and timely words. At this time Bhagawan Vyasa will also be there.”</p> <p>After gathering the suggestions of Pandavas, Sri Krishna quickly proceeded to meet Gandhari devi who had lost all her sons.</p>			
394	Shalya; Gada	63	5052-5064	20
	<p>Yudhishtira sends Sri Krishna to console Dhritarashtra and Gandhari</p> <p>Janamejaya to Vaishampayana: Why did Dharmaraja send Sri Krishna to Gandhari? ...What was the significance in insisting on Sri Krishna going there?</p> <p>Vaishampayana: Duryodhana was killed in the war by Bhima by violating rules. This caused a fear in the mind of Yudhishtira. He started worrying about Gandhari who was performing a fierce <i>tapas</i>. He was afraid that if she were to get angry she could burn the three <i>lokas</i>. Yudhishtira who was filled with fear and grief, therefore said to Vasudeva, “(Shl 15) Govinda! Achyuta! This kingdom, which we could not have regained even in our imagination, was made possible only by your grace.....Krishna! Even though we have gained victory, our mind is in dilemma on whether this will be permanent or not. You can guess how intense would be the anger of Gandhari at this time. (Shl 24) Knowing of the death of her sons and grandsons she surely will burn us by virtue of her great</p>			

	<p>powers of tapas. I think the time has come to please her. (Shl 25) ...Who other than you is capable of meeting her in such a state? (Shl 28) Oh mighty one! You are the creator of the entire worlds; also its destructor. You are the origin and end of all life in this world. Please cool her anger quickly with clever, logical and timely words....”</p> <p>...Then Sri Krishna, having a firm mind, touched the feet of Dhritarashtra, Vyasa and then Gandhari. Then he held the hands of Dhritarashtra in his hands and sobbed uncontrollably and cried. After shedding tears of grief, he wiped his eyes, washed his eyes and then spoke to Dhritarashtra these appropriate words. “...(Shl 41) All Pandavas who are obedient to you, tried everything to avoid this war so that the decay of Kurukula and kshatriya vamsha can be prevented.....(Shl 44) When war looked imminent, I came personally and in the presence of all begged for just five villages. (Shl 45) Prompted by <i>kaal</i> (time) and due to greed, you did not agree to give them. Because of your mistake all <i>kshatriyas</i> were killed.....(Shl 47) All those who lose their discriminative thinking due to the influence of time, become delusional. Similarly, when the right decision had to be taken, when war preparations were in progress, you lost your way due to effect of time. What other than influence of time can this be? In these matters it is only <i>daiva</i> which has control on matters. (Since Dhritarashtra himself has said this many times when talking to Sanjaya it will appeal to him quickly & surely) (Shl 49) Oh the wise one! Do not blame Pandavas for the destruction of <i>kshatriya kula</i>. They have not committed the least mistake from the point of view of <i>dharma</i>, <i>nyaya</i> (justness) and <i>sneha</i> (friendship). Realising that all this is the result of your mistake you should not be envious of Pandavas. (Shl 51) Now your <i>kula</i> (family) and <i>vamsha</i> (lineage race) have to grow through Pandavas only. All the fruits you have to obtain through sons are now possible for you through Pandavas only. All the deeds that your son have to do on your and Gandhari’s behalf have to be done by Pandavas only. Kurushreshta! Narashreshta! You or Gandhari certainly should not think of causing any evil to Pandavas. (Shl 54) Review all the matters, realise your mistakes in this matter, protect Pandavas with a good feeling towards them. I bow to you. You know how much respect and affection Dharmaraja has by nature towards you. (Shl 55) The fire of grief is burning Dharmaraja day and night for having killed his enemies who did a lot of wrong to him. Because of this he knows no happiness....(Shl 57) Yudhishtira out of a great sense of shame has not come personally to meet you as you are agonising with the loss of sons and are filled with grief and are weak in body.”</p> <p>Then he said the following to Gandhari who was very weak due to grief, “(Shl 61) Auspicious one! <i>Kalyani!</i> There is none in this world who can equal you in the power of <i>tapas</i>. In the full assembly, in my presence, you said words which were based on <i>dharma-arth</i>, and in the interest of both. But your sons did not obey you. You may remember this. At that time you addressed your son who wanted to win the war and said harsh/unpleasant words, ‘Fool! Listen to me. Victory will be to that side which has <i>dharma</i>.’ (Shl 63) Princess! <i>Kalyani!</i> What you said that day has become true today. Therefore do not grieve. (Shl 64) Never think of destroying Pandavas for having killed your sons and grandsons. May you never get such <i>buddhi</i>....”</p> <p>Hearing Vasudeva, Gandhari said, “(Shl 66) Keshava! Whatever you said is correct (I can burn down this whole earth). I was agonised due to the grief of sons’ death. Therefore my mind was also not firm (in respect of Pandavas). Such mind has now firmed up after hearing you (I will not wish evil to Pandavas). (Shl 67) Keshava, the great among men! You along with Pandavas be the refuge to this king who is aged, blind and has lost all sons.” After having said this much, she covered her face with her sari and started crying loudly. Then Keshava again consoled Gandhari with suitable words. Then he came to know in his mind (it flashed in his intuitive mind) the resolve of Ashwatthama. Immediately he got up, bowed to Vyasa and said to Dhritarashtra, “Permit me to take leave. Do not be overcome by grief. In the mind of Ashwatthama a very sinful idea has germinated. That is why I got up in a hurry. He has resolved to kill Pandavas tonight.”</p> <p>Both Dhritarashtra and Gandhari said to Keshava, “Sri Krishna! Go swiftly. Save Pandavas. We will meet you again soon.”</p>	64	5065-5071	20
395	<p>Shalya; Gada</p> <p>Fallen Duryodhana talks to Sanjaya</p> <p>Dhritarashtra questions Sanjaya about what happened after Bhima broke his son’s thigh and stepped on his head.</p> <p>Sanjaya: Duryodhana said to me, “.....Even though I had all these great warriors as my protectors, today I am in this miserable state. <i>Kaalo hi duratikarmah</i>. What the time unfolds cannot be transgressed... Sanjaya! If on my side any warriors are still alive, inform them how Bhimasena violated the rules of <i>gada-yuddha</i> and killed me.....(Shl 13) How can anyone savour victory gained by deceit? Which scholar would like to honour those who violate rules?.....Tell Ashwatthama, Kritavarma and Kripa the following as per my order, ‘(Shl 29) For any reason do not trust Pandavas, who have adopted <i>adharm</i>a and who have violated <i>yuddha-dharma</i> many times.(Shl 39) Having died in the</p>			

	famous, sacred <i>Samantha-panchaka-kshetra</i> I will attain permanently good <i>lokas</i> ." He said these same words to several messengers who were around him. Having said all this, he started crying loudly due to excruciating & death-like agony. Hearing his cries of agony even the eyes of all the messengers were filled with tears. Unable to stand there any longer they went away in different directions. As ordered by Duryodhana the messengers narrated everything to Ashwatthama.			
396	Shalya; Gada	65	5071-5080	20
	<p>Ashwatthama vows to kill Pandavas</p> <p>Sanjaya to Dhritarashtra: <i>Maharaja!</i> Coming to know of the state of Duryodhana through the messengers Ashwatthama, Kripa and Kritavarma mounted their horses and came swiftly to the battlefield. They saw Duryodhana lying on the ground bathed in blood and suffering from intense agony. They saw him surrounded by horrible <i>bhoota-ganas</i> (demons) and carnivorous animals and birds....Seeing him lying thus on the ground they were all highly disturbed. Soon they all ran to him. They saw him at close quarters and sat down near him. Then with teary eyes and sighing deeply Ashwatthama said to him, "... (Shl 14) You were a king. You had the entire earth under your control. How can you, who were such a person, lie alone in this forest?... (Shl 16) Indeed, it is impossible to know the <i>gati</i> (ways) of destiny. Aren't you also lying here covered all over in dust due to the control of 'time'? (Shl 18) Where is your pure white Umbrella? Where is that fan with which you were always fanned by servants? Where did your eleven <i>akshouhini</i> army go to? (Shl 19) It is certainly impossible to know what cause results in what actions and the ways of 'time'. Because you, who were respected by the whole world, have come to this state. (Shl 20) Duryodhana! You were even competing with Indra with your kingdom. You had same wealth as Indra. Seeing that such a person as you, are in such miserable state, it becomes clear that <i>Lakshmi</i> (wealth/fortune) does not stay with any one permanently."</p> <p><i>Maharaja!</i> Hearing the words of a very sad Ashwatthama, your son wiping his copious tears repeatedly with his hands, addressed all three and said, "(Shl 23) Brave warriors! The dharma of <i>martya-loka</i> (the world of death) is like this only. They say this rule is made by Brahma himself. Therefore, eventually all animals in this world will be destroyed. The destruction which is assured to all animals one day has come to me also. I, who was ruling the whole earth, have reached this state today. (Shl 25) As you all know, fortunately I have never returned from war in any kind of danger. But due to destiny, the sinners killed me by deceit..... (Shl 29) Even though I knew the power & influence of <i>amita-tejaswi</i> Sri Krishna, I did not come under his influence and give up my <i>kshatra-dharma</i> (I fought as is appropriate to a <i>kshatriya</i> and did not agree to compromise with the enemy under his influence). I am suffering the results of practicing that <i>kshatra-dharma</i>. Therefore no one need grieve for me....."</p> <p>Seeing Duryodhana in that state Ashwatthama became angry like a raging fire. Rubbing his hands, with teary eyes he said to him, "(Shl 34) Mean Pandavas killed my father in very cruel way. I was not this agonised even then. But now seeing you I feel very disturbed. I am vowing on all my good deeds. Listen to these words of truth. (Shl 36-37) Right now I will kill all Panchalas in the presence of Sri Krishna using all kinds of methods. <i>Maharaja!</i> Just permit me to do so."</p> <p>Duryodhana said, "... (Shl 41) Great brahmana (Kripa)! At this time if you wish to do as I say, anoint Ashwatthama as the commander-in-chief as per my order. (Shl 42) Anyone has to fight in obedience to the order by the king. Particularly a brahmana who is earning his livelihood by <i>kshatra-dharma</i> has to do so according to those who know dharma."</p> <p>Kripa anointed him formally as commander-in-chief. Ashwatthama went away from that place roaring.</p> <p>End of Shalya parva</p>			
397	Souptika parva	1	5081-5092	20
	<p>Germination of evil idea in Ashwatthama's mind</p> <p>Ashwatthama, Kripa and Kritavarma travelled south and came near the army camps. Even though Ashwatthama had vowed to kill Pandavas, all three were scared of them. Therefore they went to a dense forest which was close to the camps and sat down at a place.....After a while hearing the roar of Pandavas, afraid that they may chase them, they ran away in the eastern direction....</p> <p>Dhritarashtra intervened and said to Sanjaya, ".....As far as I am concerned I have no interest in living in Yudhishtira's kingdom. (Shl 12) How can I, having been the king, and father of the king, behave as his servant and subject myself to his rule? (Shl 13) I was the master of the entire earth...Now how can I be like a servant after being the root cause of all this tragedy?....."</p> <p>The three having entered the forest were looking around when they saw a huge banyan tree....They all sat under that tree in a single line. They were talking only about the Kauravas and Pandavas. They were all badly injured by a variety of weapons. Having been denied of sleep also, they were drowsy.</p>			

	<p>Then Kripa and Kritavarma slept on the hard ground itself.....But angry Ashwatthama could not get sleep....Observing all around Ashwatthama saw that the banyan tree hosted thousands of crows. Each had taken refuge in different branch and was sleeping. They were all sleeping all across the tree without fear. At that time Ashwatthama saw a fearsome owl come near the tree. Its hoot was scary. It had a huge grey and light yellow body. Its eyes were glowing like <i>harinmani</i>. It had long beak and nails. Like <i>Garuda</i> it was very fast. As soon as it came near the tree it started making very soft sounds. It flew gently and hiding itself took refuge on a branch. Then it killed a large number of crows sleeping on that tree. Using its feet as weapon it cut the wings of many crows. It cut the heads of some crows. It cut off the legs of some crows. That strong owl killed all the crows that it could see....By killing many of them it took revenge to its heart content on its enemies.</p> <p>Seeing the cruel act of owl, Ashwatthama resolved to act similarly and thought to himself, (Shl 45) This bird has preached to me with demonstration the policy I have to adopt. I feel it is time to kill enemies by the same method. (Shl 46) Pandavas are now exultant due to victory. They are all very mighty, enthusiastic, experts in aiming and hitting. I certainly cannot kill them in a straight/direct war. ...(Shl 49) Success can be achieved by deceit also. Enemies will suffer huge losses also. It is better to adopt that method which succeeds rather than the method in which you have a doubt. Even persons who know shastras appreciate this. (Shl 50) Ordinary people may condemn this as mean or heinous act. Some times it becomes the duty of those who practice kshatriya-dharma to do deeds that people say are objectionable and evil. (Shl 51) Even Pandavas known as dharmatmas are not beyond this. Even they have many times done acts which are blameworthy and vile. They have also indulged in many acts of deceit.....</p> <p>.....Having decided to kill Pandavas in most cruel way, Ashwatthama woke up the other two. They came to know of his decision from him. They both felt very ashamed and did not know what to say. Ashwatthama was silent for a while and then with teary eyes said, “(He laments about state of Duryodhana and treatment meted out to him by Pandavas)....In spite of all of us doing impossible tasks in war, end of the war was this horrible result. If your senses (intelligence) are still not destroyed due to the delusion, tell me which act at this time, when everything on our side is destroyed, will bring us <i>shreyas</i> (conducive to welfare or prosperity).”</p>			
398	Souptika parva	2	5092-5101	20
	<p>Purusha prayatna & daiva</p> <p>Kripacharya explains at length the relevance of & relation between of <i>Purusha-prayatna</i> and <i>daiva</i>. (See Table: Long Translations: Sl. No. 35).</p> <p>Then he said to Ashwatthama, “(Shl 25-26) Duryodhana is very greedy. He has no understanding of what will be the consequences. He undertook this task (war) without getting advice from the knowledgeable and neither did he analyse it well enough himself. He ignored the advices of all those who were interested in his well-being. He consulted the wicked. In spite of repeated advice not to do so by the wise he nurtured enmity with Pandavas. (Shl 27) Duryodhana was of a wicked nature even in the past. He had no politeness/humility. He would not listen to well-wisher friends. Now he is suffering the total destruction which has occurred due to all these reasons. (Shl 28) Unfortunately we were following that sinner. That is why this horrible & serious <i>aneeti</i> has enveloped us. My mind immersed in grief is very worried. I am confused as to which approach will cause my/our well-being. Therefore, let us all now go to Dhritarashtra, Gandhari and great man of wisdom Vidura and ask them about what is our duty. They will tell us only that which is auspicious and will bring us prosperity. Then we should do as suggested by them. This is my clear thinking.</p>			
399	Souptika parva	3	5101-5109	20
	<p>Ashwatthama vows to kill all Panchalas</p> <p>Hearing Kripa, Ashwatthama was burning with the fire of grief. He hardened his mind into extreme cruelty and said: (See Table: Character/Behaviour/Nature, Sl. No. 90). Then continuation;</p> <p>(Shl 21) I am born in respected brahmana <i>kula</i>. But due to ill-fortune I am practicing <i>kshatra-dharma</i>. (Shl 22) If I, who have understood <i>kshatra-dharma</i> well, were to revert to <i>brahmanya</i> and do any significant work, it will not win the respect of <i>satpurushas</i>. (Shl 23) If I, who have a divine bow and divine <i>astras</i>, do not suitably revenge my father's killing, what will I answer when people ask me that question in full assemblies? Therefore I have to revenge my father's killing. Now I will adopt <i>kshatra-dharma</i> as I see fit and follow the foot-steps of king Duryodhana and my great father. (Shl 25-26) The Panchala warriors tired and injured after 18 days of fierce war, are happily sleeping without any fear or anxiety thinking that they have gained victory. I will attack their camps at this time and kill them all....I will have peace of mind only after killing all of them.Tonight I will not only kill all Panchalas, I will chop them to pieces and then feeling exultant I will kill sons of Pandu...I will kill each Panchala warrior by repeatedly piercing them from head to foot with my sharp weapons and free myself from my father's debt....(Shl 36) Tonight when they are all sleeping I will kill the army</p>			

	completely and feel fulfilled and very happy.			
400	Souptika parva	4	5110-5115	20
	<p>Kripa and Kritavarma strongly suggest to Ashwatthama that they should all rest and sleep that night and all three can go in the morning and fight Panchalas bravely and kill them.</p> <p>Ashwatthama refused and said, "... (Shl 23) Just recollecting the manner in which those sinners killed my father makes me feel as if my vital parts are being cut to pieces. As you know all this happened in your presence. Even after such a tragedy occurred, how can a person like me be alive? (Shl 26) I am constantly hearing from Panchalas saying that Drona was killed by Dhrishtadyumna. Therefore unless I kill my father's killer Dhrishtadyumna, I do not wish to live. Because he killed my father, he and his associates have to be killed by me..... (Shl 29) With the only thought of killing my enemies burning me how can I sleep? I don't see any benefit in we three fighting them as you said. (Shl 31) Pandavas and Panchalas protected by Vasudeva and Arjuna are invincible. (Shl 32) Moreover, I am unable to withhold this anger in my heart till morning. Secondly, I do not see anyone in this world who can help me cool my anger. For all these reasons it is my firm decision that the enemies have to be killed exactly as I have thought. I, at least, will kill the enemies when they are all sleeping, then with the fire of anger doused I will rest and happily sleep.</p>			
401	Souptika parva	5	5115-5122	20
	<p>Kripa tries to stop Ashwatthama from committing treachery</p> <p>Kripacharya again advises Ashwatthama. (See table: Character/Behaviour/Nature, Sl. No. 92. & Table: Neeti/Aneeti: Enemy/Enmity etc, Sl. No. 73).</p> <p>Then he said to him, "Tonight all Panchalas would have removed their armours and will be sleeping like the dead without any anxieties. One who commits horrible treachery on them in such state will clearly fall into a deep <i>naraka</i> from which there is no way of coming out. You have earned fame as a great <i>astravid</i>. So far no one has pointed out any defect in you. Tomorrow after sunrise you can again fight the enemies and defeat them....." Ashwatthama again lists the <i>adharmas</i> done by Pandavas in the war. "(Shl 27) I will kill my father's killers tonight only and if as a consequence I have to be born as a worm or an insect, it is acceptable to me.... (Shl 29) There is none born in this world who can change my firm resolve, nor will one be born in future."</p> <p>Having said thus, he prepared his chariot and started towards the camp where Panchalas and Pandavas were sleeping. Again when Kripa & Kritavarma asked him what he wishes to do, he said, "... (Shl 35) I will relinquish dharma and kill that sinner Panchala prince when he has kept away all his weapons in a way which is outside dharma. (Shl 36) It is my desire that this sinner who will be killed by me should not get the <i>punya-lokas</i> obtained by those who are killed by weapons in battlefield." Then Kripa and Kritavarma also followed Ashwatthama.</p>			
402	Souptika parva	6	5122-5129	20
	<p>At the entrance of the camp Ashwatthama faces a huge 'bhoota' with indescribable appearance and divine powers. It swallows all the <i>astras</i> and <i>shastras</i> he shoots at it. Finally at a total loss on what to do he decides to pray to Lord Shiva to find a way.</p> <p>Ashwatthama to himself: ...I think fear has enveloped me because I am indulging in an evil deed.... However much I think I am unable to figure out who this '<i>bhoota</i>' is. It is clear that I am facing this horrible apparition because my mind is totally corrupted by my turning to <i>adharma</i>. It may be fate that I should withdraw from war. I cannot continue this effort without <i>daivanukula</i>. Therefore I will immediately seek refuge in Lord Mahadeva. He alone will destroy this <i>mahabhoota</i>....</p>			
403	Souptika parva	7	5129-5141	20
	<p>Divine power of Mahadeva enters Ashwatthama</p> <p>Pleased with Ashwatthama's <i>sthuti</i> of Sri Shankara, a <i>vedi</i> appears by itself with fire burning in it. ...Ashwatthama saying the <i>sthotras</i>, climbed into the burning <i>vedi</i> and completely giving up attachment to his body offered it to Shankara. Then Bhagawan Mahadeva appearing before him said, "(Shl 62-63) Sri Krishna who is capable of finishing most difficult tasks easily has worshipped me appropriately through <i>satya</i>, <i>shoucha</i>, <i>saralata</i>, <i>tyaga</i>, <i>tapas</i>, <i>niayama</i>, <i>kshama</i>, <i>bhakti</i>, <i>dhairya</i>, <i>buddhi</i> and words. Therefore there is none who is dearer to me than Sri Krishna. To honour my dearest Sri Krishna and to test you I was protecting the Panchalas....By protecting Panchalas so far I have honoured Sri Krishna. But since now Panchalas are defeated by <i>kaal</i> (time) they don't have much more longevity. (Shl 66) Thus saying, Mahadeva merged his power in Ashwatthama's body and granted him a clean and great sword. As soon as the power of Mahadeva entered him, Ashwatthama glowed with even more brightness (<i>maha-tejas</i>). Ashwatthama who then proceeded to the Panchala camp like Mahadeva himself was followed by all his <i>bhoota-ganas</i> who remained invisible.</p>			
404	Souptika parva	8	5142-5163	20
	<p>Ashwatthama kills all the sleeping warriors</p> <p>An extremely gory episode where Ashwatthama kills all the Somakas, Panchalas and sons of</p>			

	<p>Pandavas sleeping in the camp with the special sword given to him by Mahadeva. The way he kills them all mercilessly and brutally is truly disgusting and heart-rending.</p> <p>...Ashwatthama said to Kripa and Kritavarma, 'I will enter this camp and moving around everywhere like the god of death I will annihilate everyone. But when I am doing so no one should escape alive from the camp. You two guard at the main entrance to the camp and kill all those who may try to escape. Thus having appointed the two to guard the entrance, he, avoiding the main entrance, went in through a side entry by jumping over it. Since he knew quite well who was sleeping where, he quietly entered the tent where Dhrishtadyumna was sleeping.....</p> <p>....Dhrishtadyumna who was banged on the ground with great force by Ashwatthama, could not escape from his grip due to fear and as he had just woken up from deep sleep. Then Ashwatthama made Dhrishtadyumna who was screaming, fall on the ground and pinned him down by pressing hard with his legs on his chest and throat. He then started killing him like killing an animal. At that time Dhrishtadyumna, scratching him with his nails said in his croaking voice, "(Shl 20) <i>Acharyaputra!</i> Kill me with some weapon. Do not delay. I will attain <i>punya-lokas</i> if you kill me with a weapon." Ashwatthama replied, "There are no <i>punya-lokas</i> for those who kill <i>acharya</i>. Therefore you wicked minded! You do not deserve to be killed by weapon." So saying, Ashwatthama killed him with by hitting him hard in sensitive places with his legs & knees.....He tracked and killed Uttamoujasa and Yudhamanyu in the same way.....By then there was chaos in the camp. Many warriors woke up and started fighting him. But he killed them all with his sword.....Then he saw the five sons of Draupadi and the remaining Somakas. Without any fear, the sons of Draupadi covered Ashwatthama with arrows. Woken up by the great noise, Prabhadrakas and Shikhandi also started to hit Ashwatthama.Summary: A very angry Ashwatthama rushed to the sons of Draupadi with his sword. Then he killed each one of them with his sword even as each one fought with him; Prativindhya by piercing his abdomen; by cutting off Sutasoma's arm and hitting him on the rib-cage; then Shatanika by cutting off his head; then by slashing the face of Shrutakarma. Then he cut off Shrutakirti's head; then he went close to Shikhandi and cut him into two parts in the middle....</p> <p>From the time war had started, every night the main warriors of Pandava's side had a terrifying dream in which the <i>kaal-ratri</i> as a young girl along with Ashwatthama appeared. These warriors who were already killed by <i>daiva</i> were now killed with Ashwatthama as the pretext.</p> <p>...Those who tried to escape and ran out were killed by Kripa and Kritavarma....To please Ashwatthama, these two set fire on three sides of the camp. Many were trapped and burnt in this fire.</p> <p>.....Just as he had come quietly without anyone's knowledge, in the same way he slipped out of the camp after eliminating everyone. He met Kripa & Kritavarma at the main entrance and gleefully described to them all that he had done. They also responded that they had killed several soldiers who came out. All three roared and clapped hard.</p> <p>Summary: Dhritarashtra asked Sanjaya: Why did Ashwatthama not do this same thing earlier? Sanjaya replied that he was too scared of Pandava-Keshava-Satyaki trio. He did this because the Pandavas, Sri Krishna and Satyaki were not in the camp. Such a tragedy happened in the night when all were sleeping. (This implies that Ashwatthama knew that Arjuna, Keshava and Satyaki were not at the camp. This conclusion is strengthened by the fact that he does not express any disappointment or regret at not finding Pandavas in the camp. Another intriguing aspect is why Sri Krishna who expected this to happen intuitively when he was with Dhritarashtra and Gandhari did not insist that the sons of Draupadi should also stay with them away from the camp?!)</p> <p>Ashwatthama embraced Kripa and Kritavarma and said, "(Shl 158) I have killed all Panchalas, all sons of Draupadi, Somakas and all the remaining army. (Shl 159) Now we feel fulfilled. Let us go to Duryodhana without any delay. In case our king is still alive, let us tell him this happy news."</p> <p>(See SI.No. 149 of this Table to recollect Bhishma's prediction right at the beginning. Was it said knowing the future or was it a general assessment of Ashwatthama's capability?!).</p> <p>With this the entire Panchala <i>vamsha</i> stands eliminated. Drupada, his sons Dhrishtadyumna and Shikhandi, all five sons of his daughter Draupadi were killed in the war.</p>	9	5163-5173	20
405	<p>Souptika parva</p> <p>Duryodhana's death</p> <p>Sanjaya to Dhritarashtra: <i>Maharaja!</i> All the three went to the place where Duryodhana was lying. Finding that Duryodhana still had some life left in him, they all got down from their chariots and sat close to him. Duryodhana had held onto his life with great difficulty. He had lost his mind. He was vomiting blood. He was surrounded by many fearsome carnivorous animals that were waiting to eat him up. With great difficulty he was managing to keep them away. All the three saw Duryodhana who was thus suffering with acute agony and was rolling on the ground.....Unable to control their grief at</p>			

	<p>the fate of Duryodhana they all cried bitterly.....Then Kripa said, “(Shl 10) Nothing is difficult for daiva. Our king who was the master of 11 <i>akshouhini</i> army is now bathed in blood and is lying all alone in the battlefield.....Look at the way this mace is lying with him just as a loving wife would sleep with her husband on the bed in a palace.....In the past, hundreds of kings would come to him in groups and bowed to him. Such a person is today lying on the ground surrounded by carnivorous animals.....(Essentially he compares the past glory and pomp of Duryodhana with his current most pathetic state). Then Ashwatthama wailed at the state of Duryodhana and said, “.....(Shl 21) <i>Maharaja! Kaal</i> (time) is really very powerful. Because are we not seeing you killed by Bhima who is no match to you in <i>gada-yuddha</i>?.....(Shl 24) Condemnation to Yudhishtira and Sri Krishna who did not stop that mean Bhimasena from stepping on your head.....You have attained the auspicious <i>uttama-gati</i> promised to those who face the enemy bravely in a war and give up their lives. For this reason I do not grieve much about your death. But I grieve deeply for your parents who have lost all their children. A situation has emerged where they have to roam this earth like beggars grieving all the time. My condemnation to Sri Krishna and the wicked Arjuna.....(Shl 34) Condemnation to me, Kripa and Kritavarma who cannot follow you to <i>swarga</i>. (Shl 35) Condemnation to us who are not following you even though you, the king, provided us with all we desired and who were always interested in the welfare of the citizens.....By not following you to <i>swarga</i> we have lost <i>swarga</i>, by losing you we are losing our <i>artha</i> (financial support) and we are burning with grief remembering all your good deeds towards us....Truly we have to roam this earth suffering grief all our life.....</p> <p>Sanjaya said to Dhritarashtra: Then staring at Duryodhana Ashwatthama again said to him, “(Shl 48) Duryodhana! You are still alive. Therefore listen to my words which will be music to your ears. Now only seven persons are left on Pandava’s side. On Kaurava’s side only we three are left. (Shl 49) They are the five brothers, Vasudeva and Satyaki....The five sons of Draupadi were killed. All children of Dhrishtadyumna are dead. All Panchalas are also dead. Notice the revenge we took on them for what they did to us. Now the five Pandavas have lost all their children. The camp was completely destroyed including people, horses and elephants when all were sleeping. I entered the camp at night and killed the sinner Dhrishtadyumna by pounding him with my fists just like killing an animal.</p> <p>Dhritarashtra! Duryodhana who had woken up from his unconscious state, heard Ashwatthama’s words and said, “This most pleasing task you have done along with Kripa and Kritavarma was not done even by Bhishma or Karna or your father....(Shl 56) May good happen to you all. May auspicious things happen to all of you! We will meet again in <i>swarga</i>.” He became silent after saying this. Then handing over all the grief to his friends, brave Duryodhana breathed his last. Soon he went to <i>swarga</i>. His mortal body remained on this earth. <i>Maharaja! In this manner your son who went to war first</i> (leading everyone) died as the last person<i>Maharaja! In this manner, as a result of your evil counselling a horrible, fierce war between Kurus and Pandavas which destroyed all people ended.</i></p> <p>(Shl 62) After your son went to swarga, the special powers (divine-sight: <i>divya-darshitva</i>) given to me by Vyasa maharshi also lapsed.</p> <p>Vaishampayana said to Janamejaya: “<i>Maharaja!</i> Having heard the news of his son’s death, king Dhritarashtra repeatedly sighed deeply and became absorbed in thought.”</p>	10	5174-5180	20
406	<p>Souptika; Aishika parva</p> <p>Pandavas see their dead sons</p> <p>Vaishampayana to Janamejaya: After that horrible night ended, the charioteer of Dhrishtadyumna went to Dharmaraja and told him about the cruel killing spree that had occurred. He said, “....When Kritavarma was engaged elsewhere somehow I escaped and survived.”</p> <p>Hearing this highly inauspicious news Yudhishtira, consumed by the grief due to loss of son, started to fall down on the ground. Satyaki, Bhima, Arjuna, Nakula and Sahadeva rushed and held him as he had lost consciousness and was falling down. After some treatment with cold water etc, he regained his consciousness and with a choking voice he said, ‘First I defeated the enemy and now I am myself defeated by them!’ and started to cry loudly. (Shl 10) Even those who have divine vision find it difficult to figure out the way of <i>artha</i> (benefit, gain). Because, even though the others were defeated, they gained victory. We, though have achieved victory, are defeated. We who had gained victory by killing brothers, friends, fathers, sons, well-wishers, relatives, ministers and grandsons, have finally been defeated. (Shl 12) On many occasions <i>anartha</i> (non-value) looks like <i>artha</i> (value). A thing which is appearing like <i>artha</i> delivers the result of <i>anartha</i>. In the same way the victory we have gained has the shape of defeat. Therefore our victory is not true victory. It is defeat only. (Shl 13) How can a man feel he has gained victory if the wicked man who gained victory has to repent for the dangerous situation in which he finds himself after the victory? (Commentary: It is true that one has to enjoy after defeating enemies. But if he has to suffer immense</p>			

	<p>grief even after victory, how can there be any happiness?). Therefore now we have been comprehensively defeated by the enemy. (Shl 14) Those of our warriors who earned sins by killing the friends, those victorious warriors were killed by the defeated enemy as we were not watchful. (He repeatedly laments giving various reasons that the warriors were killed due to not being careful). (Shl 19) There is no death greater than not being watchful in this world. All the arthas (Purusharthas) desert a careless man. Once purusharthas desert, anarthas will step in....(Shl 22) A man who does not exercise watchfulness cannot gain vidya, tapas, wealth and excellent success. See Mahendra who always remains watchful, destroys all enemies and enjoys happiness....</p> <p>At this time I am thinking of virtuous Draupadi who has lost all her sons and brothers. She will drown in a sea of grief and be destroyed. I am thinking of how to avoid this. She is quite drained due to constantly suffering grief. She has become like a thin dry stick due to this reason.I am unable even to imagine what will happen to her unable to withstand the grief. Then he said to Nakula, "Go! Bring Draupadi, the unfortunate, along with women from her mother's side here." Then he went along with others crying loudly to the place where his sons were killed.....Yudhishtira, seeing the horrible looking bodies of his sons, friends and relatives, screamed loudly overtaken by agony. Next moment, he fell down unconscious on the ground.</p>			
407	Souptika; Aishika parva	11	5180-5185	20
	<p>Draupadi comes with Nakula and deeply shocked, laments the death of her sons</p> <p>..Seeing her falling, Bhimasena jumped to her swiftly and held her with both hands and consoled her with sweet words. Draupadi, sobbing uncontrollably, said to Yudhishtira, "(Shl 10) <i>Maharaja!</i> Fortunately you have handed over your sons according to <i>kshatra-dharma</i> to Yama (God of death) and have gained this entire earth. (Shl 11) Fortunately again you have remained quite well and have gained the entire earth. But at this time you just do not remember Abhimanyu, who walked like an elephant, and who sacrificed his life. (Shl 12) Even though my sons were killed like brave warriors according to <i>kshatra-dharma</i>, you will not remember them when you are with me in Upaplavya. This also of course is a matter of fortune to you.....Then she said, "(Shl 14-15) <i>Maharaja!</i> If you do not kill Ashwatthama along with his associates displaying your valour in a fight I will fast unto death here itself. Pandavas! Hear me out clearly! If Ashwatthama does not get the punishment for his heinous sins I will not remain alive under any circumstances." Seeing her sitting down for fast unto death, Yudhishtira said to her, "(Shl 18) Oh knower of dharma! Oh auspicious one! Your sons and brothers have fought according to dharma and have died according to dharma. Therefore you should not grieve. Ashwatthama has gone away to inaccessible dense forests. How can we prove to you that he was killed there? Draupadi said, "(Shl 20) <i>Maharaja!</i> I have heard that there is a special gem in his head since his birth. I would like to see that gem extracted from his head after killing him. I will adorn your head with that gem and live looking at it. This is my firm decision." Then she said to Bhima, "(Shl 23) Dear! Bhimasena! It is your duty to save my life by remembering <i>kshatra-dharma</i>. Kill that sinner Ashwatthama right now. There is none who can match your valour in this world." Bhima could not tolerate the extreme grief of Draupadi. He readied a chariot with all weapons and asked Nakula to drive the chariot and went along the track mark left behind by Ashwatthama's chariot.</p>			
408	Souptika; Aishika parva	12	5186-5192	20
	<p>Sri Krishna briefs on the danger Bhima is in</p> <p>Summary: Sri Krishna admonishes Yudhishtira for allowing Bhima to go alone to fight Ashwatthama. He narrates to him some past instances of Ashwatthama. After Drona had taught Arjuna a powerful and highly destructive <i>astra</i> called 'Brahma-shiras', Ashwatthama out of jealousy insisted with his father that he should also be taught that <i>astra</i>. Therefore, out of affection for his son he taught him, but Drona was not happy about it. He instructed him saying, "(Shl 8) Child! This astra should strictly not be used even if you are facing the worst of dangers in a war. Particularly, it should never ever be used on human beings.' (Almost like the instructions for nuclear weapons!). Drona further said to him, "You are not always likely to remain in the path of satpurusas." Then a disappointed Ashwatthama was roaming around the earth and spent a few days at Dwaraka also. There he asked me sweetly to exchange the brahma-shiras with my Sudarshana chakra. I told him to take any of the weapons if he can show that he can lift and use them. In spite of his best efforts he could not even move the chakra even a wee bit from its place of resting. Then Sri Krishna asked him why he wanted the chakra. Ashwatthama confessed that he wanted it to fight and defeat Sri Krishna himself!! He did not want to be defeated by anyone. Sri Krishna said to Yudhishtira, "(Shl 41) Ashwatthama is given to intense and quick anger. He is a wicked person. He is fickle minded. He is very cruel. He knows this <i>astra</i> called <i>Brahmashira</i>. We have to protect Bhimasena from him at this time."</p>			
409	Souptika; Aishika parva	13	5193-5195	20
	<p>Ashwatthama releases Brahmashira</p> <p>Sri Krishna after telling Yudhishtira about the nature of Ashwatthama quickly got into his own divine</p>			

	<p>chariot ready with all the weapons. Arjuna and Yudhishtira also sat with him on his sides in the same chariot. They rushed to catch up with Bhima. Travelling very fast they caught up with Bhima. But they could not dissuade an angry Bhima from fighting Ashwatthama. Bhima had come to know that he had gone near the banks of river Ganga and he went after him. There he saw the great Krishna-dwaipayana sitting with <i>rishis</i>. Near him was sitting Ashwatthama with <i>ghee</i> (clarified butter) smeared all over his body and <i>darbhe</i> (a special kind of dried grass used in all scared rituals in Hindu systems) covering him like a cloth. Bhima faced him with his bow and arrow ready to fight him. Seeing the fierce Bhimasena coming at him rapidly and Yudhishtira, Arjuna and Janardana also following close behind, he got scared. He thought time had come to use <i>Brahmashira</i>. He meditated on that <i>astra's mantra</i>. He held in his left hand that <i>astra</i> he had invoked on a bunch of dry-grass....Being in danger of having to face four great <i>maharathas</i>, he released the <i>aishikastra</i> (<i>aishika</i>= made of reed). When releasing it, he said 'apandavaya' meaning 'I am releasing this to cause Pandavas to be eliminated' and released that deadly astra....Fire appeared in that <i>astra</i>. It was like <i>kaal</i>, <i>antak</i> and <i>Yama</i> (different names for powers that bring end to everything) all combined into one and as if it would burn all three <i>lokas</i>.</p>			
410	Souptika; Aishika parva	14	5196-5199	20
	<p>Arjuna releases mahastra to counter Brahmashira</p> <p>Janamejaya! The mighty Sri Krishna understood the intention of Ashwatthama by his facial expressions and movement of limbs and said to Arjuna with urgency, "(Shl 2) Arjuna! Arjuna! Time has to come to release the <i>divyastra</i> you have learnt from <i>Acharya</i> Drona and which is firmly fixed in your heart. (Shl 3) For protecting your brothers and your own protection you should also immediately release <i>Brahmastra</i>." Immediately Arjuna got down from the chariot with his bows and arrows. Then before using the <i>mahastra</i> he said, 'let there be auspicious results to the son of <i>acharya</i>.' Then, 'let there be auspicious results to myself and my brothers.' He bowed/prayed to all <i>devatas</i>, his gurus and with good intentions said, 'with this <i>mahastra</i> let the <i>mahastra</i> of the enemy be neutralised' and released the <i>Brahmastra</i>....As the two released <i>mahastras</i> were causing intense heat in the world, Narada and Vyasa <i>maharshi</i> both appeared together. Both who knew all dharmas, who always wished only good to all creation, who had great tejas, stood in the way of the two astras to console both Ashwatthama and Dhananjaya. They were themselves standing like two burning balls of fire. No animal could attack them. They were respected by <i>devas</i> and <i>danavas</i>. They were standing between the two <i>astras</i> to neutralise them. They addressed the two warriors and said, "There were many <i>maharathas</i> in the past also. They knew several kinds of <i>astras</i>. But they never ever used it on humans. But why are you two engaged in this most destructive evil adventure?"</p>			
411	Souptika; Aishika parva	15	5199-5205	20
	<p>Ashwatthama hands over to Pandavas the special gem in his head</p> <p>...Arjuna thinking that the time for withdrawing (making the <i>astra</i> ineffective) had come, he quickly withdrew it. Before doing so he said to both the great <i>maharshis</i>, "I had released the <i>astra</i> with the resolve that it should neutralise Ashwatthama's <i>astra</i>. If I were to withdraw my <i>astra</i>, this sinner Ashwatthama will certainly burn all us Pandavas. Therefore you are capable of suggesting whatever is best now." Having said this, he withdrew his <i>mahastra</i>. (Shl 6) Janamejaya! In a war even <i>Devatas</i> had no possibility of withdrawing it. Other than Arjuna even Indra did not have the powers to withdraw that astra. (Shl 7) This <i>astra</i> was born from the <i>tejas</i> of Brahma himself. If anyone who is not a <i>jitendriya</i> were to release it, he just cannot withdraw it. Other than one who practices <i>brahmacharya-vrata</i> no one else can withdraw it once released. (Shl 8) If one who is not practicing <i>brahmacharya-vrata</i> were to try to withdraw it, it will kill the one who used it along with all his relatives. (Shl 9) ...Because Arjuna is steadfast in the path of truth, brave, steadfast in practice of <i>brahmacharya-vrata</i>, is obedient to the orders of his guru, has many such auspicious qualities he could withdraw the <i>astra</i> he had released....On the other hand Ashwatthama with all his efforts could not withdraw the astra he had released. With a heavy heart he said to Vyasa, "(Shl 13) Venerable <i>Mahamuni</i>! I used this <i>astra</i> as I was very scared of Bhimasena and wanted to save my life....Therefore to take revenge on him I used it even though I am not a <i>jitendriya</i>....Since I have released it with the resolve that it should destroy Pandavas, it will take away the lives of all Pandavas. I have committed a highly sinful deed by doing this."</p> <p>Vyasa said to him, "Child! Even Arjuna knows this <i>astra Brahmashira</i>. But he did not use it in the war under a rage of anger to destroy you. He released his <i>astra</i> only to neutralise your <i>astra</i>. Then he has withdrawn it. Though Arjuna had acquired this <i>astra</i> with the grace of your father, he did not deviate from <i>kshatra-dharma</i>. Why do you want to kill Arjuna who is courageous, a <i>satpurusha</i>, kind, who has knowledge of all <i>astras</i>, along with his brothers. (Shl 23) In that country where this Brahmashira is destroyed by another astra, there will be no rains for 12 continuous years. It is for this reason that the mighty Arjuna, though he was capable of destroying your <i>astra</i>, did not do so in the interest of</p>			

	<p>people living here. Therefore right now you should withdraw your <i>divyastra</i>. (Shl 26) Ashwatthama! Let your anger subside. Let Pandavas be free of mental and physical agonies/diseases. Rajarshi Yudhishtira does not ever like to defeat enemies in <i>adharma</i> ways. (Shl 27) Handover the gem you have in your head. Pandavas will take this gem and will grant you your life.</p> <p>In response to Vyasa's suggestion Ashwatthama said, "(Shl 28) This one gem of mine alone has more value than the combined value of all the great gems Pandavas have and the wealth they have obtained from Kauravas. (Shl 29) By wearing this gem there will be no fear of <i>shastra and astras</i>. There will be no fear of mental (<i>aadhi</i>) or physical (<i>vyadhi</i>) agonies. There will be no hunger or thirst. One need not fear <i>deva-danava-nagas</i>. (Shl 30) One who wears it will have no fear from <i>rakshasas</i> or from thieves and robbers. This gem of mine is that powerful. Under no circumstances does it deserve to be separated from me. In spite of this it is my duty to do as you say. Here is the gem. I am also here. But the <i>astra</i> I have released can never be wasted. I am unable to withdraw it. Therefore this <i>astra</i> will fall on the womb of Pandavas (on their children). I will make it happen so. Mahamuni! I will never transgress your words."</p> <p>"(Shl 24) You may do so. Do not think of anything else again. Do not change your mind. As you wish, direct this <i>astra</i> to the womb of Pandavas. At least then douse your anger."</p> <p>Janamejaya! Hearing Vyasa <i>muni</i>, Ashwatthama discharged the <i>astra</i> on Pandava's womb (that is, with the resolve that Pandava's future children also should be destroyed).</p>			
412	Souptika; Aishika parva	16	5205-5212	20
	<p>Sri Krishna's assurance about Pandava's <i>vamsha</i> and his curse on Ashwatthama</p> <p>After knowing that Ashwatthama had discharged the <i>mahastra</i> in Pandava's <i>garbha</i>, Sri Krishna said to him, "Son of Drona! In the past when Arjuna's daughter-in-law Uttare was in Upaplavya, a <i>vrataniisht</i> brahmana had said, '(Shl 3) When all the Kuru's decline/decay, you will get a son who will continue the lineage. For this reason the child will be named Parikshit. Dronaputra! The words of that sage will come true. Uttare's son Parikshit will again continue the Pandava's <i>vamsha</i>." An angry Ashwatthama replied, "Keshava! Pundarikaksha! Whatever you said now due to your partiality to Pandavas will surely not become a lie (Commentary: meaning Pandava's foetus will certainly be destroyed). My <i>mahastra</i> will certainly fall on that womb which you are intending to protect." Sri Krishna said, "Yes! It is true that the <i>mahastra</i> will fall on the <i>garbha</i>. Its impact will not be wasted also. But the foetus which will die due to the <i>astra</i> will again get life and will live long. (Shl 9-11) But all scholars will call you a coward, a great sinner and one who repeatedly does sinful deeds. They will also treat you as one who killed a child. Therefore you have to suffer the fruits of these sinful deeds. You will roam this earth for 3000 years. When doing so nowhere will anyone ever talk to you. You will roam all alone, helplessly, in lonely places. (Shl 12) You mean fellow! You cannot live amidst human beings any longer. Your body will always emanate foul smell of pus and blood (Later in the beginning of <i>Stree Parva</i>, Janamejaya says <i>kushta-roga</i>, meaning leprosy). Dense and inaccessible forests will be your abode. You will also be troubled by a variety of diseases....Parikshit will learn all <i>shastras</i> from Kripacharya himself. He will be a <i>dharmatma</i> and following <i>kshatra-dharma</i> will rule the country for 60 years. You wicked minded! Even as you will be observing, mighty Parikshit will be the king of Kuru-<i>vamsha</i>. (Shl 16) I will give life to that child which will die due to the power of your <i>astra</i>. Watch the power of my <i>tapas and satyanishta</i>."</p> <p>...Then Droni handed over the gem in his head to Pandavas and with a heavy heart entered the dense forest....Pandavas rushed to Draupadi along with <i>Maharshi</i> Vyasa and Narada <i>muni</i>....Then with permission of Yudhishtira, Bhima gave the gem to Draupadi and said, "This is the <i>shiromani</i> of Ashwatthama who killed your sons....At least now give up grieving. Get up! Remember <i>kshatra-dharma</i>! Recollect what you had said to Madhusudana when he was leaving to Hastinapura for compromise talks. (Shl 29-30) Yudhishtira had wanted a peaceful compromise and hence was sending Sri Krishna there. Fearing that a compromise may indeed happen, you had said harsh words to Sri Krishna, 'I have no husbands! No children! No brothers! Finally, Govinda, I feel even you are not on my side.' You had said such harsh words according to <i>kshatra-dharma</i> only. Now it is appropriate for you to recollect it. (Shl 31-32) Duryodhana who had snatched our kingdom, who was our bitter enemy and who was a sinner has been killed. I drank the blood of Dushasana who was writhing. The debt of enmity has been totally cleared. Those who will analyse all matters properly will certainly not blame us. We defeated Drona-putra but let him go alive as he is a brahmana and son of our guru. (Shl 33) Ashwatthama's name is destroyed. Only his body is alive...."</p> <p>Draupadi responded, "(Shl 34) I have engineered the right revenge for the killing of my sons and am freed of my son's debts (Commentary: Just that was my intention also). Guru-putra is equal to a guru to me also (Commentary: Therefore I am not unhappy about his release). Let king Yudhishtira wear this divine gem."</p> <p>King Janamejaya! Then Yudhishtira accepted that gem and wore it treating it as the grace of guru and</p>			

	to honour the request of Draupadi. Then Krishna got up.			
413	Souptika; Aishika parva	17-18	5212-5220	20
	<p>Dharmaraja questioned Sri Krishna. "Krishna! How could Ashwatthama, the sinner, the mean, who had done no great <i>tapas</i> or <i>punya-karyas</i> kill my sons who were <i>maharathas</i>? How could he kill valorous Dhristadyumna and all the other mighty warriors?...Which <i>punya-karma</i> has he done to gain such immense power?"</p> <p>Sri Krishna tells him (mythological stories) of Shiva and his power. Finally he concludes, (<i>Adhyaya</i> 18, <i>Shl</i> 26) Yudhishtira! Therefore do not worry too much about the death of your sons. Ashwatthama has certainly not done this due to his native valour. This happened only due to the grace of Mahadeva. Take interest in further actions to be done."</p> <p>End of Souptika Parva</p>			
414	Stree; Jalapradanika	1	5221-5228	20
	<p>Dhritarashtra laments, Sanjaya comforts and consoles him (Extracts): Sanjaya: "<i>Maharaja!</i> Why do you grieve? Grieving does not help you in anyway.....Arrange for the post-death rituals for your <i>pitrus</i>, sons, grandsons, relatives, friends, gurus etc. as prescribed." ...Recovering after a while, Dhritarashtra said, "...Why should I continue to live?...But I am myself responsible for my grief. I did not listen to the well-wishers. I did not listen to <i>mahamahim</i> Parashurama. I did not listen to the good advice of <i>devarshi</i> Narada. Nor did I listen to Vyasa. In the full assembly Sri Krishna told me, 'Stop this enmity. Keep your son under control.' But, the wicked minded that I am, now I am repenting for not having listened to him. Now I don't hear the dharma-filled words of Bhishma. Nor do I hear the bull like roaring words of Duryodhana....."</p> <p>Sanjaya tried to console him by saying, "<i>Maharaja!</i> From elderly persons you have learnt the principles of Vedas, various <i>shaastras</i> and secrets of <i>aagama</i>....Recollect all of them and overcome your grief....Your son who desired to enjoy the whole kingdom, who was greedy, due to indiscrimination (<i>aviveka</i>) did not do <i>sadhana</i> of any <i>purushartha</i>. Like a sword with single blade, he did everything by his own intelligence. Not only this, perhaps he also had the company of people who were devoid of decent practices.....Your son was constantly desiring war with Pandavas and never did any acts of dharma with good intentions and with genuine respect for it. He had <i>alpa-buddhi</i>. Yet he was very egoistic. Everyday he used to say, 'I must fight with Pandavas. There is no scope for compromise.' He was very cruel. Very intolerant. Of course he was valorous. But had no contentment. He always had the evil intent of snatching other's kingdoms.....Satpurushas and intelligent people like you do not grieve for the destruction your son brought upon himself. Your son did not do any dharma-karya. He did not honour sadhu-satpurushas. Because of him all the <i>kshatriyas</i> were destroyed. The success of enemies increased.....If you really wanted to stop your son, no one would have come in the way. You were unrestrainable. Still you did not ensure that the balance was equal. You increased the weight of only one side. You showed partiality.....Your sons died like moths in the fire you had yourself started and made the flames fierce. It is not appropriate to grieve for them now.These tear drops burn a man like sparks of fire. Therefore reject this grief wilfully. Stop shedding tears. Firm up your mind."</p>			
415	Stree; Jalapradanika	2-7	5228-5264	20
	<p>Vidura's extensive philosophical exposition to console Dhritarashtra.</p> <p>See Table: Long Translations. Sl. No. 36</p>			
416	Stree; Jalapradanika	8	5264-5272	20
	<p><i>Maharshi</i> Vyasa also consoled Dhritarashtra by telling him that the whole thing was pre-ordained, unavoidable and told him a related episode he saw in the meeting with Devendra.</p>			
417	Stree; Jalapradanika	10	5276-5279	20
	<p>Dhritarashtra along with Gandhari, Kunthi and all the other women (wives of his sons etc) proceeded to the battlefield. All were crying and lamenting uncontrollably.</p>			
418	Stree; Jalapradanika	12	5283-5288	20
	<p>Dhritarashtra crushes Bhima's metal statue Yudhishtira coming to know that Dhritarashtra with all the women was coming to the battlefield, went there himself along with his brothers. Draupadi also followed him.....Several Kuru women who were crying saw Yudhishtira and said to him variously, "(Shl 7) Where did the kindness and dedication to dharma of king Yudhishtira go who killed fathers, brothers, gurus, friends etc under the guise of war? (Shl 8) Oh mighty Yudhishtira! How are you able to keep your mind consoled after killing <i>acharya</i> Drona, grandfather Bhishma and Dhritarashtra's son-in-law Jayadratha? (Shl 9) What use do you have</p>			

	<p>from the kingdom where you cannot see fathers, brothers, Abhimanyu and Draupadi's sons? What will you do with such a kingdom?".....</p> <p>... Dhritarashtra who was still agonising over the death of his sons, embraced Yudhishtira with an unwilling/unpleasant mind. After embracing him and consoling him, the wicked Dhritarashtra—like a fire which wants to burn everything—desired to embrace Bhima. At that time he had an evil intent in his mind...Sri Krishna realising his evil intent, stopped with both his arms Bhima who was going to prostrate to his uncle. Instead, he pushed a metal statue of Bhima before Dhritarashtra. Sri Krishna who had read the intent of Dhritarashtra earlier itself had made arrangements to get that statue. Thinking it to be the real Bhimasena, Dhritarashtra embraced it with both his arms with all his might and broke it to pieces. Even though Dhritarashtra had the might of 10,000 elephants, this effort caused a crushing of his chest and he started bleeding from his mouth. Bathed in blood he fell down unconscious....Sanjaya, his charioteer, helped him to get up and told him, 'You should not have done this.' Soon Dhritarashtra overcame his anger and cried aloud with grief, 'Ha Bhima! What have I done?' Realising that Dhritarashtra had overcome his anger and was genuinely grieving, Vasudeva said to him, "Dhritarashtra! Do not worry. You did not kill Bhimasena. You have pulverised his metal statue.....Your son had got a metal statue of Bhima made for practicing <i>gada-yuddha</i>. I presented that same statue to you. Your mind is disturbed due to loss of your sons. Therefore it has deviated from <i>dharma</i>. Hence you desired to kill Bhima. You should not have done this. This is not appropriate to you. Even if you had killed Bhima, your sons would not have come back alive. Therefore accept and support all the things we want to do to establish peace. Do not immerse your mind in grief as it is of no use."</p>			
419	Stree; Jalapradanika	13	5288-5291	20
	<p>Dhritarashtra accepts his fault</p> <p>Sri Krishna convinces Dhritarashtra that the war and its consequences were all due to his fault only and that he did not listen to the good advices of Bhishma, Drona, Vidura, Sri Krishna and others. That Duryodhana humiliated Draupadi and Pandavas and had to suffer its consequences. Dhritarashtra agreed with him and said, ".....Now I have calmed down. I have given up anger. I am without worries. I desire to see brave Bhima. After the death of all kings and my sons, my love and happiness can only be based on Pandavas." Then Dhritarashtra affectionately touched all of them, comforted them and blessed them.</p>			
420	Stree; Jalapradanika	14	5291-5295	20
	<p>Vyasa averts Gandhari cursing Pandavas</p> <p>Then Pandavas along with Keshava went to meet Gandhari. Coming to know that Yudhishtira had come to her, Gandhari who was agonising over loss of her sons decided to curse Yudhishtira. Vyasa immediately 'saw' this sinful thought of Gandhari. As soon as he realised it, Vyasa who had the power to move at the speed of mind, came immediately to Gandhari. Vyasa was able to see with his divine vision the thoughts and feelings of the person or animal by concentrating on them. He said to his daughter-in-law with the intention of avoiding the cursing and to preach peace, "Gandhari! Calm down. It does not appear right to get angry on Yudhishtira. Stop the words which are about to come from your mouth. Listen to me. Eighteen days back your son came to you desiring victory and said, 'Mother! Bless me with victory as I am going to the war.' He made this request to you repeatedly. At that time you said to him, '<i>yato dharmah tato jayah.</i>' Where there is dharma, there will victory be.' (Shl 10) Even when you speak normally, I do not recollect a single instance when you have lied. You are always interested in the good of all. It is established beyond doubt from all that has happened that the might of dharma is greater than all other types of might. (Shl 12) Why are you, who were so forgiving, not forgiving Pandavas? Give up the path of <i>adharma</i>. As you had told your son that day, the side which had dharma on its side has won. (Shl 13) Gandhari! Douse your anger by recollecting your dharma and your own words. Oh truthful! Do not behave like this again (Do not be angry with Pandavas)."</p> <p>Gandhari said, "(Shl 14) Bhagawan! I have no jealousy towards Pandavas. I do not even wish that they should be destroyed. But due to the grief of loss of sons my mind is very sad. (Shl 15) I have to protect these children of Kunthi just as she would. Similarly Dhritarashtra also has to protect them. This decay of our kula has occurred due to the mistakes of Duryodhana, my brother Shakuni, Karna and Dushasana. Arjuna, Bhima, Nakula or Sahadeva have no fault in this. Yudhishtira would never ever make such mistakes. Kauravas died along with their relatives and friends fighting each other. This has not caused me any perturbation. But Bhima behaved against dharma in the presence of Vasudeva. ...He hit Duryodhana below the navel against the rules of war. This act of Bhima increased my anger. (Shl 21) How can a warrior, even to save his life, break the rules of war made by dharmatmas and mahatmas?</p>			
421	Stree; Jalapradanika	15	5295-5305	20

Bhima's reply to Gandhari

Vaishampayana to Janamejaya:

After hearing Gandhari, Bhima as if afraid, said to her politely and logically, "(Shl 2) Mother! Whether it was *dharma* or *adharma*, I did it to save myself from Duryodhana. It is deserving of you to forgive my offence. (Shl 3) **It was impossible for anyone to face your mighty son in a fight honouring dharma.** Therefore I resorted to this wicked act. (Shl 4) Mother! As you know your son had won Yudhishtira by the path of *adharma*; he was continuously cheating us. For this reason also I behaved abnormally to kill him. (Shl 5) Out of 11 *akshouhini* army only Duryodhana had remained. **I did this so that he should not snatch back the kingdom we had won with such great difficulty just by killing me.** (Shl 6) You also know what kind of harsh and humiliating words he said to princess Draupadi when she was menstruating and was wearing a single cloth. I did this to revenge it. (Shl 7) It would not have been possible for us to enjoy this vast kingdom without completely subduing Duryodhana. Therefore I did this. (Shl 8) **Duryodhana exposed his left thigh to Draupadi in the full assembly hall. In this way your son did the most unpleasant act towards us.** (Shl 9) **We should have killed your wicked son at that instant itself. But we were bound by Dharmaraja's order and remained passive.** Maharani! Your son incited this great enmity. He made us suffer several difficulties even when we were in forest. I killed your son for all these reasons. Having killed him in the war we are freed of enmity and anger. We also regained our kingdom."

Gandhari replied, "Child! You have praised my son as 'very mighty. Could not have been killed in *dharma-yuddha*.'. Therefore I will assume that he has not been killed at all. **As you said Duryodhana has committed several offences in your regard.**

Gandhari asks about his drinking Dushasana's blood

(Shl 13, 14) Vrikodara! When Vrishasena killed Nakula's horses and made him bereft of chariot, **did you not kill Dushasana and drink his blood?** This act deserves to be blamed by *satpurushas*; it is very horrible. Such acts are done only by *anaryas*. It is very cruel. You have done such a cruel deed. It is certainly not befitting you.

Bhima replied, "(Shl 15) Mother! **When it is said that one should not drink other's blood, how can I drink my own blood?** There is no difference between me and my brother. There can be no difference between our bloods. (Shl 16) Mother! **Do not grieve thinking that I drank your son's blood. Dushasana's blood never went past my lips and teeth. Yama, the son of Surya, is a witness to this.** He alone knows this truth. But both my hands were bathed in his blood. When Nakula lost his horses by Vrishasena, all Kauravas were very pleased. Then I did like this (acted like this) to create fear in their minds. The vow I made in extreme anger when Dushasana dragged Draupadi by her hairs to the full assembly is still fresh in my mind. *Maharani!* If I had not acted according to my vow I would have lapsed from *kshatra-dharma* for ever. For this reason I had to do like that. Gandhari *devi!* It does not appear right for you to suspect that I am at fault. **Without keeping your sons under control from the beginning, finding fault with us who have not committed any offence does not befit you.**"

Gandhari replied, "(Shl 21) Bhimasena! Why did you not let live at least one son who had done least offence to you when you killed 100 sons of the aged king? (Shl 22) We are both old. We have lost our kingdom also. In this state why did you not let live at least one son for us? **Why did you not let live one son who could have been a support to us at this old age?** (Shl 23) If you, who have been the god of death for all my sons, had fought with all my sons according to *dharma* or had let live at least one son I would not have been grieving this much."

Then, the grieving Gandhari, with extreme anger asked, 'Where is that king Yudhishtira?' Yudhishtira went near her trembling with fear. Then he spoke to her sweetly and softly thus, "(Shl 26) *Devi!* I am that Yudhishtira who killed your sons, who is very cruel, who was responsible for the death of all kings and who deserves to be cursed by you. You may curse me. (Shl 27) I have committed treachery with my friends. I have been an *aviveki* (indiscriminating). There is no use of my living or kingdom or wealth."

Janamejaya! Gandhari who was sighing deeply did not say anything. (Shl 29, 30) At that time as Yudhishtira was preparing to bow at her feet by bending his body, **she happened to sight the toe nails of Yudhishtira through the gap in the cloth she had tied to her eyes. Next moment, Yudhishtira's toenails, which were beautiful, were rendered black and ugly.** Seeing this, Arjuna hid behind Sri Krishna. Not only Arjuna, all Pandavas started moving helter-skelter trying to avoid her eyesight falling on them. Realising this plight of Pandavas, Gandhari became compassionate, gave up her anger and called them all to her and touched them affectionately and comforted them. Then with their permission Pandavas went to see their mother Kunthi. (**Note the sequence!**).

	<p>Kunthi cried copiously upon meeting her sons after a very long time. Then she saw her sons injured in several places by weapons. Then she moved her palms over each of them with affection. Then she grieved deeply for Draupadi who had lost all her sons. She saw Draupadi who was crying bitterly and lying on the floor. Draupadi upon seeing Kunthi cried and lamented bitterly...Then Kunthi went to Gandhari along with Draupadi. Pandavas followed her. Gandhari said to Draupadi, "(Shl 41, 42) Daughter! Do not be so confused with grief. Look at me who am extremely sad. I think this total destruction has occurred due to the deterioration of 'time'. Whatever had to happen only has happened...The persuasions and politeness of Sri Krishna who came for compromise did not succeed. Whatever the highly intelligent Vidura had said at that time has happened just like that. (Shl 43, 44) It is no use grieving for matters which cannot be altered and particulary where everything is already over. Therefore, daughter! Do not grieve. Moreover, since your sons died in a war you need not grieve over their death (they have all attained <i>punya-lokas</i>). Just as I have lost all my sons so have you. Who can console us both? Because of my fault the most leading <i>vamsha</i> (lineage) got destroyed.</p>
422	<p>Stree; Stree-vilapa 16 5307 20</p>
	<p>.....Ordered by Vyasa, Dhritarashtra, Yudhishtira with his brothers proceeded towards the battlefield. All the women of Kurukula also followed them. After reaching Kurukshetra, these women who had lost their husbands also saw their sons, brothers, fathers and husbands lying dead there. They also saw the dead bodies of their loved ones being dragged and eaten by many carnivorous animals and birds. Seeing that gory and horrible scene they all screamed and fell on the ground....</p>
423	<p>Stree; Stree-vilapa 18 5320-5321 20</p>
	<p>Gandhari laments & regrets Gandhari to Sri Krishna: Dushasana with the intent of pleasing Duryodhana and Karna, said to Draupadi who had been won in the <i>dyuta</i>, "Panchali! You have also become our <i>dasi</i> along with Arjuna, Nakula and Sahadeva. Therefore enter our palace right now." Krishna! I, who was there, immediately said to Duryodhana, "(Shl 24, 25) Son! Abandon Shakuni who is bound by ropes of death. At least now realise that your maternal uncle loves quarrels. This moment abandon him and make a compromise with Pandavas. You wicked minded! You have not understood Bhima who has a very angry nature. You are poking him with sharp words like poking an elephant with burning firewood. Krishna! I said this to my son in private.</p>
424	<p>Stree; Stree-vilapa 21 5329 20</p>
	<p>Uttare lamenting over dead body of Abhimanyu: <i>Patideva!</i> Your living with me was limited to only six months. You died in the seventh month after our marriage....</p>
425	<p>Stree; Stree-vilapa 24 5344 20</p>
	<p>Gandhari to Sri Krishna: It was this Shakuni who caused Duryodhana to nurture enmity with Pandavas which resulted in death of all my sons and all relatives. (Shl 29) Just as my sons have been killed by weapons in war and have attained <i>punya-lokas</i>, this wicked and cheater Shakuni has also died of injury from weapons in the war and has attained the <i>punya-lokas</i>. (Shl 30) Madhusudana! My sons are of a simple nature. Shakuni by birth is crooked minded. How will he remain quiet and not incite enmity among brothers even in <i>punya-lokas</i>?</p>
426	<p>Stree; Stree-vilapa 25 5349 20</p>
	<p>Gandhari to Sri Krishna: Madhava! Surely there is nothing burdensome to <i>daiva</i>. Even though many of these gems among <i>kshatriyas</i> were known to be impossible to kill, were they not killed by <i>kshatriyas</i> themselves? My sons died even as you returned to Upaplavya unsuccessful from compromise. Bhishma and Vidura had told me long back not to have attachment with my sons. It is just not possible for their farsighted words to have been a lie. As per their decision my children died in a short time.</p> <p>Gandhari curses Sri Krishna Vaishampayana said to Janamejaya: <i>Maharaja!</i> After saying this, Gandhari swooned and fell on the ground. Due to excessive grief she had lost her sense of discrimination. Immersed in the sea of grief of sons' death her whole body was raging with anger. All her senses were disturbed. She felt that Sri Krishna's mistake was the cause of all her sons' death. So she questioned him, "(Shl 39) Krishna! Pandavas and sons of Dhritarashtra fought each other and were burned to ashes. Why were you indifferent even though they were all being destroyed? (Shl 40, 41) Mighty Madhusudana! You are very powerful. You had a huge number of servants and soldiers under your control. You were even capable of ordering both sides how to behave. You know about Vedas, <i>shaastras</i> and words of <i>mahatmas</i>. Inspite of this, you remained indifferent when everything was being destroyed. Surely, you deliberately ignored the destruction of Kurus. This is a great offence you have committed. Therefore you must suffer the fruits of this. (Shl 42) Oh Keshava with <i>chakra</i> and <i>gada!</i> I</p>

	<p>have accumulated some power of <i>tapas</i> by serving my husband. I am cursing you with the power of that <i>tapas</i>. (Shl 43) Govinda! You were indifferent when cousins Kauravas and Pandavas were fighting and dying and did not stop them. Therefore you will also kill your cousins (you will be responsible for the destruction of your cousins). (Shl 44, 45) Madhusudana! Exactly thirty six years from today, your cousins, ministers and sons will fight among themselves and die. At that time you will become unknown to all. The world will ignore you. You will roam the forests like an orphan. At that time you will die due to a silly reason. (Shl 46) Just like the women of <i>Bharata-vamsha</i> today, women of your <i>vamsha</i> will also lament over the deaths on that day."</p> <p>Vaishampayana to Janamejaya: <i>Maharaja!</i> Sri Krishna after hearing Gandhari's horrible curse said to her as if smiling, "(Shl 48) <i>Kshatriyani!</i> I also know that it will happen like this only. You have done whatever had to be done. All Vrishnis will be destroyed according to God's will. There is no doubt in this. (Shl 49) There is none other than me who can destroy <i>Vrishni-kula</i>. Vrishnis cannot be killed by other men. Even <i>deva, danavas</i> cannot kill them. Yadavas have to be destroyed only by fighting among themselves."</p> <p>Janamejaya! Hearing this, fear germinated in the minds of Pandavas. They were all quite disturbed and despaired about their lives.</p>			
427	Stree; Shraadha	26	5353	20
	<p>Sri Krishna said to Gandhari: Gandhari! Get up! Do not immerse your mind in grief. All Kurus died due to your mistake. Your son Duryodhana was wicked minded. He was jealous of others. He was very arrogant. He was very hard hearted. He was enmity personified. He violated the orders of the aged. You are thinking that all the evil deeds done with him leading were <i>satkarmas</i>. Why are you transferring the blame on me for the offences you have committed through your son?"</p> <p>Janamejaya! Hearing the unpalatable words of Sri Krishna, Gandhari kept quiet....</p>			
428	Stree; Shraadha	26	5357-5359	20
	<p>All the dead are burned on pyres</p> <p>Upon being prompted by Dhritarashtra, Yudhishtira called Sudharma, Dhaumya, Sanjaya, the very wise Vidura, Dhritarashtra's son Yuyutsu, Indrasena etc and directed them thus, "(Shl 26) All of you join together and ensure that no dead body becomes orphaned and for all the dead suitable <i>pretakaryas</i> are performed (burning as per prescribed procedures etc)." They put together huge quantities of various materials like wood, ghee, oil, perfumes, clothes etc.They prepared the pyres with wood from all sources. They performed the rites in the prevalent order of seniority.....They got together the dead bodies of soldiers in one place and made them into thousands of heaps. Firm minded servants prepared thousands of pyres. Heaps of dead bodies were burned in those pyres under the direction of Vidura. After it was all done, Yudhishtira proceeded towards the river Ganga with Dhritarashtra in the lead.</p>			
429	Stree; Shraadha	27	5359-5364	20
	<p>Kunthi reveals the secret of Karna's birth to Pandavas</p> <p>....At that time Kunthi crying with grief said to her sons in a low voice, "(Shl 7-12) Sons! That person who was a great archer, who was a leader of the leaders of chariots, was defeated in war by Arjuna, who was rich in characteristics of a brave warrior, whom you thought was a <i>sootha-putra</i> or son of Radha, who was resplendent as Sun in the middle of battlefield, who fought all of you accompanied by supporters, who directed the army of Duryodhana and shone on the battlefield, for whom there was none matching his valour, who considered fame more than his life, who just did not know running away from fight, who could do difficult tasks with ease, was your brother and hence do <i>jalapradana</i> for him also. He was your brother born to me before all of you. He was born to me by the grace of Surya."</p> <p>Yudhishtira's curse on women</p> <p>Hearing this most unpleasant news, Pandavas again became very sad thinking of Karna. Then Yudhishtira sighing like a serpent said, ".....The great warrior among all <i>shastra-dharis</i> was born before all of us. He was our elder brother!...<i>Bho!</i>...Because you hid this secret, today it is as if we are all dead. (Shl 23) I am hundred times more saddened than the sadness due to the death of Abhimanyu, sons of Draupadi, Panchalas and Kurus. (Shl 24) Now I am grieving only for Karna. My state is as if I have been pushed into raging fire. I am so acutely agonised. If I had known that Karna was our elder brother, having got him on our side there would have been nothing unobtainable in this world...Even this horrible killing would not have happened." Dharmatma Yudhishtira sobbed and cried uncontrollably for Karna....Then along with his brothers he performed the formalities due to him. Then a very sad Yudhishtira said, "(Shl 29) The sinner I have killed my elder brother Karna. The fact that my mother did not reveal the secret of his birth is the reason for this. Therefore, in future, no secret matter will remain a secret with women (<i>ato manasi yadguhyam streenam</i>)</p>			

	<i>tanna bhavishyati)."</i>		
	End of Stree Parva		
430	Shanti; Rajadharmanushasana	1	1-9
	<p>Yudhishtira grieves Karna's death (Shl 1-2) Pandavas stayed outside the city for one month on the banks of river Ganga performing various rituals related to purification..... In response to <i>Devarshi</i> Narada's question if he is free of all grief, Yudhishtira replied, "(Shl 13) Narada! This entire earth was won due to our refuge in Sri Krishna's might, brahmanas pleasure and the might of Bhima and Arjuna..... But I am not so happy with this victory. The killing of all cousins and relatives has happened due to greed of kingdom. This great grief has permanently imprinted in my heart. Having sacrificed Abhimanyu and five sons of Draupadi, this victory looks to me a defeat only.....Draupadi who has lost her five sons, father and brothers is pitiable ...Now I feel she is torturing me. Because, the moment I look at her and think of her grief, my heart breaks into a thousand pieces.....Bhagawan Narada! With all these griefs one more grief has also added. Because mother Kunthi hid the secret of Karna, now I am also agonised by the loss of brother.....I appear to have got my brother killed due to greed of kingdom. The moment I think of this, my body burns as if on fire...None of us knew he was our brother. But he knew that we were his brothers. We heard that mother Kunthi had been to him with the intention of a compromise with all of us and told him the secret.....This is something that happened in the distant past. The wicked sons of Dhritarashtra were troubling me by speaking harsh things in the full assembly. At that time my anger used to cross its limits. But upon seeing Karna it used to subside. In the full assembly, I was hearing the sharp and harsh words of Karna uttered to please Duryodhana. At that time, of course, I used to become very angry. But I used to calm down upon seeing his lotus feet (<i>charanaravinda</i>). (Shl 42) It is my opinion that his feet were similar to Kunthi's. Though I always thought what could be the reason for the similarity in their feet, I could not fathom the reason. Respected Narada! I want to find the reasons for some wonders that happened during the war. How did goddess earth swallow wheel of Karna's chariot? Why and how did my brother get that curse?.. Please tell me."</p>		
431	Shanti; Rajadharmanushasana	1	1-9
	Narada narrates the story of Karna killing a brahmana's <i>homa-dhenu</i> and consequent curse of that brahmana. See Table: Karna Related, Sl. No. 62.		
432	Shanti; Rajadharmanushasana	7	29-40
	<p>Yudhishtira's ascetic attitude and doubting nature bothers him again Continuing to grieve, Yudhishtira said to Arjuna, "Arjuna! If we had thought properly in the beginning itself and decided to live by begging in the kingdom of Vrishni and Andhakas, we would not have come to this bad state by killing all our cousins and relatives.....Will we, who have become the cause for the destruction of our relatives, enjoy the fruits of dharma? What fruits of dharma will we obtain? Now we have obtained neither <i>yashas</i> nor <i>swarga</i>. We have lost on both counts. (Reflects what Duryodhana said to Pandavas before dying). (Shl 5) My condemnation to the practices of <i>kshatriyas</i> and to anger! We are facing this danger today because of these. (Shl 6) For those who live in forests (<i>rishis</i>) forgiveness, <i>jitendriyatva</i>, inner purity, outer purity, indifference to worldly matters, lack of malice, non-violence, steadfastness in truth are the great dharmas.....(Shl 10) Dogs which desire a piece of meat and fight for it naturally suffer bad things. In the same way we who desired this bait called kingdom are facing this evil. Therefore I am not interested in enjoying this piece of meat called kingdom. Now I wish to relinquish it.....(Shl 21) The Panchalas and Kurus who died suffered complete destruction. In case they had not died in this manner, the world would have seen the heights of prosperity they would have attained. (Shl 22) The Kuru and Panchala warriors died only for appearance sake. Truly speaking they are not dead. Having obtained fame and <i>swarga</i> they have become immortals. But we, who were the cause for their death, will get the worst of <i>lokas</i> due to the sin of killing relatives. ...Dhritarashtra always had fraudulent thoughts about us though we had no faults. He hated us internally. He was practicing falsehood. For appearance sake he behaved like a very polite man. Because he had such an attitude, (Shl 24) we did not become fulfilled. Our enemies also did not become fulfilled. Neither were we victorious nor they. They also did not enjoy this kingdom and other pleasures without anxiety and tension. (Shl 36) Dhananjaya! The sins done can be remedied by doing auspicious acts, by publicising the sinful deeds done and repenting for them, and by charity & <i>tapas</i>....(See Table: Philosophy/Vedanta, Sl. No. 125 for some parts of his thoughts).....Yudhishtira continued and said, "Therefore I will relinquish this entire monolithic kingdom and the associated pleasures, I will become free of all these worldly bonds, and without any grief, without any <i>mamata</i> (feeling of me and mine) I will go to some forest. Arjuna! You rule this kingdom which has no thorns and is</p>		

	safe. I have no use of this kingdom or these luxuries.”			
433	Shanti; Rajadharmanushasana	8	40-52	21
	<p>Arjuna's anger on Yudhishtira Hearing Yudhishtira, Arjuna thought that he was criticising him indirectly (for having killed most of the enemy's army and Karna) and lost his temper. Displaying his aggressive form, clenching his jaws with anger, laughing boisterously, he said to Yudhishtira, “<i>Maharaja!</i> Your decision is highly regrettable and will bring huge difficulties. Your distress is going beyond limits. Do you want to relinquish the kingdom we have gained after doing an inhuman effort? After gaining this kingdom by defeating all the enemies by following <i>swadharma</i>, how can you think of giving up everything due of your poor intelligence/foolishness (<i>alpa-buddhi</i>)? How can coward and a lazy get kingdom? If you did not want the kingdom, why did you kill all the kings in a fit of anger?(Shl 25) Brother! Think reasonably. See how <i>deva</i> & <i>asuras</i> are. <i>Devatas</i> and <i>asuras</i> are children of the same father. Meaning they are brothers, isn't it? But don't <i>devatas</i> always desire the killing of their blood relatives, <i>asuras</i>? ...This approach is the most beneficial approach for kings. We have never heard that this path was interrupted or ended...Instead of this highway do not take some silly route.” See Table: Long Translations, Sl. No. 39 for the rest of his arguments.</p>			
434	Shanti; Rajadharmanushasana	9	53-61	21
	Yudhishtira explains in minute detail how he will lead the life of an ascetic in forest and insists that other than attaining <i>paramapada</i> everything is transient and not worth pursuing.			
435	Shanti; Rajadharmanushasana	10	62-70	21
	<p>Bhima exhorts Yudhishtira to rule the kingdom Bhima ridicules him for talking about <i>sanyasa</i> and advices Yudhishtira to follow his <i>swadharma</i> and rule the kingdom.(Extracts) (Shl 1) <i>Maharaja!</i> Your intelligence has become just like that of a <i>shrotriya</i> who has merely practiced reciting Vedas and has not understood the meaning. Just as a <i>shrotriya</i>'s intelligence does not grasp the meaning of Vedas, in the same way your intelligence also cannot understand the essence of <i>tattva</i>. (Shl 2) By blaming <i>raja-dharma</i> and by deciding to live a life of laziness what fruits have you gained by killing all sons of Dhritarashtra? ...If we had known earlier itself that you had such thinking we would not have taken up our weapons at all; nor would we have killed anyone. We would also have somehow continued to exist by begging till this body dies. ...Scholars say that all this is for the enjoyment of the mighty. All moving and unmoving things belong to the mighty to be governed. (Shl 7) Scholars who know <i>kshatra-dharma</i> say that if anyone opposes when taking over a kingdom, they should be killed...Thus after having killed all enemies by the path of dharma we have obtained the kingdom and you should enjoy it along with us...(Shl 12) Our fate will be like that of a brave warrior who commits suicide after killing all enemies...(Shl 14) To tell the truth, I think we are worthy of blame. It is our fault. Aren't we respecting and following you, who are a fool? (Shl 15) Yudhishtira! Look at the peculiarity. We are mighty. We are experts in <i>astras</i> and <i>shastras</i>. We are <i>jitendriyas</i>. Inspite of this like weaklings we are acting in obedience to a eunuch. (Shl 16) How will people not notice that we, who are capable of protecting the orphans (people without any one to protect), are ourselves without <i>artha</i>? Therefore all of you think whether what I am saying is right or not. It is my opinion that capable persons should try to achieve self-interests.(Shl 23) Merely by living in forest earning of <i>punya</i> or gaining <i>swarga</i> will not happen. If it were so, animals, pigs and birds also should have automatically gained <i>swarga</i>.Therefore I feel you should only do what befits <i>kshatriyas</i>. Some other points have been included in Table: Philosophy/Vedanta, Sl. No.127. He also gives a few powerful analogies. They are in the table on Stories/Similes, Sl. No. 108.</p>			
436	Shanti; Rajadharmanushasana	11	70-79	21
	Arjuna again tries to convince Yudhishtira that <i>grihasta-dharma</i> is best through a story of Devendra preaching a group of brahmana youth who had gone to forest giving up their homes and family life. The emphasis is on performing <i>karmas</i> prescribed in Vedas.			
437	Shanti; Rajadharmanushasana	12	79-90	21
	Nakula praises <i>grihasta-dharma</i> strongly and advices Yudhishtira against taking <i>sanyasa</i> and going to forest. See Table: Philosophy/Vedanta, Sl. No.128 for extracts			
438	Shanti; Rajadharmanushasana	13	90-96	21
	As Yudhishtira showed no reaction to the words of Arjuna, Bhima and Nakula, Sahadeva started speaking to him. See Table: Philosophy/Vedanta, Sl. No. 129 for extracts. Then he concluded: (Shl 12) Brother! You are very wise and knowledgeable. You are my father,			

	mother, brother and guru. There is nothing you do not know. Still out of anxiety that you may forsake all of us and go away, I have said many things incoherently. You deserve to forgive me. (Shl 13) All that I have said may be true or false. I have spoken out of devotion towards you. Please understand this. (Actually he speaks very well)			
439	Shanti; Rajadharmanushasana	14	97-104	21
	<p>Draupadi exhorts Yudhishtira Seeing that Yudhishtira is still without reactions, Draupadi steps in to exhort him to take up the governance of kingdom regained after much effort. She reminds him of his promise to her in <i>Dwaitavana</i> that at the end of thirteen years he would defeat the enemy and along with her and brothers would enjoy the kingdom. (Extracts) “(Shl 33) Oh king! In case your brothers were also insane like you, by now they would have arrested you along with atheists and would be ruling the kingdom. (Shl 34) That fool, who wishes to relinquish the kingdom gained by defeating the enemy, can never see happiness/auspiciousness. One who goes in this deviated path should be treated with <i>dhoopa</i> (aromatic vapour), by applying <i>anjana</i> (magic ointment) to the eyes, by putting <i>choorna</i> (medicinal powder) to the nose and other medicines. (Shl 35) Bharata-shreshta! I am the worst among all women in this world. Because, even after losing all five sons, I still desire to live! Govern this country by the path of dharma. Do not become indifferent in the matter of governance. Fight the enemies. Defeat all of them. Worship the <i>devatas</i> with a variety of <i>yajnas</i>. Donate to brahmanas money, objects of pleasure, clothes etc.” Her focus of preaching is on <i>raja-dharma</i>. See Table: Administration/Governance/Raja-dharma, Sl. No. 49.</p>			
440	Shanti; Rajadharmanushasana	15	104-125	21
	Nothing appears to make a difference to Yudhishtira. So again Arjuna talks to him about <i>raja-dharma</i> but the topic focussed is importance of <i>raja-danda</i> (appropriate punishment). See Table: Administration/Governance/Raja-dharma, Sl. No 50 Kaunteya! Perform <i>yajnas</i> , give to charity; protect the citizens. Follow dharma continuously. Defeat enemies and protect friends.			
441	Shanti; Rajadharmanushasana	16	126-131	21
	<p>Still Yudhishtira remains unchanged. So Bhima talks to him. His focus is essentially the physical and mental ailments and their linkage. <i>Maharaja!</i> You know all dharmas. There is nothing you do not know. We have been learning through your preaching <i>sadachara, sadvyavahara, dharma, nyaya etc.</i> Still we are not able to be like you. Therefore we are certainly incapable of advising you. I had decided that I will not say anything at this stage. But seeing that there is no change in your mind even though my brothers and Draupadi have said very relevant things, I am now speaking with much sadness. See Table: Medicine/Medical related, Sl. No. 26 for the core of his talk. But you are not recollecting sad days when sad; or happy days when happy; or happy days when sad; or sad days when happy. The reason for this could be that <i>daiva</i> is very strong or it is your nature to grieve at all times. That is why you are grieving at this time when you have to be happy. It is appropriate for you to recollect all the grief and difficulty we experienced to balance the joy at this time. But you are not doing so. (He recounts all the bitter incidents of past). He also concludes by urging him to take up the responsibility of the kingdom.</p>			
442	Shanti; Rajadharmanushasana	17	132-143	21
	<p>Yudhishtira ignores all advices so far and argues for pure <i>adhyatma</i>. However, he was perhaps irked by Bhima and hence starts with the analogy of stomach & eating. See Table: Philosophy/Vedanta, Sl. No. 131 for the full text.</p>			
443	Shanti; Rajadharmanushasana	18	143-155	21
	Arjuna narrates the advice given by the wife of Janaka <i>Maharaja</i> when he also once wanted to take <i>sanyasa</i> and go to forest. Arjuna: <i>Maharaja</i> Janaka, who once out of foolishness wanted to give up wealth, children, wife, gems, guests, <i>tretagni</i> etc., and wanted to live by begging. He wanted to live on just one fistful of flour. At that time his wife counselled him appropriately. See Table: Philosophy/Vedanta, Sl. No. 132 Arjuna to Yudhishtira: Janaka is known as a great <i>tattvajna</i> . He also had once been confused. After meaningful advice of his wife, he changed his mind and continued ruling the kingdom as before. At least after listening to all of us, come out of your confusion/delusion....If we live in this manner, we will surely attain <i>punya-lokas</i> .			
444	Shanti; Rajadharmanushasana	19	155-162	21
	Yudhishtira is not convinced			

	Yudhishtira again sticks to his view and replies to Arjuna: “Child! Arjuna! I have understood <i>dharmashastra</i> , as well as the <i>shastras</i> which discuss <i>karma</i> and <i>brahma</i> relating to <i>apara</i> (this world) and <i>para</i> (world beyond). ... (Shl 3) You have only learnt <i>astra-vidya</i> and are dedicated to valour. You are in no way capable of understanding the true meaning of <i>shastras</i> . You are indeed ignorant in the matters of meaning of <i>shastra-jnana</i> and <i>tattva-jnana</i> . (It is very surprising that Arjuna who had been taught Bhagavad-gita by Lord Sri Krishna himself is thus put down by Yudhishtira. Also, no where till now does Arjuna speak profound philosophy to match Yudhishtira. Was it deliberate or did he forget it?)...If you had analysed dharma minutely you would not have spoken to me in this manner. It is of course just from the view point of a brotherly affection. I am even pleased with that. .It is said that dharma is very intricate. It is impossible for you to enter it. You need not doubt whether my intelligence also has understood it right or not. See Table: Philosophy/Vedanta, Sl. No. 133 for his reply			
445	Shanti; Rajadharmanushasana	20, 21	162-167	21
	<i>Rishi</i> Devasthana advises Yudhishtira on the importance of following the four <i>ashramas</i> and how to use money meaningfully. He also tells him the right approach to attaining <i>brahma-sakshatkara</i> . “Yudhishtira <i>Maharaja!</i> You have won this entire earth by following the path of dharma. It does not appear appropriate for you to give up this kingdom won by dharma.” See Table: Philosophy/Vedanta, Sl. No. 134			
446	Shanti; Rajadharmanushasana	22	174-177	21
	Seeing the still unmoved Yudhishtira, Arjuna once again praises the <i>kshatriya</i> dharma and urges him to accept the kingdom and follow the <i>kshatriya</i> dharma. He concludes saying, “(Shl 15) Whatever has happened now was destined to happen that way. No one can supersede the rule of <i>daiva</i> .”			
447	Shanti; Rajadharmanushasana	23	178-188	21
	Still Yudhishtira shows no reaction. So <i>Maharshi</i> Vyasa advises him. See table: Philosophy/Vedanta/Ashrama-dharma, Sl. No. 135 He concludes saying: (Shl 47) <i>Danda-dharana</i> is <i>kshatra-dharma</i> . Shaving the head and becoming <i>sanyasi</i> is certainly not <i>kshatra-dharma</i> .			
448	Shanti; Rajadharmanushasana	24	188-197	21
	<i>Maharshi</i> Vyasa continues his advice to Yudhishtira and tells him about Raja-dharma. “Your brothers along with you have suffered for 13 years. Let them enjoy royal comforts at least now. You can also enjoy <i>dharma-artha-kaama</i> with your brothers and then can go to the forest. First free yourself of the debts of <i>yachakas</i> (beggars/petitioners), <i>pitrus</i> and <i>devatas</i> . Then you can do as you wish. ...I have understood all that you have said. But now by obeying me you will not lapse from dharma.” For details of his advice See table: Administration/Governance/Raja-dharma, Sl. No. 52			
449	Shanti; Rajadharmanushasana	25	197-211	21
	Yudhishtira said to Vyasa: “ <i>Maharsh!</i> This kingdom which relates to land and variety of luxuries do not make me happy. Huge grief due to the death of relatives and friends has engulfed me. Hearing the pitiful cries of women who have lost their brave husbands and sons, I find no peace in my mind.” <i>Maharshi</i> Vyasa again counselled him philosophically. See table: Philosophy/Vedantha, Sl. No. 136.			
450	Shanti; Rajadharmanushasana	27	219-225	21
	Yudhishtira is still not convinced. He mourns the death of each one and blames himself for the death of each of them like Bhishma, Drona, Abhimanyu etc. Then he declares that he will fast unto death to atone for all these sins. “Therefore I will sit here, give up food and punish my body. Consider that I, who committed treachery towards the guru, have decided to fast unto death. My purpose is that at least in future births I should not be <i>kulantaka</i> (who ends the <i>kula</i>). I will not eat for any reason. I will not even drink water. I am permitting you all to go wherever you wish. Similarly, all of you permit me to die through fast unto death.” <i>Maharshi</i> Vyasa said, “you should never do so”. He again counselled him philosophically. See Table: Philosophy/Vedanta, Sl. No. 137			
451	Shanti; Rajadharmanushasana	29	243-267	21
	Sri Krishna advises Yudhishtira to stop grieving			

	<p>Seeing that Yudhishtira was still not convinced Sri Krishna spoke to him. “Do not grieve. Those who died in the battlefield will not come back however much you grieve. (Shl 9) Just as treasure seen in the dream vanishes when you wake up, the warriors who dies in this war cannot be seen again.All those who died were great warriors; were scholars in Veda-vedangas. They have all attained the <i>sadgati</i> assured for brave warriors. It is not appropriate for you to grieve them. Listening to the greatest of kings who have died in the past you can stop grieving.”</p> <p>He re-narrates the stories that Narada had told to Srinjaya when he lost his son and was in extreme grief. These are stories of Maruttha, Suhotra, Brihadratha, Shibi, Bharatha, Sri Rama, Bhagiratha, Dileepa, Mandhata, Yayati, Ambarisha, Shashabindu, Gaya, Rantideva, Sagara and Pruthu. Each story ends with the words, ‘He was superior to you in dharma, <i>jnana</i>, <i>vairagya</i> and wealth. He was more <i>punyashali</i> than your son. When he also has died, what to say of your son?’</p>			
452	Shanti; Rajadharmanushasana	32	282-290	21
	<p><i>Maharshi</i> Vyasa continues his advice and efforts to convince Yudhishtira. See Table: Philosophy/Vedantha, Sl. No. 139</p>			
453	Shanti; Rajadharmanushasana	33	291-301	21
	<p>Yudhishtira’s incurable grief</p> <p>Even this great preaching of Vyasa did not bring Yudhishtira out of his state of grieving. He again started lamenting talking about the past events. “I am burning inside thinking of the fact that this earth is now devoid of all great kings....What a miserable state has come to the virtuous <i>kshatriya</i> women who have lost their husbands, sons, brothers etc....They may die due to their grief and we will accrue the sin due to their deaths also...Hence I will perform very harsh <i>tapas</i> and give up my body...”</p> <p><i>Maharshi</i> Vyasa continued to counsel him (This state of Yudhishtira which appears irretrievable is somewhat puzzling. Perhaps Sri Krishna’s Gita and Vishwaroopa <i>darshan</i> would have been more helpful to Yudhishtira than Arjuna! Even Sri Krishna only re-narrates some <i>puranic</i> stories to him and does not preach any part of Gita! Or is this a pretext to include more and more philosophy in the narrative?!)</p> <p>See table: Philosophy/Vedantha, Sl. No. 140</p> <p>This entire earth has become yours due to your might and valour. There is no need to grieve for the great warriors who died. They were all prompted by the <i>kaal</i> and died due to their own actions. You have acted according to <i>kshatra-dharma</i>. As a result you have got this kingdom without any thorns. Therefore follow and protect that dharma which will bring you auspicious results even in <i>paraloka</i>. (A part of his advice is included in Table: Administration/Governance/Raja-dharma, Sl. No. 54)</p>			
454	Shanti; Rajadharmanushasana	34, 35	301-310, 310-325	21
	<p>In these two <i>adhyayas</i> <i>Maharshi</i> Vyasa describes the karmas which need atonement and which atonements clear the sins.</p> <p>Extracts of a few points are given in Table: Social norms/Traditions/Beliefs: Others, Sl. No. 81. Majority of these would make no sense today and hence a few interesting cases only are included.</p> <p>Vyasa concludes: (Shl 49) You are practicing <i>shishtachara</i>. Also dharma. Therefore you can free yourself from sins. By giving money to charity and by governing with dharma the <i>paap</i> will be remedied. (Shl 50) If you are feeling very disgusted, perform the prescribed atonements. Instead of doing this, do not take the <i>anarya</i> route and kill yourself.</p>			
455	Shanti; Rajadharmanushasana	36	325-340	21
	<p>In response to Yudhishtira’s question, “What can be eaten? What should not be eaten? What can be donated? What should not be donated? Who deserves to be donated to and who does not?” <i>Maharshi</i> Vyasa quotes from earlier clarifications given by Swayambu Manu.</p> <p>See table: Philosophy/Vedantha, Sl. No. 142</p>			
456	Shanti; Rajadharmanushasana	37	340-347	21
	<p>Vyasa suggests to Yudhishtira to seek advice from Bhisma</p> <p>Yudhishtira to Vyasa: “...In my opinion governing a kingdom and practicing dharma appear to be two opposite dharmas. Thinking about this daily, my mind is quite confused.” Then Vyasa replied, “If you want to hear fully about dharma, go to the grandfather of <i>kurukula</i>, aged Bhisma. ..He will completely clear all doubts you have about dharma.....Whatever <i>shastras daitya-guru</i> Shukra knows, all the <i>shastras</i> that <i>deva-guru Brihaspati</i> knows, Bhisma knows them all with detailed commentaries....There is no subject that Bhisma does not know in <i>jnana-yajna</i>. He, who knows the subtle meanings of all dharmas, will tell you all. Before Bhisma invites</p>			

	<p>death upon himself, go to him and learn everything from him.”</p> <p>Yudhishtira replied with apprehension, “...I disabled Bhishma who fights in honest ways by cheating him. How can I face him now and question him in these matters? How can I consider myself fit to ask him for advice?” Sri Krishna encouraged him to forget the past and approach him.</p> <p>Janamejaya! After Vasudeva said this, <i>mahatma</i> Yudhishtira got up. Having been counselled by bhagawan Sri Krishna, Krishna dwaipayana, Devasthana <i>muni</i>, Arjuna, Narada etc., he gave up his grief. In reality he was a treasure-house of Vedas-<i>shastras</i>. Having decided his next steps & duties, he made his mind completely calm. Then with all the others forming the retinue he entered Hastinapura.</p>			
457	Shanti; Rajadharmanushasana	40	355-359	21
	Detailed description of Yudhishtira's throning ceremony.			
458	Shanti; Rajadharmanushasana	44	370-372	21
	<p>Yudhishtira said to his brothers, “Brothers! You are all quite exhausted due to the several injuries you have suffered in the war. You are also tired due to the anger and grief. You all lived in the forest for my sake and suffered much agony. Now you can exult in your victory. You can relax as you please. After you are all fully rested and refreshed, I will meet you again tomorrow.”</p> <p>Bhima was allotted the palace of Duryodhana. Arjuna got the palace of Dushasana. Nakula got the palace of Durmarshana. Sahadeva that of Durmukha. Yuyutsu, Vidura, Sanjaya, Sudharma and Dhaumya went back to their previous houses. Sri Krishna along with Satyaki went to Arjuna's palace.</p> <p>All the brothers had very good food, drinks etc, slept well in the night, got up quite refreshed in the morning and after completing all morning rituals, went to Yudhishtira.</p>			
459	Shanti; Rajadharmanushasana	45	374	21
	<p>Yudhishtira handed over the kingdom to Dhritarashtra, Gandhari and Vidura and was happy with a clear mind.</p> <p>Then he went to Sri Krishna and thanked him for regaining the kingdom. But Sri Krishna was sitting in meditation and did not respond.</p>			
460	Shanti; Rajadharmanushasana	46	376-381	21
	<p>This is a very touching <i>adhyaya</i> for devotees of Sri Krishna.</p> <p>Yudhishtira is quite surprised by the yogic stance of Sri Krishna. Therefore he prays to him to tell him why he, the God himself, is in such deep meditation. Sri Krishna returns to his normal state with a smile and tells him (extracts), “(Shl 11) Yudhishtira! Bhishma, who is like a fire about to end completely, who is sleeping on the bed of arrows, who is a lion in the form of man, is meditating upon me. Therefore my mind is completely merged with his mind. ..(Shl 15) Having aggregated all <i>indriyas</i> and merged it in the mind, having controlled the mind through the intellect (<i>buddhi</i>), Bhishma has totally surrendered to me by <i>dhyana-yoga</i>. Therefore my mind has also completely merged in him.....(Shl 22) Oh king! Learn from him the four <i>vidyas</i> viz <i>dharma-artha-kaama-moksha</i>, the <i>yajna</i> etc karmas related to <i>hota-udgata-brahma-adhwaryu</i>, four <i>ashrama-dharmas</i> viz <i>Brahmacharya-grihastha-vanaprastha-sanyasa</i> and all the <i>raja-dharma</i>. (Shl 23) Once sun called Bhishma ‘sets’, all the great knowledge will also vanish with him. That is why I am encouraging you to go to him and question him on topics of <i>dharma-artha</i> etc.”</p> <p>Then Yudhishtira requests Sri Krishna to lead him to Bhishma. Sri Krishna asks Satyaki to prepare his chariot and gets ready to leave.</p>			
461	Shanti; Rajadharmanushasana	49	376-381	21
	<p>Sri Krishna narrates the story of Parashurama to Yudhishtira and explains how and why he killed all <i>kshatriyas</i>, how a few <i>kshatriya</i> sons were saved by their mothers in various places and how Kashyapa who got the entire earth as donation from Parashurama enthroned these boys as kings and thus <i>kshatriya vamsha</i> again grew.</p> <p>In this story it was the sons of king Karthavirya who snatched the cow belonging to Jamadagni and cut off his head. Karthavirya himself was a noble and God fearing dharmatma.</p>			
462	Shanti; Rajadharmanushasana	50	423-428	21
	Pandavas approach Bhishma			

	<p>Having sighted Bhishma from a distance, Sri Krishna, Yudhishtira, Bhima, Arjuna, Nakula, Sahadeva, Sharadvata etc got down from the chariot, brought their fickle mind under control, merged the <i>indriyas</i> in mind and came near the <i>mahamunis</i> who were all sitting there. Then they all prostrated to the <i>rishis</i> there and stood near Bhishma. Having seen him, they sat down around him. Sri Krishna with slight sadness said to him, "(Shl 13) Is all your knowledge 'bright' as before? Is your thinking not disturbed? Are you not feeling intense pain due to the pierced arrows? Physical pain is stronger than mental agony. (Shl 15) By virtue of your father's boon you are an <i>iccha-marani</i>. But this power does not cause peace of mind. (Shl 16) Even if a small thorn enters the body it causes much pain. Then what to speak of you as several arrows have pierced your body?.....</p> <p>Bhishma! You who are a <i>jnana-vridha</i> (aged in <i>jnana</i>) know past, present and future. All <i>shastras</i> and all Vedas and <i>puranas</i> are integral in you. When does the annihilation of life take place, what is the result of practicing dharma, when dharma rises, you know all these matters.Gangeya! Yudhishtira is feeling quite distressed due to the killing of all relatives. Please help him overcome this grief. You know all the dharmas of <i>chatur-varnas</i> (four <i>varnas</i>). You know everything that has been said in Rig, Yajur, Atharva, Sama <i>vidyas</i>. You know the duties of the four <i>hotras</i>. You have learnt with detailed commentaries and interpretations all the <i>sanatana-dharma</i> stated in <i>yoga-shastra</i> and <i>sankhya-shastra</i>. You also know the dharma to be followed by those who are born in <i>pratiloma</i> and are of mixed <i>varna</i> (mother of a higher caste than father). You know the characteristics of <i>desh-dharma</i>, <i>jati-dharma</i> and <i>kula-dharma</i>. You know the dharmas propounded by Vedas, dharmas stated by <i>shishtas</i> (learned and wise) and <i>shishtachara</i>. You know from beginning to end the ordinary meanings and secret meanings of <i>itihasa</i> and <i>purana</i>. All these <i>dharma-shastras</i> reside firmly in your mind...(Shl 37) Only a person like you with greatest and vast knowledge can clear the minds of men and bring peace to it."</p>			
463	Shanti; Rajadharmanushasana	51	429-434	21
	<p>Sri Krishna to Bhishma: (Shl 14) <i>Kurushreshtha!</i> Only fifty six days are left in your life. After that you will relinquish this body of yours and by virtue of the <i>shubha-karmas</i> you have done you will attain <i>akshaya-lokas</i>....(Shl 17) Vira-Bhishma! Once you leave this world all the <i>jnanas</i> will decay. Therefore all these people have come to you to discuss matters related to dharma. (Shl 18) Tell Yudhishtira, the truthful, who has lost his <i>shastra-jnana</i> due to the extreme grief and tell him about <i>dharma</i>, <i>artha</i> and <i>yoga</i> related truths.</p>			
464	Shanti; Rajadharmanushasana	52	434-439	21
	<p>Sri Krishna gives boons to Bhishma so that he can talk without exhaustion</p> <p>Bhishma to Sri Krishna: "What can I speak in your honourable presence? Whatever can be conveyed by speech, are all incorporated in your divine speech..... Aren't you the only greatest intelligent person in the whole world? Who other than you has the knowledge or intelligence to preach/teach all the dharmas? Only that person who has the guts to go to Devaraja and describe Devaloka to him can venture to explain <i>dharma-artha-kaama-moksha</i> in your presence as you are the personification of dharma. Due to the constant hit of arrows and the arrows that are piercing my body my mind is very disturbed. My thinking is also not clear. The agony of these arrows which have the combined effect of poison and fire has completely sapped my ability to speak. I feel that my strength is completely getting drained. It is hurrying to get out of this body. The sensitive points in the body are very painful. For all these reasons I am confused. Due to weakness my speech is losing fluency. Therefore how can I preach dharma? Kindly shower your grace on me fully. Forgive me. I am unable to say anything about dharma. Even if Brihaspati himself were to begin to preach dharma in your presence his fluency will falter. ...(Shl 13) How can I, who am like a student, teach in the presence of a guru like you? "</p> <p>Sri Krishna replied, "Did you not say that you are agonised severely by the piercing of arrows? To relieve that pain I will give you boons now. (Shl 16) <i>Ganga-tanaya!</i> By virtue of this boon of mine you will not experience exhaustion, fainting, burning sensation, diseases, hunger or thirst. (Shl 17) All the knowledge will appear in your <i>antah-karana</i>. Your mind/thinking will also not get interested in any unpleasant thoughts. Your thoughts will not get stuck in one line and confound you. (Shl 18) Your mind will always be clear like the moon which has come out of clouds and it will stay only in <i>sattva-guna</i> and be rid of <i>rajo</i> and <i>tamo gunas</i>.</p> <p>Whatever topic you are thinking such as dharma or <i>artha</i>, your thinking will get inspired and proceed further. Your thinking mind will keep finding solutions smoothly for the problems in the area of <i>dharma</i>, <i>artha</i> etc. Due to the divine sight I am conferring, you will see the natural characteristics of <i>swedaja</i>, <i>andaja</i>, <i>udbhijja</i> and <i>jarayuja</i> life-forms. Enriched by <i>jnana-drishhti</i> you will visualise, just as fish can see in clear water, all life that is stuck in this bondage of <i>samsara</i>.</p>			

	...As sunset was approaching they all decided to return next morning to hear Bhishma.			
465	Shanti; Rajadharmanushasana	53	441-443	21
	<p>Yudhishtira said to Arjuna (before proceeding to meet Bhishma in the morning): Soldiers need not come with us now....Venerable Bhishma should not find any difficulty because of us. Let all soldiers return to their houses. (Shl 16) Starting today Bhishma will tell us about highly secret matters of dharma. Therefore I would not like ordinary people who are incapable of understanding such matters crowding around him.</p> <p>Then the five Pandavas sat in a single chariot and drove towards the place where Bhishma was lying on bed of arrows. Sri Krishna along with Satyaki joined them in his chariot.</p>			
466	Shanti; Rajadharmanushasana	54	443-449	21
	<p>Sri Krishna convinces Bhishma to preach dharma</p> <p>All the assembled kings find it difficult to start questioning Bhishma. Hence Yudhishtira requests Sri Krishna to start the conversation with Bhishma. Then Sri Krishna spoke to Bhishma and inquired if his condition was good enough to preach dharma to others. Bhishma confirms that due to the boon given by him, he is now feeling very refreshed, clear in thoughts, that all knowledge is appearing before him with clarity and he can clarify any question...."By thinking about you all the time, even though I am quite old, I am feeling like a young man. By virtue of your boons now I am able to preach. But Madhava! Why are you, who know all the dharmas not preaching this to Pandavas? What is your purpose in getting it done through me? Please tell me quickly."</p> <p>Sri Krishna replied, "(Shl 25) Kurunandana! Understand that I am the root cause for everyone's prosperity and fame. Whatever <i>sat</i> and <i>asat</i> things are there in creation, they are all originated from me. (Shl 26) If someone says 'Moon has cool rays' who would be surprised? (Stating the obvious). If I, who am complete in success, start preaching where is the surprise? (Shl 27) It is my desire to bestow you with much more fame. Therefore I have surrendered my vast knowledge in you. (Many who are spiritually oriented and have done great work have realised or say that it was 'His' power which did the work through them!!) (Shl 28) As long as this earth exists, your undecaying fame will be spreading across the world. (Shl 29) Bhishma! The answers you will provide to Yudhishtira will be respected as equal to Vedas till eternity.</p> <p>That person, who accepts your preaching as a standard and adopts it in his life, will gain <i>shubha-phala</i> for all his karmas and attain <i>punya-loka</i> after death. It is for this reason that having thought how to increase your fame I bestowed divine-sight to you. (Some may have met in their lives great leaders who unhesitatingly pass on the credit of the work to their juniors or empower them to do the work, even though they have themselves done much of the work or are capable of doing it fully!) (Shl 32) It has been accepted that as long as a person's success/fame remains widespread in this world, he will have a place in undecaying <i>punya-lokas</i>. All the remaining kings are around you here. Preach them dharma. (Shl 34) Bhishma! You are of old age. You are rich in <i>shasstra-jnana</i> and <i>sadachara</i>. You are skilled in all the <i>raja-dharmas</i> and other dharmas. (Shl 35) No one has noticed any defect in you ever since you were born. All kings here know that you have understood all dharmas. Just as father would teach his children, you preach them dharma. ..This is your main duty. (Shl 38) If those who have sincere interest in dharma, ask a scholar who knows dharma, it becomes the dharma of the scholar to preach it. If, inspite of knowing dharma, the secrets of dharma are not parted with to the faithful seeker of knowledge, it will be a sad defect in the scholar. Therefore preach dharma to your children and grandchildren."</p>			
467	Shanti; Rajadharmanushasana	55	450-453	21
	<p>Sri Krishna informs Bhishma that Yudhishtira is very hesitant and scared to approach Bhishma as he is feeling ashamed about the war and for having killed many who did not deserve to be killed. Bhishma explained that it is the dharma of a <i>kshatriya</i> to kill in war and he need not feel hesitant. He assured Yudhishtira, "(Shl 22) Child! Question me with faith and without fear. There is no reason to fear."</p>			
468	Shanti; Rajadharmanushasana	56, 57, 58	454-470	21
	<p>Yudhishtira took permission of all elders present and asked, "Grandfather! Those who know dharma say that for kings, dharma is the greatest. But I feel that <i>raja-dharma</i> is very heavy (responsibility). Preach me such <i>raja-dharma</i>. (Shl 2) Tell me especially <i>raja-dharma</i>. Because, for all the living beings on earth, <i>raja-dharma</i> provides shelter.</p> <p>Bhishma offered his prostrations to Sri Krishna and the brahmanas who were present there and</p>			

	started his discourse. See Table: Long Translations, Sl. No. 40 As the sunset approached, they all took his permission and went back to their abodes.		
469	Shanti; Rajadharmanushasana	59	492-521
	Bhishma explains the contents of Brahma's <i>Neeti shaastra</i> and how it was later condensed by may others to a much smaller size than the original work. (The list of topics covered in this work is really amazing. It clearly indicates highly intelligent, evolved and comprehensive thinking. Unfortunately its original version appears to be lost to us and only two condensed versions Viz Brihaspati neeti and Shukra neeti are referred) See Tabel: Long Translations, Sl. No. 41		
470	Shanti; Rajadharmanushasana	75	681
	<p>Yudhistira back to square one; Bhishma continues preaching After several detailed expositions on <i>varnashrama-dhama</i> and <i>raja-dharma</i> by Bhishma, Yudhishtira goes back to his original position. He said, (Shl 15) Grandfather! I will not seek happiness through the kingdom. I do not desire the authority and power of the kingdom even for a moment for the sake of the pleasures it provides. I desire kingdom only for the accomplishment of dharma. But after consolidating all that you have said so far, I think it is not possible to attain <i>siddhi</i> of dharma by ruling a kingdom. (Shl 16) I do not want a kingdom which does not help me accomplish dharma. I have no need for this kingdom. Therefore to achieve <i>siddhi</i> of dharma I will go to forest.</p> <p>Bhishma again consoled and counselled him. Yudhishtira! I know that your heart if full of only kindness. True! It is not possible for a person filled with total kindness to rule the country. But you cannot escape this responsibility also. After being born in the <i>vamsha</i> of kings, if you do not govern the kingdom with dharma, all will blame or criticise you. Even though your thinking is very soft, you are a great <i>satpurusha</i>, most <i>dharmatma</i> and very kind, because your qualities are quite opposite to the expected qualities of a king, the world will consider you a eunuch...(Shl 22) Neither your father Pandu nor your mother Kunthi desired for what you intend to do after thinking with your intelligence and learning. (Shl 23) Your father Pandu used to say about you the following: 'My son should be valorous; mighty and truthful'. Your mother Kunthi desired that, 'my son should be a <i>mahatma</i> and very generous.' Your behaviour is quite opposite to what they wanted you to be. (Shl 25) Donating, studying Vedas, performing <i>yajnas</i> and governing people are the karmas which are attached to you from birth. Though you feel that governance is adharmas, it is dharma for you. Having been born a kshatriya you cannot give up these dharmas. Giving up these dharmas thinking they are adharmas is itself adharmas...(Shl 27) That person who controls his mind and <i>indriyas</i> from all sides and discharges his responsibility of ruling without defects will not acquire any <i>doshas</i>. Because it is said in shaastras that karmas have to be done. By discharging the responsibility of ruling the country you will accomplish the same dharma you wish to achieve by going to forest. (Shl 28) Whether the person is totally faithful to dharma; or a <i>grihastha</i>; or a king; or a <i>brahmachari</i>—it is not possible to do his karmas in a perfect and complete manner. There will be defects in the dharma-karyas. Because the path of dharma is very intricate and subtle it is very difficult for anyone to practice it in its complete form. (Shl 29) Even if the work is small if it has 'substance or essence' in it, it is considered great work. It is better to do karmas than not doing it. Because there is no sinner greater than one who does no karmas. Therefore relinquishing your karmas and going to forest is not right. (Shl 30) When a person of eminent descent and who knows dharma takes up ruling of the kingdom then the <i>yoga-kshema</i> of the king will be for the good of the kingdom only. (Shl 31) After accepting the rulership, he should bring people under his control by giving charity or donations to some, some by might and some by sweet words. Yudhishtira asked, (Shl 33) Grandfather! What is the best method for attaining <i>swarga</i>? What kind of joy does it bring? Which wealth is much more superior to it? (Shl 34) Yudhishtira! If a person who is afraid of something seeks the assurance of protection from the king and having obtained it feels safe even for a moment, the king will be great among those who have won the swarga. I am saying this quite truthfully. (Shl 35) You are the most loved by all. Therefore be the king of the Kurus. Suppress the wicked who create fear and protect the virtuous. Win <i>swarga</i> by doing this.</p>		
471	Shanti; Rajadharmanushasana	107	971-972
	Yudhishtira to Bhishma: So far you have explained about dharma practices of brahma-kshatriya-		

	vysya-shudra, their livelihood options and money, fruits of practicing <i>varnasharma-dharmas</i> , king's treasury related matters, ministers qualities and affairs, improvement of citizens, application of <i>sandhi-vidyagraha</i> etc six techniques, dealings of the army, finding out the wicked, characteristics of <i>satpurushas</i> , characteristics of equals, higher and lower people, duties of a friendly king to please the middle class people, protecting the weak and necessity of arranging a livelihood for them.			
472	Anushasana parva; Daandharma	148	4877-4886	29
	<p>Bhishma to Yudhishtira: (Shl 35) Where there is <i>pujya</i> Krishna, there exists prosperity also. We are of low intelligence, not independent and worried. Knowingly we are stepping in the path of death. (Shl 37, 38) Yudhishtira! You are too honest/sincere. You agreed that if you were defeated in the game of dice you would live in forest for 12 years and in disguise for one year. Then you completed that vow and later though you destroyed the enemies, you are not behaving as a king should. You are thinking that suicide is the better option. You should not turn away from your oath of destroying the enemies and governing the people with dharma.</p> <p>(Shl 39) All kings have been killed in the battlefield by <i>kaal</i>. We will also be killed finally by <i>kaal</i>. Kaal is itself Parameshwara. Therefore no one can transgress kaal. (Shl 40) One who knows the nature of kaal should not grieve when attacked by him. Shri Krishna himself is the <i>sanatan kaal</i> holding <i>danda</i>. Yudhishtira! Therefore it is not right to grieve for the death of your cousins & relatives. Give up grief.</p> <p>..When protecting the virtuous, the powerful danda you take up to punish the wicked is considered as saddharma (good dharma).</p> <p>Even though Duryodhana has now gone to <i>paraloka</i>, I still grieve for him. Because, just because of that one person this entire earth was destroyed along with thousands of horses and elephants. Due to the offences committed by Duryodhana, Dushasana, Karna & Shakuni, all the Kauravas had to die.</p>			
478	Anushasana parva; Daandharma	166	5582-5584	30
	<p>Yudhishtira returns to town</p> <p>Janamejaya questioned: Summary (Shl 1-3) Please tell me what did my great grandfather do after having clarified all doubts from Bhishma?</p> <p>Vaishampayana said: Janamejaya! After having told answers to all questions relating to dharma, Bhishma became silent. For a while the entire group standing around him was still like in a painting. Then Vyasa, who was in meditation for a while, said to Gangaputra Bhishma: Now Yudhishtira has got back the nature of a <i>kshatriya</i> (he has become calm and is without doubts). He is serving you with all his brothers, Shri Krishna and subordinate kings. Now you kindly permit him to go to town.</p> <p>Then Bhishma consented to Yudhishtira returning to town along with his ministers & others. He said with a sweet voice to Yudhishtira: (Shl 9, 10) Rajendra! Now you should enter the town. Let the anxiety in your mind be cleared. Like king Yayati, you with faith & control on <i>indriyas</i>, worship <i>devatas</i> by performing variety of <i>yajnas</i> with plentiful food and <i>dakshina</i>. (Shl 11) Partha! Be always engaged in <i>kshatriya dharma</i> and please <i>devatas</i> & <i>pitrus</i>. You will gain prosperity by doing so. Let your worries go away. (Shl 12) Please your citizens with governance based on dharma. Console ministers and others. Honour friends and cordial people in suitable ways. (Shl 13) Let your friends and good hearted people depend on/follow you just as birds take refuge in tree filled with fruits near temples. (Shl 14) Oh king! When Sun changes his path from Dakshinayana (Sun's winter course) to Uttarayana (Summer solstice, Northern course), you should come to me again.</p> <p>Janamejaya! Yudhishtira agreed and after prostrating to him went to Hastinapura with all the people present there with Dhritarashtra & Gandhari leading them.</p>			
479	Anushasana parva; Daandharma	167	5585-5592	30
	<p>Bhishma prepares to end his life</p> <p>Yudhishtira lived in Hastinapura continuously for fifty nights. Then he remembered Bhishma. Seeing that Sun was entering Uttarayana from Dakshinayana, surrounded by <i>yajakas</i> he travelled to where Bhishma was lying on bed of arrows. He had sent various items required for performing last rites of Bhishma. Led by Dhritarashtra, Gandhari, mother Kunthi, brothers, Janardana, Vidura, Yuyutsu & Satyaki he went to see Bhishma. At that time he was going with all the paraphernalia of a monarch but behind three <i>agnis</i>. In a short while he reached the place where Bhishma was lying. At that time</p>			

Parashara's son Vyasa, Narada and Asita-Devala were already there. As soon as he saw him, he got down from the chariot, prostrated to him formally and also to other brahmanas present there. They in turn greeted him. Then he said to Bhishma: Gangaputra! Nareshwara! Mahabahu! I, Yudhishtira, bow to you. If you are hearing me, order me what I should do now. I have come at the time you had asked me to with *agnis, acharyas, brahmanas, ritvijias* and my brothers. Your son Dhritarashtra has also come along with ministers. Vasudeva is also here. All the remaining kings and citizens of Kurujangala have also come. Oh great man! Open your eyes and see them all. I have done all the duties you had assigned to me. I have collected all items needed for this time and have come here. Everything has been readied as you had wished.

Vaishampayana said: Janamejaya! After Yudhishtira, the son of Kunthi had said this, Bhishma, the son of Ganga, opened his eyes and all those who were standing there. Then Bhishma, who was skilled in giving discourses, lifted his arms and with a voice like that of clouds (booming voice) said: (Shl 26) Kaunteya! Yudhishtira! Fortunately you have come here along with ministers. Sun with thousand rays has turned from Dakshinayana to Uttarayana. (Shl 27) I, who have been sleeping on bed of sharp arrows, have completed 58 nights now. But it appears like a hundred years! (Shl 28) Yudhishtira! This time is *Maagha masa* according to lunar calendar (**Maagha is a month of the Hindu calendar. In India's national civil calendar, Maagh is the eleventh month of the year, and in the Gregorian calendar it corresponds with February/March. In lunar calendars, Maagh may begin on either the new moon or the full moon around the same time of year, and is usually the eleventh month of the year. It is named because in this month, the full moon is usually found nearby or within the star cluster called "Magha". In solar calendars, Maagh begins with the Sun's entry into Capricorn, and is usually the tenth month of the year**). Since three parts of the month are still remaining, this must be *Shukla paksha*. (Because one fourth of the month is over, it must be *Ashtami*) (**Bhishma Ashtami: This comes after the day of *Ratha Saptami*. In the great Mahabharata, It is believed that sage Bhishma breathed his last on this day**).

Janamejaya! Then he called Dhritarashtra near him and said: King Dhritarashtra! **You know dharma very well. You have clarity on *artha shaastra*. Now you do not have doubts on any *shaashtra*. You have served many brahmanas who knew many *shaastras*. You have fully understood the four Vedas, all *shaastras* and dharmas.** You should not grieve about children. **It all happened as it had to.** Moreover you have learnt the *deva-rahasya* (secret of *devatas*) from Krishna Dwaipayana. Yudhishtira etc are my children just as they were for Pandu. You, staying firmly in dharma, should care for them, who are engaged in serving the elderly, as your own children. **Dharmaraja who is of pure heart will be obedient to you. I consider him as not cruel and as affectionate towards elders. Your children were all wicked, had only anger & greed, were jealous and of bad conduct. It is not worthy of you to grieve about such sons.**

Vaishampayana said: Janamejaya! Then he said to Vasudeva: (Shl 37) Oh worshipworthy! You are lord for even Indra the master of *devatas*! You are saluted by *suras & asuras*! Trivikrama! *Shankha-chakra-gadadhara*! I prostrate to you! (Shl 38) You are Vasudeva; *Hiranyatma*; *Parama-purusha*; *Savitru*; *Virat swaroopa*; *Anuroopa*; *Atma*; *Sanatana Paramatma*. (Shl 39) *Pundarikaksha*! *Purushottama*! *Vaikunta*! Protect me all the time! Krishna! Permit me to go to *Paraloka*! You should protect Pandavas to whom you are the refuge. I was repeatedly telling the wicked Duryodhana: **'Yatah krishnastatho dharmah yato dharmahstato jayah (Where there is Krishna, there will be dharma. Where there is dharma, there will be victory)**. Take the help of venerable Vasudeva and make a compromise with Pandavas. This is the best time for compromise.' But that foolish Duryodhana never listened to me. He destroyed himself along with many valorous people on earth. (Shl 43) Vasudeva! I know that you who are God and are *muni* Narayana who lived for a very long time in Badari with Nara. (Shl 44) Both Narada and great *tapasvi* Vyasa have told me that ancient *maharshis* Nara-Narayana who were living in Badarikashrama have taken birth as Krishna & Arjuna. **Krishna! Please give me permission now. Now I wish to give up this body. If I give up this body with your permission, I will surely get *uttama gati*.**

Shri Krishna said: (Shl 46) Oh splendorous Bhishma! I will gladly permit you to relinquish your body. **You will join with Vasus after giving up this body. You have not been smeared with even an iota of sin in this *loka*.** (Shl 47) Rajarshi! You are also devoted to father (*pitru-bhakta*) like Markandeya. **That is why death is waiting upon you humbly like your servant.**

Vaishampayana said: Janamejaya! After Shri Krishna had said this, Bhishma addressed all others and

	said: (Shl 49) Dear relatives! Now I have desired to end my life. You should all permit me. You should all always try to practice truth. Because truth is the greatest strength. (Shl 50) You should be kind towards all. You should have your <i>indriyas</i> under control. Should be devoted to brahmanas. Should be dedicated to dharma and should be <i>tapasvis</i> everyday. Then he again said to Yudhishtira: (Shl 52) Janeshwara! Everyday you should be worshipping & honouring brahmanas, that too the wise & learned brahmanas, <i>acharyas</i> and <i>ritvijas</i>.			
480	Anushasana parva; Daandharma	167	5585-5592	30
	<p>Bhishma gives up his body (Shl 1) Vaishampayana said: Janamejaya! Shantanu's son Bhishma remained silent for a while. (Shl 2) Then he started to establish <i>pranavayu</i> combined with <i>manas</i> in different <i>dharanas</i>. (<i>Dharana</i>: This is one of the eight types of yoga. This involves fixing the mind firmly in Paramatma. The places the mind is fixed: Navel, <i>chakra</i>, heart, tip of tongue, head etc parts of body or fixing it in auspicious objects outside). Thus having been restrained by <i>yogic kriya</i> his <i>pranas</i> started to move upwards. (Shl 3, 4) At that time an amazing thing occurred even as all the great people were watching it. From whatever parts of body Bhishma pulled his <i>pranas</i>, the arrows fell away from that part. (Shl 5) As they were watching, in a short while all arrows fell off his body. Seeing this Shri Krishna and others were amazed. (Shl 6) <i>Prana</i> which was stopped at all exits by Bhishma, pierced through <i>Brahma-randhra</i> and went away to <i>Swarga</i>. (Shl 7) At that time there was a shower of flowers and auspicious sounds made by <i>devatas</i> (<i>deva-dundubhi</i>). <i>Siddhas</i> & <i>brahmarshis</i> shouted with joy, 'Sadhuh! Sadhu!' (Shl 8) Janamejaya! Bhishma's <i>prana</i> left from <i>brahma-randhra</i> and shining brightly like a meteor entered the sky and vanished in an instant.</p> <p>In this manner, <i>mahatma</i> Bhishma ended his life. There is a description of the rites they performed to the body.</p> <p>Then they offer <i>tarpana</i> to him in river Ganga. Ganga, his mother, appears in physical form and grieves for his death inconsolably, particularly because he who was such a valorous person was killed by Shikhandi.</p> <p>Then Shri Krishna said to her consolingly: (Shl 30) Oh Gangadevi! Please console yourself. Do not grieve. Your son has gone to the best of <i>lokas</i>. There is no doubt in this. (Shl 31) Bhishma who was born as your son is the great <i>tejaswi Vasu</i> (one among the <i>Ashta-vasus</i>). He took birth as human due to a curse of Vasishta. It is not fit for you to grieve about him. (Shl 32) <i>Devi</i>! Your son fought in the battlefield according to <i>kshatriya-dharma</i>. When fighting thus he was killed by Arjuna. Not by Shikhandi. (Shl 33, 34) Oh auspicious faced! Your son Bhishma could not be defeated even by Indra in a fight (how can he be killed by Shikhandi). Your son gave up his body voluntarily and has gone to <i>Swarga</i>. (Shl 35) <i>Devi</i>! Even if all <i>devatas</i> join together they could not have defeated your son in a war. Therefore do not grieve his death. Your son has gone to the place of Vasus. Give up grief.</p> <p>After Shri Krishna & Vyasa and consoled her thus, she gave up grief and merged into the river. All the people returned to the town.</p> <p>(Anushasana parva ends here)</p>			
481	Ashwamedhika parva; Ashwamedha	1	5602-5604	30
	<p>Yudhishtira is again overtaken by intense grief as he comes out of river Ganga after giving <i>tarpana</i> to Bhishma. He is again consoled by many. Dhritarashtra: I do not see any reason for you to grieve at this time. If at all someone has to grieve it should be me & Gandhari. Just as the wealth seen in dreams vanishes, all my sons are dead. ..</p>			
482	Ashwamedhika parva; Ashwamedha	2	5604-5608	30
	<p>Shri Krishna consoles Yudhishtira (Shl 2) Grieving the dead too much causes much grief to the grandfathers of the dead. (Shl 8) <i>Maharaja</i>! Give up grief. Whatever has happened now had to happen like that only. However much you grieve you cannot bring back those who died in the war. Therefore stop grieving and do your next duties.</p> <p>Then Vyasa addressed Yudhishtira who continued to feel sad and guilty. 'Child! Yudhishtira! Certainly your <i>buddhi</i> has not matured. Again you are getting deluded like a boy. What happened to our honour? We are again & again lamenting/giving discourses before you. You know completely the</p>			

	dharma of the <i>kshatriyas</i> who have to live by war. A king who acts according to such dharma will never be agitated. As you wished, I have several times clarified all the doubts you expressed. But since you are foolish/silly you have no faith in whatever I have told you. Or you are suffering from memory lapse. This is true. Yudhishtira! Never be like this. It is not right for you to be so ignorant. Oh sinless! You know about all kinds of atonements. You know all <i>rajadharmas</i> & <i>daan dharmas</i> . Inspite of being well learned in all <i>shastras</i> and all dharmas why are you getting deluded again and again?			
483	Ashwamedhika parva; Ashwamedha	3	5608-5612	30
	<p>Vyasa recommends performing yaagas</p> <p>Vyasa continued and said: (Shl 1) Yudhishtira! It is my opinion that your mental disposition is not alright. No man does anything by himself. (Shl 2) Prompted by fate (Ishwara), man does both good and bad deeds. When this massive killing has happened due to the prompting of Ishwara where is the reason to grieve? (Shl 3) Inspite of this, if you still consider yourself as sinner and responsible for these sins, I will tell you how you can wash them off. Listen. (Shl 4) A sinner can always cross the heap of sins by way of <i>yajnas, tapas & daan</i>.....</p> <p>Bharata! Therefore you also should perform Rajasuya, Ashwamedha and Naramedha (human sacrifice!!) <i>yaagas</i>. Just as Dasharatha's son Shrirama performed Ashwamedha with plenty of <i>dakshina</i> & <i>anna</i>, you can also perform it. Just as your ancestor, Dushyanta's son Bharata <i>chakravarti</i> performed Ashwamedha you can also perform it.</p> <p>Yudhishtira seeks a clarification by stating that there is no money at this stage in the treasury and he cannot even bring it by way of taxes & gifts as the whole country has been destroyed due to this war.</p> <p>He says: 'It is a well thought out and accepted procedure to give away the earth is Ashawamedha <i>yaaga</i>. Doing anything else will go against the laid down procedures. I do not wish to give any <i>dakshina</i> other than earth itself. So please advice me on what I should do'.</p> <p>Vyasa thought for a while and then said: Yudhishtira! You need not worry about the treasury (money). It is true that now it is empty. But it will soon be filled. In the <i>yajna</i> performed by <i>mahatma Marutta</i> in the past he gave so much <i>dakshina</i> that unable to carry it with them the brahmanas deposited it in a place in Himalayas. You can go and bring it. That will be adequate for you to perform the <i>yajna</i>.</p>			
484	Ashwamedhika parva; Ashwamedha	15	5679-5683	30
	<p>Shri Krishna & Arjuna spend happy times at Indraparstha</p> <p>Vaishampayana to Janamejaya: Once peace was established in the whole country, Pandavas were very happy. ... <i>Mahatma</i> Krishna & Arjuna went to the previous capital Indraprastha and spent a lot of time talking together in the great palace built by Maya. .. They spent a lot of time together talking & having fun... .. Vasudeva's son Shri Krishna consoled & regaled Arjuna, who was agitated with death of sons and many relatives, with many wonderful and peculiar stories. .. After much talking, Govinda said to Arjuna: ... (Shl 24) In Yudhishtira who is <i>dharmajna</i>, grateful and truthful, <i>satya, dharma</i> & good thinking are firmly established. Arjuna! If you think it right, please go to to him right now and inform him of my desire to return to Dwaraka. (Shl 26) Even if I face deathly danger, I would not like to do anything that displeases Yudhishtira. This being so, how can I return to Dwaraka if he is not happy with it?... (Shl 33) This body of mine and all the wealth I have is completely surrendered to Yudhishtira. He will always be respected and loved by me. (Shl 34) Arjuna! Other than spending time jovially with you, I do not see any other use of my being here now. This entire earth is now subject to the rule of Yudhishtira.</p> <p>Arjuna agreed, somewhat sadly, to inform Yudhishtira.</p>			
485	Ashwamedhika parva; Anugita	16	5684-5692	30
	<p>Arjuna wants to refresh <i>Gita</i></p> <p>Janamejaya questioned: (Shl 1) When <i>mahatma</i> Keshava & Partha were in Indraprastha what kinds of conversations took place?</p> <p>Vaishampayana said:Arjuna, happy in the divine assembly hall with Shri Krishna said: <i>Mahabahu! Devaki-nandana!</i> When war was imminent I saw your form and greatness as Ishwara. Keshava! I have forgotten whatever you, worthy of worship, taught me at that time as my mind was not steady. I am keen to hear them again and think carefully about them (<i>manana</i>). You are about to return to Dwaraka soon. Therefore kindly repeat all that you had told me just before the war.</p> <p>Vaishampayana said: Hearing this Shri Krishna embraced Arjuna and said: (Shl 9, 10) Arjuna! At that</p>			

	<p>time I preached to you extremely secret and eternal <i>jnana</i>. I also told you the <i>tattva</i> of Purushottama, the <i>dharma-swaroopi</i>. I told you about all the permanent lokas. But I am very unhappy that you did not grasp it all due to your foolishness. Even I cannot recollect that Gita now comprehensively. (Shl 11) Dhananjaya! Surely you are lacking in faith! You are dim-witted! It is not possible to again tell completely all that <i>tattva</i> I had told you. Because, what I told you then was comprehensive in respect of attaining <i>Brahma-pada</i>. At that time I was in state of yoga and explained the Parabrahma <i>tattva</i>. But I will tell you another old story to understand <i>Paratattva</i>. Listen to all that I tell with concentration.</p> <p>A conversation between a very learned and accomplished brahmana called Kaashyapa and a Siddha purusha follows. (See Table T13: Philosophy/Vedantha..., Sl. No. 390.</p>			
486	Ashwamedhika parva; Anugita	52	5940	30
	<p>Arjuna to Shri Krishna: That Kaurava army had already been burnt by your tejas. Later I conquered them in war. At that time it is you who actually did the work of decimating the enemy. That is why I could gain victory. In that war it is only by your intelligence/cleverness that we found ways of killing Duryodhana, Karna, sinner Jayadratha and Bhurishravas. Devaki-nandana! I will do exactly as you say whatever you tell me with love. There is no need to think about it again.</p> <p>Yudhishtira to Shri Krishna while consenting to Krishna returning to Dwaraka: Even after returning to Dwaraka you should continue to remember Bhima, the great among the mighty, me, Arjuna, Nakula & Sahadeva. Oh blemishless! Meet the people of Anarta kingdom, your father, leaders of Vrishni clan and invite them to come for the Ashwamedha <i>yaaga</i> I will be performing.</p> <p>Shri Krishna proceeded to Dwaraka after bidding good bye to all.</p>			
487	Ashwamedhika parva; Anugita	53	5945-5949	30
	<p>Shri Krishna meets muni Uttanka</p> <p>Vaishampayana said: ...Arjuna embraced his dear friend Krishna again & again. After sending him off, he kept looking at Krishna as far as his vision could reach. Only after Krishna's chariot had gone quite far, he changed his direction of viewing. Even the state of Shri Krishna was the same.</p> <p>...</p> <p>Thus when travelling over level land and desert Shri Krishna saw the great <i>tajasvi muni</i> Uttanka. Uttanka assumes Krishna would have brought about a peaceful compromise between Kauravas & Pandavas and was returning to Dwaraka. When he hears that Kauravas were fully decimated he gets into a rage.</p> <p>Uttanka said to Shri Krishna: (Shl 20) Krishna! Even though you were capable, you did not save your relatives Kauravas. Therefore I will curse you now. No doubt about this. (Shl 21) Madhusudana! You could have stopped them even by using force. You could have saved them from destruction. But you did not do so. Therefore I am very angry and hence will curse you. (Shl 22) Madhava! You were capable of stopping that war. Even though the Kauravas overwhelmed by anger were fighting each other you ignored them by your fraudulent behaviour.</p> <p>Vasudeva said: (Shl 23) Bhargava! You are a tapasvi. Do not become angry. Listen to the whole matter patiently. Accept my prayer. (Shl 24) You can curse me after listening to my <i>adhyatma tattvas</i>. No man can ignore me (curse me) with limited power of tapas. Oh great among <i>tapasvis</i>! I do not wish that your tapas should get wasted.</p>			
488	Ashwamedhika parva; Anugita	55	5954-5960	30
	<p>Shri Krishna shows Vishvaroopa to Uttanka</p> <p>Summary: Uttanka requests Shri Krishna to show him <i>Vishvaroopa</i>. Shri Krishna obliges and shows him the same <i>Vishvaroopa</i> he had shown Arjuna. Then Uttanka is offered a boon. He requests water in that desert. Shri Krishna tells him to remember him whenever he needs water badly. Once Uttanka does so. Then immediately a naked matanga (a person of low caste) smeared with mud and surrounded by dogs appears with water flowing from a stream near him. Uttanka refuses to drink that water and gets very angry with Shri Krishna. Then the whole scene vanishes. Then Shri Krishna appears and tells him that he had forced Indra to serve him amrita but since he refused on caste basis he lost the chance to drink amrita. Again prayed by Uttanka, Krishna promises to deliver water whenever he wishes. Next time huge clouds form in the sky and water is given as rains. These clouds are known as <i>Uttanka clouds</i> which bring rains to that desert even now.</p>			

489	Ashwamedhika parva; Anugita	60	5984-5988	30
	<p>Shri Krishna narrates the Mahabharata war briefly to his father (Extracts) After Bhishma retiring from war, Drona became the commander-in-chief. He was left with nine <i>akshouhini</i> army with him. He fought for five days .. After Drona's death, Karna became the commander-in-chief. He had five <i>akshouhini</i> army. At that time there was three <i>akshouhini</i> army on Pandavas side. .. After Karna's death, Shalya became the chief. He had three <i>akshouhini</i> army. Yudhishtira had one <i>akshouhini</i> army. .. After Ashwatthama killed all, along with five Pandavas only me and Satyaki were left on our side. On Kaurava's side there were Krupa, Kritavarma and Ashwatthama. Because of taking refuge in Pandavas, Dhritarashtra's <i>vysya</i> son Yuyutsu also survived. In this way the war lasted 18 days.</p>			
490	Ashwamedhika parva; Anugita	61	5989-5994	30
	<p>Shri Krishna narrates the death of Abhimanyu Vaishampayana said: (Shl 1, 2) Janamejaya! The valorous, very wise Vaasudeva when narrating about the Mahabharata war deliberately omitted the part about Abhimanyu's death. It was his intention not to tell something that will make his father very sad. But Subhadra noticed this omission and told Shri Krishna to tell that part also, but immediately lost consciousness by just remembering it and fell on the floor. Later Krishna described that part to his father. (Extracts) Kunthi to Subhadra who was crying inconsolably: Take care of your daughter-in-law Uttare who is pregnant and forget your grief. Soon she will give birth to Abhimanyu's child. .. Kunthi then gave generous <i>daans</i> to many <i>satpatras</i> praying that Abhimanyu may get <i>sadgati</i>. Then she addressed Uttare and said: Now you should not grieve for your dear husband. Protect the child in your womb.</p>			
491	Ashwamedhika parva; Anugita	62	5995-5997	30
	<p>Vyasa consoles the women & suggests performing Ashwamedha yaaga Vaishampayana said: Similarly Shri Krishna also performed <i>apara kriyas</i> for Abhimanyu. He arranged to feed 60 lakhs excellent brahmanas. At that time mighty Shri Krishna gave them clothes and gave so much money that they would never again desire money in their life. Janamejaya! Uttare's agony due to the death of her husband was severe and she did not eat for many days. Therefore her child in the womb started to weaken every day. Vyasa who saw this with his divine vision came immediately to Hastinapura. He met Kunthi & Uttare and consoled them and told them to give up grief. He said to Uttare: You will have a son with enormous tejas. Therefore do not grieve any more. By the power of Vasudeva and my blessings that son will rule this earth after Pandavas. He told the same encouraging news to Arjuna and other Pandavas. Janamejaya! Your father then started to grow well in Uttare's womb. Then Vyasa told and encouraged Dharmaraja to perform Ashwamedha <i>yaaga</i> and vanished. Then Yudhishtira thought about going to Himalayas to bring the wealth from there.</p>			
492	Ashwamedhika parva; Anugita	63	5997-6000	30
	<p>Yudhishtira to his brothers: At this juncture all the kingdoms on earth have lost their wealth. Our financial condition is also not good. Vyasa has told us about Marutta's wealth to rectify this situation. If you all feel that the wealth of Marutta is enough and that you have the ability to bring it try to get it by following dharma. Then he seeks opinion of Bhima. He supports the idea. Other brothers also agree. Then on an auspicious day they leave with an army. They leave behind Yuyutsu to take care of the kingdom.</p>			
493	Ashwamedhika parva; Anugita	65	6003-6005	30
	<p>Then Yudhishtira started to dig the earth. Soon they found thousands of gold vessels of various shapes and sizes. They brought them all out. There were huge secure boxes to store them Each of those vessels were half <i>tula</i> in weight. Conveyances were ready to carry all of them. There were 60 lakhs camels, 170 lakhs horses, one lakh elephants, one lakh carts, one lakh chariots, and one lakh female elephants. Of course there were innumerable men & donkeys.</p>			
494	Ashwamedhika parva; Anugita	66	6006-6010	30
	<p>Abhimanyu's son is born dead Vaishampayana said: Janamejaya! At that time Shri Krishna with all the important Vrshinis came to Hastinapura.....</p>			

	<p>When they were living in Hastinapura, your father Parikshita was born. That child which was hurt by Ashwatthama's Brahmastra became like inert dead body soon after being born. This cause both joy & great grief to all. ... At that time Shri Krishna with agitated <i>indriyas</i> & mind rushed into the <i>antahpura</i>. Kunthi was repeatedly telling him, '<i>abhidava</i>' (run). Kunthi came to Krishna and with tears rolling down cried to him: (Shl 15) Vasudeva! Devaki became a mother because of you. You are our refuge and supporter. Protecting/saving this <i>kula</i> is under your control. (Shl 16) This is child of your dear relative. It is still born due to Ashwatthama's Brahmastra. Keshava! Give it life. (Shl 17) ... You had promised to make the child live..... All the other women also grieve inconsolably and pray to Shri Krishna.</p>			
495	Ashwamedhika parva; Anugita	67	6010-6014	30
	<p>Subhadra begs Krishna to give life to the child Vaishampayana said: Subhadra saw Shri Krishna and said to him: (Shl 2) Pundarikaksha! See this unfortunate grandson of Arjuna who is born dead when all in <i>Kuru-vamsha</i> are decaying (<i>parikshineshu kurushu pariksheenam gatayusham</i>). ... (Shl 5, 6) What will Yudhishtira say when he hears that Abhimanyu's son died soon after being born? What will Bhima, Arjuna, Nakula & Sahadeva say? To tell the truth Ashwatthama, the son of Drona, has looted everything from Pandavas.... (Shl 10) Madhava! When Drona's son Ashwatthama tried to destroy the womb (future generation) of Pandavas, you had angrily said to him: (Shl 11) You lowliest among men! I will see that your intention is not fulfilled. I will give life to Arjuna's grandson.... (Shl 14) In spite of your being alive if Abhimanyu's son cannot live, of what use are you to me? (Shl 16) Madhava! If you so wish you can give life to all the three worlds when they are in the jaws of death. You have such power. This being so, can you not give life to this child who is your close relative?</p>			
496	Ashwamedhika parva; Anugita	68	6014-6019	30
	<p>Uttare begs Krishna to give life to her child Vaishampayana said: (Shl 1) After Subhadra had said this to Shri Krishna, Keshava proclaimed loudly so as to make all present there joyous, 'Sister! In accordance with my vow I will make your grandson live'. With this one sentence he made all of them happy just as water does to someone very thirsty. Then very quickly he entered the decorated delivery room..... Shri Krishna was happy to see the arrangements in the hall where your father's birth took place. Draupadi rushed to Uttare and told her, 'Look! <i>Achintya, aparajita, puratana maharshi, pujya Madhusudana</i> is coming to you.... Uttare spoke to Krishna sobbing and crying: (Shl 12) Oh Lotus eyed! Janardana! See how both I & my husband have become childless. Both Abhimanyu & I have been killed (I am as good as dead due to grief of a dead son). (Shl 13) Madhusudana! I bow to you and beg you. Give life back to my son who is dead due to Drona's son's <i>Ishikaastra</i>. (Shl 17) Govinda! I bow to you and beg you, who are capable of destroying enemies. Kindly make this child come alive. In case you cannot do this, I will also certainly not live. I will also die.... (Shl 21) Madhusudana! Was not my beautiful eyed husband very dear to you? See how such a person's son is lying dead with <i>Brahmastra</i>. (Shl 22) This child is also ungrateful like his father. Because, Just like his father he has also rejected the kingdom of Pandavas and has gone away to yamaloka....</p>			
497	Ashwamedhika parva; Anugita	68	6014-6019	30
	<p>Shri Krishna gives life to the child Crying uncontrollably, Uttare fell on the ground. Seeing this Kunthi and other women of Bharata <i>vamsha</i> present there also broke down and started wailing. The scene was difficult to look at. Uttare was lying unconscious for a few minutes. Then she woke up and with the child in her lap she started saying: Shri Krishna again promised to make the child come alive. He said: (Shl 18) Uttare! I never tell lies. Whatever I say will turn out to be the true. I will make this dead child get back life as all these people are watching. (Shl 19) Even when playing freely I have not told a lie even for fun. I have never reverted from a war. Due to these two great dharmas practiced by me, may this child be alive. (Shl 20) Dharma is very dear to me. Even there, brahmanas are very close to my heart. Let this child be alive by the power of this truth. (Shl 21) I have never expressed opposition in respect of Partha. Let this child become alive by virtue of that truth. (Shl 22) Truth & dharma reside in me for ever. Let this child of Abhimanyu become alive by the power of that <i>satya & dharma</i>. (Shl 23) If it is true that I have killed Kamsa & Keshi in accordance with <i>kshatriya dharma</i> let this child regain life by the power of that truth. (Shl 24) In case I practice brahmacharya, if <i>satya</i> is established in me, if my <i>aishwarya</i> is unimpeded let this child regain life by the power of these.</p>			

	Vaishampayana said: (Shl 26) Janamejaya! Having said this Pundarikaksha touched the child from toes to head with his lotus like foot which has been worshipped by Brahma & Rudra etc. When Vasudeva did this, that dead child regained life and started to move its limbs.			
498	Ashwamedhika parva; Anugita	70	6023-6026	30
	<p>Shri Krishna names the child Parikshit</p> <p>Vaishampayana said: (Shl 1) Janamejaya! Once Shri Krishna doused the <i>Brahmastra</i> the delivery room started to glow with the <i>tejas</i> of your father. All <i>rakshasas</i> who could destroy your father left that place. That brilliantly glowing <i>Brahmastra</i> also went back to Brahma. The child started to play and all the women were overjoyed.....</p> <p>Janardana then did the <i>namakarana</i> (naming the child) of your father. (Shl 11) He said, because this child is born when the <i>Kuru vamsha</i> was decaying, let this child be named '<i>Parikshit</i>' (<i>pariksheene kule yasmat jatoyam abhimanyujah, parikshit iti namasya bhavati iti abravittada</i>).</p>			
499	Ashwamedhika parva; Anugita	71	6026-6030	30
	<p>Pandavas return with huge amount of gold</p> <p>Summary: Pandavas return with the wealth. Shri Krishna and all others receive them before they enter the city and all become very happy. After a few days <i>maharshi</i> Vyasa comes to Hastinapura. Yudhishtira seeks his permission to perform <i>Ashwamedha yaaga</i>. Vyasa consents. He said (Shl 16) This <i>yaaga</i> will destroy all sins. It makes you holy. By pleasing the <i>devatas</i> through this <i>yaaga</i> you will become free of sins. There is no doubt about this.....</p> <p>Then Yudhishtira went to Vasudeva and said to him: ... We are now enjoying everything only by your grace. It is you who have won this earth with your valour & intelligence. You are my <i>parama guru</i>. Therefore you please be the <i>dikshita</i> for this <i>yaaga</i>. If this <i>yaaga</i> is performed with you as the master (<i>yaajamanya</i>) we will become sinless. (Shl 22) You are yourself the form of <i>yajna</i>. You are everything. You alone are dharma; you are Prajapati. You are the refuge for all living beings. This is my clear opinion. Therefore it is fair that you perform this <i>yajna</i>.</p> <p>Shri Krishna said: Oh mighty! It is befitting you to say these things. (Shl 23) It is my opinion that you are the refuge for all living beings. (Shl 24) Among all the warriors of Kuru only you are adorned with dharma. We are all your followers. Yudhishtira! You are not only our king, you are also our guru. (Shl 25) You please perform the <i>yajna</i> with my permission. It is you who should perform this <i>yajna</i>. Appoint me in whatever task you wish me to do. I make a promise to you that I will discharge whatever tasks you assign to me. If you do the <i>yajna</i>, it is as of Bhima, Arjuna, Nakula & Sahadeva also have done it. They will also get the fruits of this <i>yajna</i>. Therefore start the <i>yajna</i> immediately.</p>			
500	Ashwamedhika parva; Anugita	72	6032-6035	31
	<p>Assignment of responsibilities for the yaaga</p> <p>Yudhishtira called Vyasa and said to him: (Shl 2) Worshipworthy! Give me <i>deeksha</i> whenever you consider it the right time to start the <i>Ashwamedha yaaga</i>. Because this <i>yajna</i> that I am about to perform depends on you... Vyasa said: On <i>Shuddha Poornima</i> of next <i>Chaitra</i> your <i>deeksha</i> ceremony will be conducted. By then you should arrange all the needed things.....</p> <p>Yudhishtira said to Vyasa: This is the horse which has been brought after careful examination by <i>soothas</i> & <i>brahmanas</i>. Now this will roam around the world as it pleases. At this time you have to give us a suitable suggestion. Please tell us who should protect this horse. Vyasa said: (Shl 15) Yudhishtira! Arjuna, the brother of Bhima, greatest among archers, great person, enthusiastic about victory, patient and courageous will protect the horse. He who is the destroyer of <i>Nivata kavachas</i> is capable of conquering the whole world single-handedly. .. (Shl 17) Arjuna is skilled in dharma & <i>artha</i>. He is an expert in all <i>vidyas</i>. He will let this horse go around in accordance with <i>shastras</i>. .. (Shl 19) The highly valorous Bhima the son of Kunthi is capable of protecting/guarding the kingdom. So is Nakula. (Let these two take care of protecting the kingdom). (Shl 20) Intelligent & famous Sahadeva will manage all matters relating to protection and care of family.</p> <p>Yudhishtira arranged everything as suggested by Vyasa. He called aside Arjuna and said to him: Arjuna! Come here. You should protect this <i>yajna</i> horse. You are capable of doing this. No one else is capable of doing this. When this horse goes around on this earth, many kings may come to oppose you. At that time you should behave with them skilfully so that a war does not happen. You should inform all kings about this <i>Ashwamedha yaaga</i> I am performing and invite them to come for this <i>yajna</i>.</p>			

501	Ashwamedhika parva; Anugita	73	6036-6039	31
	<p>Arjuna had to fight many kings That horse was going around in a clockwise manner around the country. First it went in the Northern direction. After stepping through many countries there it turned east. Arjuna followed it. Thousands of <i>kshatriyas</i> who had lost their relatives in the Mahabharata war fought with him to avenge their deaths. Thus <i>Kiratas, Yavanas & Mlecchas</i> fought with Arjuna. Many great and strong other kings also fought with him. Thus as the horse travelled through different countries there were fights between Arjuna and them. I will describe in greater detail those fights which were difficult and significant.</p>			
502	Ashwamedhika parva; Anugita	74	6039-6043	31
	<p>Fight with Trigartas Vaishampayana said: Paarikshita! The horse went to the kingdom of <i>Trigartas</i> too. The sons and grandsons of <i>Trigartas</i> who had been killed in the war were ruling there. They were all famous as <i>maha-rathas</i>. They hated Arjuna very much. They captured the horse as soon as it entered their kingdom. As a result a fierce war took place with them..... When they started to capture the horse, Arjuna was thoughtful for a while recollecting the words of Yudhishtira. He told them in conciliatory words not to capture the horse. But they ignored his words and started to assault him with arrows.... He said to them, 'Oh warriors who do not know dharma! Go back from the war. At this time it is in your interest to save your lives'. Janamejaya! The reason for Arjuna to say this to them was that Yudhishtira had told him strictly not to kill kings who had lost their relatives in the Mahabharata war. But they did not listen to him.... After a fierce war, which Arjuna fights with grace and forgiving attitude, they enrage him and he kills many & defeats them. He kills one of them called Kritavarma but lets another brother called Dhritavarma live... Then they all met him and said to him: (Shl 32) Arjuna! Now we are all your servants. We accept your dominance. Order us who are your humble servants. We will do whatever pleases you. Gandivi replied (Shl 34) Kings! Accept our authority and save your lives.</p>			
503	Ashwamedhika parva; Anugita	75, 76	6043-6048	31
	<p>Fight with king of Pragjotishapura Janamejaya! Next the horse entered the kingdom of Pragjotishapura. Bhagadatta's son Vajradatta came to capture the horse. ... A fierce war ensues with him. Vajradatta also fights on a massive & fierce elephant like his father had done in the major war. Finally Arjuna kills that elephant and Vajradatta falls on the ground. ... But Arjuna does not kill him. He shouts and tells the fallen king, 'No need to fear!' 'Prince! Yudhishtira has told me not to kill any king'. Then he informs him and invites him to the yajna. Defeated Vajradatta agrees.</p>			
504	Ashwamedhika parva; Anugita	77-78	6049-6059	31
	<p>Battle with Saindhavas Travelling through various places the horse entered the Sindhu kingdom. There also the Saindhavas captured the horse. As a result a fight took place with the remaining <i>kshatriyas</i> there. Saindhavas who desired victory surrounded Arjuna seeing that he was fighting standing on the ground and they were all in their chariots. Recollecting that Arjuna had killed Jayadratha in the war, they poured arrows on him. Arjuna who was covered with arrows on all sides became confused. His bow Gandiva and his gloves slipped away from his hands. He lost consciousness but still the Saindhavas were shooting arrows at him. <i>Devat</i>as were scared that Arjuna had lost consciousness. They discussed certain rituals to help him. As suggested by them all devarshis, saptarshis and brahmarshis started to chant mantra for his victory. As a result, Arjuna's tejas started to increase. Then he took up his bow and started to fight fiercely. ... All the Saindhavas became scared by his archery. ... After some time, Dhritarashtra's daughter Dusshala came rushing there in a chariot with her son Suratha's son (a young boy). ... She cried and begged him to avoid destruction. Arjuna consoled her (his cousin sister) with lot of affection. She made all the warriors to withdraw from the war and felicitated him appropriately. ... The horse proceeded on its journey and entered Manipura.</p>			
505	Ashwamedhika parva; Anugita	79	6059-6064	31
	<p>Arjuna – Babhruvahana fight; Arjuna's death (Very popular story in India but with dramatic variations) Vaishampayana said: (Shl 1) Janamejaya! At that time Babhruvahana, the king of Manipura, hearing that his father had come to his kingdom following the horse, started from the town to humbly welcome him lead by brahmanas and carrying many gifts. Dhananjaya did not appreciate this, thinking</p>			

	<p>about the valour expected in <i>kshatra dharma</i>. Phalguna said to his son angrily: ‘Child! This kind of behaviour does not befit you. With such behaviour I will consider you excommunicated from <i>kshatra dharma</i>. Because, I have come protecting this horse wherever it goes. Why did you not capture it in accordance with <i>kshatra dharma</i>? Why did you not fight with me? (Shl 5) My condemnation to you for having not followed the <i>kshatra dharma</i>! Aren’t you softly welcoming me, who has come to fight? (Shl 6) Even though you are alive you have accomplished nothing! You are welcoming me softly like a woman. (Shl 7) You wicked! You the lowliest among men! It would have been appropriate if you had welcomed me like this if I had come without my weapons,</p> <p>Janamejaya! Uloopi, the <i>nagakanya</i> could not tolerate this humiliation of Babhravahana by her husband. She came from underground piercing through the surface. She saw Babhravahan standing with bowed head and Arjuna insulting him repeatedly with harsh words. Beautiful Uloopi told Babhravahana who was quite an expert in dharma the following words acceptable to dharma: (Shl 11) <i>Putraka!</i> Know me as <i>nagakanya</i> Uloopi. I am also your mother. Do as I say. This will bring you great dharma. (Shl 12) Fight with Arjuna who is great among the Kurus, who is intoxicated with war and who is your father. Your father will be happy with you only if you fight him. There is no doubt about this.</p> <p>Summary: Babhravahana prepares himself to fight Arjuna with all the weapons, chariot etc A fierce fight takes place between the two. One sharp arrow shot by Babhravahana enters the neck region of Arjuna very deeply and weakens him considerably. After some time he wakes up/recovers and praises his son and challenges him to face his arrows. Another round of fierce battle ensues. Babhravahana who was fighting on a chariot (Arjuna always fights standing on the ground) is rendered horseless and chariotless by Arjuna’s arrows. So he also stood on the ground and fought him bravely. Arjuna is again pleased with his prowess. Then out of immaturity of a young man he hit Arjuna with a very sharp & powerful arrow which pierces Arjuna’s heart. Arjuna falls down unconscious. Seeing this Babhravahana, who was also very exhausted by then, falls to the ground. Chitrangada, the wife of Arjuna and mother of Babhravahana heard all this and came rushing to the battle ground.</p>			
506	Ashwamedhika parva; Anugita	80	6064-6073	31
	<p>Chitrangada cries uncontrollably; with Uloopi’s help Arjuna gets his life back</p> <p>....Chitrangada said to Uloopi: ‘Uloopi! See my lord lying dead in the battlefield. Arjuna, who is always victorious in war has been killed by my son only due to your instigation. Sister! Don’t you know <i>arya-dharma</i>? Are you not a <i>pati-vrata</i>? Still why did you instigate my son to fight him? ..Even if Dhananjaya has offended you please forgive him on my behalf...I do not grieve for the death of my son. I grieve for death of my husband. Have I not extended his this kind of hospitality when he came here after many years?</p> <p>Then she again cried over the body of Arjuna....She again turned to Uloopi and said: Uloopi! See this husband of mine who is lying dead here. ... (Shl 16) If you do not show me my husband alive who you have got killed through his son, I will commit suicide. (Shl 17) <i>Devi!</i> Now I have lost both husband and son and am very sad. Even as you are seeing I will also give up my life. After saying this she took up <i>prayopavesha vrat</i> (suicide by fasting) and sat down silently near Arjuna. After a while she noticed her son breathing. In a short while Babhravahana woke up and seeing his mother crying near him, he spoke with much sadness..... oh brahmanas! Tell me what the atonement is for me who has killed his own father in the battle? (Shl 29, 30) I, who have killed my father, have to spend next twelve years in great difficulty. I have to wear the skin of my father, hold his skull in my hands and roam this earth for twelve years. There is no other atonement for me who have killed my father. Thus crying, he turned to his step-mother Uloopi and said to her: Mother! <i>Nagaraja kumari!</i> See here. I have killed your husband. By killing Arjuna, I have done something that will please you. But I cannot live now. I wil follow my father (will give up my life). Mother! You can feel very happy when I am also dead. I vow that I will not live without my father. .. Then takes a vow to give up life (suicide by fasting)...</p> <p>Seeing this Uloopi remembered <i>Sanjivana mani</i> (a gem which gives life to the dead). As soon as she remembered it, it came near her. With it in her palms, she said: ‘Child! Get up! Do not grieve. You have not defeated Arjuna. He is invincible for men & <i>devatas</i>. I displayed ‘<i>mohini maya vidya</i>’ to please your father. He was thinking what could be your might when fighting with you. Having read his mind I encouraged him to fight you. Since you have fought with him as desired by him you will not get any sins. (Shl 14) Child! This Arjuna is not an ordinary <i>kshatriya</i>. This great man is a <i>maharshi</i> called Nara. He is great, eternal, permanent and indestructible. No one can defeat him</p>			

	<p>in a war. (Shl 49, 50) I have brought this divine gem. It gives life to dead serpents everyday. Keep this gem on your father's chest. You will see this son of Kunthi getting up soon after.</p> <p>Babhravahana put that gem on his father's chest with great love. Immediately Arjuna woke up as if from a long sleep. Babhravahana prostrated to him. Arjuna embraced him & showered his affections on him. Arjuna saw Chitrangada standing with Uloopi at a distance. He could not understand the reason for her grief. He said to his son: This battlefield appears to be immersed in grief, wonderment and joy. Tell me the reason for this if you know. Why has Uloopi come here? We both fought only because of my words. But why have the women come here?</p> <p>Babhravahana requested him to find out about the happenings from Uloopi.</p>			
507	Ashwamedhika parva; Anugita	81	6074-6078	31
	<p>Vasu's curse on Arjuna Summary: Uloopi explains the reason for the way things happened or the way she engineered it. She says that since Arjuna had killed Bhishma with the help of Shikhandi when Bhishma was not fighting him directly, a curse had been placed by Vasus with the consent of Ganga. She had overheard this conversation between Vasus & Ganga and reported it to her father. He had begged and prayed to Vasus to annul it. They had agreed that it will be annulled when he is felled in the battlefield by his son. Hence she had engineered such a situation.</p> <p>Then a pleased Arjuna invites all of them to come to Hastinapura for the Ashwamedha <i>yajna</i>. Babhravahana requests that he be given the task of serving food to brahmanas in the <i>yajna</i>.</p>			
508	Ashwamedhika parva; Anugita	86	6093-6096	31
	<p>Bhima given responsibility of hospitality; Arjuna's message Yudhishtira said to Bhima: (Shl 1) Bhimasena! All the great kings have arrived here. All of them deserve to be treated well. You should take care of them suitably. ... Shri Krishna who was sitting near Yudhishtira and talking to him informed him that Arjuna who went around the country protecting the horse has become very thin due to the battles he had to fight with many kings. Yudhishtira became quite anxious and asked him to tell everything he knew about Arjuna. Shri Krishna narrated to him whatever he had come to know from a close friend from Dwaraka who had visited him. 'Yudhishtira! That close friend of mine has told me to convey the following message from Arjuna. (Shl 15) Dharmaja! All the kings of this earth will come to participate in this <i>yajna</i>. It is befitting us to treat them all well. (Shl 16) The kind of unfortunate event that occurred at the time of offering <i>arghya</i> during Rajasuya <i>yaaga</i> should not repeat now'. After conveying this, that person told me: 'Krishna! It is appropriate for Yudhishtira to act as requested by Arjuna. You should also permit this. People should not die on account of mutual enmity of kings. He has also conveyed from Arjuna: 'Babhravahana, the king of Manipura and my dear son will also come for this <i>yajna</i>. He is my devotee and very attached to me. Therefore you should take suitable care of him also.' Upon hearing this Yudhishtira praised Arjuna's message and said.</p>			
509	Ashwamedhika parva; Anugita	87	6096-6100	31
	<p>Yudhishtira's concern for Arjuna; Babhravahana's arrival Yudhishtira after praising Arjuna, shares a concern with Shri Krishna: ...Vijaya (Arjuna) has always been deprived of happiness & comforts. My mind always feels pained about the reason for this. Among five of us it is he who always suffers the most difficulties. (Shl 5) Which bad characteristic does his body have which apparently has all the good characteristics. For what reason does he suffer these griefs?...Upon being questioned thus, Vishnu who was in the form of Shri Krishna, said after thinking for a while: (Shl 8) Oh <i>nareshwara!</i> Other than the fact that backside of Arjuna's knees are somewhat thicker than normal there are no other defects in his body. (Shl 9) Because of this characteristic he will have to be travelling most of the time. I do not see any other reason for his difficulty. Yudhishtira replied: Whatever you say is correct. At that time princess Krishna (Draupadi) looked at Krishna with jealousy. (She was unhappy that Krishna revealed a defect in Arjuna). Krishna accepted that behaviour of Draupadi joyfully. Shri Krishna, the close friend of Arjuna and Draupadi's husband, was also Dhananjaya himself (there was no difference between them. That is why Krishna knew the defect). Then Arjuna arrived in town with the magnificent horse. All people praise his extraordinary and</p>			

	unprecedented prowess and welcome him. A little later Babhruvahana also arrived with his mothers. As soon as he arrived he showed his respects to all elders of Kurus by bowing/prostrating to them. Then he went to his grandmother Kunthi's palace.			
510	Ashwamedhika parva; Anugita	88	6101-6106	31
	<p>Ashwamedha begins (Extracts) <i>Maharshi Vyasa</i> said to <i>Yudhishtira</i>: ...Because gold is used in plenty in this <i>yajna</i>, this <i>yajna</i> is well known as <i>bahu-suvarnaka-yajna</i> (lot of gold <i>yajna</i>). Brahmanas are the main cause for <i>yajnas</i>. Therefore give them three times more <i>dakshina</i>. By doing so you will get the benefit of three <i>yajnas</i> even if you perform only one. Then you will be free of sins of killing cousins & relatives. ... Scholars who were best in preparing <i>somarasa</i> and who practiced <i>shaastras</i> properly, extracted juice from <i>soma-lata</i> (Soma creeper) and prepared three <i>savanas</i>. ..In <i>Yudhishtira's yajna</i> there were member who had not studied Vedas with all its six components, who did not practice <i>vrats</i>, who was not skilled in teaching Vedas and who was not skilled in arguments & counter-arguments in discussing <i>shaastras</i>. Then as soon as it was time for installing the <i>yupas</i>, the <i>yajakas</i> installed a total of 21 <i>yupas</i> consisting of six <i>yupas</i> of <i>bilva</i> tree, six of <i>khadira</i>, six of <i>palasha</i>, two of <i>devadaru</i>, one of <i>shleshmataka</i>. As ordered by <i>Dharmaraja</i>, <i>Bhimasena</i> had also got made other <i>yupas</i> made of gold... ..In that <i>yajna</i>, 300 animals (meant for sacrificing) had been tied to the <i>yupas</i>. Among them the <i>Ashwamedha</i> horse was the prominent animal.</p>			
511	Ashwamedhika parva; Anugita	89	6106-6111	31
	<p>Yudhishtira gives huge dakshinas to brahmanas & gifts to others ..Then <i>Yudhishtira</i> gave away one thousand crores (One crore = 10 million) gold coins to brahmanas and donated the entire earth to <i>Vyasa</i>. <i>Vyasa</i> after receiving it said: (Shl 9) Oh great among kings! I am giving back to you this earth which was anyway yours. Give me the value of this earth. After all, brahmanas are only desirous of money (not kingdom) (<i>Brahmana hi dhanarthinah</i>). <i>Yudhishtira</i> replied: Great among brahmanas! There is an accepted rule that in Ashwamedha yajna the earth itself should be donated as dakshina. This earth was won by <i>Arjuna</i>. I am donating the same to <i>ritvijs</i>. Having donated this now I will go to forest. You can divide this earth among yourselves. As per the procedures of chatur-hotr yajna (four hotr viz: <i>adhvaryu</i>, <i>udgatr</i>, <i>hotr</i> and <i>brahma</i>) you can divide it in four parts and share it. I do not wish to take the property of brahmanas. This is also the firm opinion of my brothers. Other Pandavas including Draupadi echoed the same and said, 'It is correct this way only. It is all our opinion also'. Everyone was thrilled by this response and praised the attitude of Pandavas immensely. <i>Krishna Dwaipayana</i> said: (Shl 17) <i>Yudhishtira</i>! You have donated this earth to me. I am again handing it over to you. In exchange for it you please give gold to the brahmanas. Let the earth be under your control. Then <i>Vasudeva</i> told <i>Yudhishtira</i>: (Shl 18) It is better to do as suggested by Worshipworthy <i>Vyasa</i>. A pleased <i>Yudhishtira</i> gave away three times <i>dakshina</i> running into several crores. <i>Maharshi Krishna Dwaipayana</i> accepted that huge pile of gold and gave it away to <i>ritvijas</i>. They divided it into four parts and shared it among themselves. Then they further shared their part with brahmanas. They shared all items including the various vessels of gold. Then other people like <i>kshatriyas</i>, <i>vysyas</i>, <i>shudras</i> and <i>mlecchas</i> who had come there also donated money according to their capabilities. Highly pleased brahmanas went back to their houses. Maharshi Vyasa gave away his share to Kunthi happily. She happily accepted it and used it for many works of public good. ...</p>			
512	Ashwamedhika parva; Anugita	90	6112-6134	31
	<p>Story of mongoose <i>Janamejaya</i> asked: (Shl 1) During the <i>yajna</i> performed by my grandfather <i>Yudhishtira</i>, did any amazing event occur? If any such thing happened please tell me about it. ..<i>Vaishampayana</i> said: At that time a mongoose called <i>Neelaksha</i> came there. Its one side was golden. It thundered as soon as it came. It said: (Shl 7) Oh kings! The daans (charity) you have given in this yajna does not equal the daan of one small measure of flour (about 1000 grams) given by a brahmana who lived in Kurukshetra by unccha vrtti (picking up grains fallen on the ground from the field and surviving on it). All the brahmanas gathered there questioned the competence of mongoose to make such statement and justified themselves saying everything had been done without defects. They said: (Shl 12) We have properly felicitated all those who deserved it as specified in <i>shaastras</i>. <i>Agni</i> has been contented with offering made with <i>mantras</i>. Whatever had to be donated</p>			

	<p>has been given without any envy. (Shl 13, 14) Brahmanas are very satisfied with many kinds of <i>daans</i>. The <i>kshatriyas</i> are satisfied by the battles done according to dharma before the <i>yajna</i>. The forefathers are satisfied with the <i>shraadh</i>s done. <i>Vysyas</i> are satisfied with the care. Women are satisfied with fulfilling of their desires (<i>kaamaistushta varastriyah</i>). <i>Shudras</i> are satisfied with the kind treatment given to them. By getting items that were left after giving <i>daans</i> all other castes have been satisfied. (Shl 15) Cousins & relatives are happy with the virtuous behaviour of our king. <i>Devat</i>as are pleased with the <i>havis</i>. Those who came seeking refuge are happy with the protection given. When everyone is feeling quite contented with this <i>yajna</i>, what defect have you found to condemn this <i>yajna</i>? You appear to be wise. ..So you must answer our question.</p> <p>Then the mongoose narrated the story based on its experience. (The story with conversations is included in Table T13: Philosophy/Vedanta.. , Sl. No. 426, as it essentially concerns dharma).</p> <p>Vaishampayana concludes by saying: ...Thousands of <i>rishis</i> have gone to <i>swarga</i> by the power of their <i>tapas</i> without necessarily performing <i>yajnas</i>. (Shl 120) Not committing treachery towards any living being, being content always, good character, honesty, practice of <i>tapas</i>, <i>jitendriyatva</i>, dedication to truth, giving to charity with faith things earned justly (legally) to deserving persons – all these yield same fruits as performing <i>yajnas</i>.</p>			
513	Ashramavasika parva; Ashramavasa	1	6343-6346	31
	<p>Dhritarashtra & Gandhari were well cared for & respected</p> <p>Janamejaya asked: Respected Vaishampayana! After taking over the ruling of the kingdom how were my grandfathers (Pandavas) treating king Dhritarashtra? ... For how many years were my forefathers ruling the kingdom? Tell me all this in detail.</p> <p>Vaishampayana said: Pandavas were ruling the kingdom under the guidance of Dhritarashtra. Vidura, Sanjaya and Yuyutsu – these three were always engaged in the service of Dhritarashtra. Pandavas took Dhritarashtra's suggestion before taking up any work. They were executing royal acts only after obtaining his permission. They ruled the kingdom in this manner for fifteen years. Kunthibhoja's daughter Kunthi was always engaged in serving Gandhari. Draupadi, Subhadra and other Pandava women were serving both Kunthi & Gandhari equally. Worshipworthy Vyasa would come everyday and tell Dhritarashtra variety of stories of <i>devarshis</i>, <i>pitrus</i> and <i>rakshasas</i>. ... Yudhishtira would order his brothers everyday that they should take care such that their king (Dhritarashtra) who had lost all sons would never feel grief. Arjuna, Nakula & Sahadeva would follow it accurately and would treat him very well. Only Bhimasena was an exception. Bhimasena could never forget the miseries they had experienced due to the wickedness of Dhritarashtra.</p>			
514	Ashramavasika parva; Ashramavasa	2	6346-6350	31
	<p>Pandavas good behaviour with Dhritarashtra</p> <p>Vaishampayana said: ... Yudhishtira would repeatedly tell his ministers and brothers; (Shl 4) King Dhritarashtra deserves to be respected by me and all of you. Only those who are obedient to Dhritarashtra are my friends. Those who oppose him or look upon him with disdain are indeed my enemies. They also deserve punishment. Everyone agreed with these words of Yudhishtira. At times Dhritarashtra would donate variety of wealth to brahmanas. Brothers of Yudhishtira would cooperate with him in all <i>dharma-karyas</i> to please him. ... Whatever kind of comforts & luxuries Dhritarashtra enjoyed when his sons were alive were all provided to him by Pandavas. ... All five Pandavas were obedient to him. Dhritarashtra also loved them like a father realising that they were very polite & humble with him, were obedient and were serving him like disciples. Gandhari, the daughter of Subala, had also given up grieving and loved Pandavas like her own children. Yudhishtira always did deeds that pleased Dhritarashtra. Whether they asked him to do a small task or big task Yudhishtira would do it immediately. Dhritarashtra was very pleased with this behaviour of Yudhishtira. He would repent recollecting the behaviour and attitude of his foolish son. ... He would pray for long life of Pandavas. He had not experienced that kind of joy even from his own sons in the past.</p> <p>Dharmatma Yudhishtira had the same kind of virtuous behaviour with <i>vysyas</i> & <i>shudras</i> as he had with brahmanas & <i>kshatriyas</i>. Therefore he was loved by all. Yudhishtira was serving Dhritarashtra with a clean heart without holding anything in his mind about the wicked deeds of his sons. ... Due to fear of Yudhishtira no one talked about the wicked deeds of Duryodhana or Dhritarashtra. .. But Bhimasena's behaviour was not satisfactory to Dhritarashtra, Gandhari & Vidura. Bhimasena would follow the path of Yudhishtira with a firm resolve. But as soon as he saw</p>			

	Dhritarashtra his mind would develop ill-feelings. Externally or for appearance sake he would serve them just like Yudhishtira. But his heart was never in it.			
515	Ashramavasika parva; Ashramavasa	3	6350-6362	31
	<p>Dhritarashtra decides to go to forest Vaishampayana said: People did not see any crack in the affection between Dhritarashtra and Yudhishtira. Whenever Dhritarashtra recollected his wicked son he used to think ill of Bhimasena. In the same way Bhima also had ill-feelings towards him. Bhima was never tolerant towards him. Bhima was secretly doing many things to displease Dhritarashtra. He would obstruct his orders through his grateful associates whom he had appointed. He would always recollect all the wrong deeds Dhritarashtra had done to them. Once when Bhima was in the midst of his friends, he patted his shoulders and said loudly enough for Dhritarashtra & Gandhari to hear: (Shl 7) Friends! I, who have arms which are like an iron mace, sent all sons of this blind king who were fighting me with different weapons to Yamaloka. Hearing these harsh & humiliating words Dhritarashtra was very sad. Even Gandhari heard these painful words.</p> <p>By then Dhritarashtra had spent fifteen years in Yudhishtira's refuge. Though he had no other difficulties, the arrow like words of Bhima caused him agony. Yudhishtira, Kunthi, Draupadi or Arjuna were just not aware of this. While living thus, once Dhritarashtra called all his friends and said with choked voice and with tears in his eyes: 'You all know how Kuru <i>vamsha</i> was destroyed. It is known to all that it happened due to my blunders. I ignored the good advices of all. In this way I am bearing in my heart thousands of offences I committed then. I am realising them all more intensely in this fifteenth year. I am observing certain rules to wash away these sins. I am taking food on the fourth time (once in two days) and some times eighth time (once in four days). Only Gandhari knows this fact. But all the servants are thinking that I am eating regularly everyday. ... Both me & Gandhari wear deer skin and sit on <i>darbhasana</i> and recite <i>mantras</i>. We sleep on the floor. .. After this he turned to Yudhishtira and said: Listen to our words now. Protected by you I am living quite happily. I do not see the need to do any more for the sins of those who are dead. They all died fighting in war. Therefore they have obtained <i>punya lokas</i>. Now it is my duty to perform <i>tapas</i> for the welfare of myself & Gandhari. You should consent for this. ... King is the guru for all. Therefore I am telling you this. With your permission I & Gandhari will go to forest. There I will be wearing rough clothes and live with Gandhari and will always bless you. King! It is the tradition in our family wherein all kings towards the end handover the kingdom and wealth to children and go to forest. There I and my wife will survive on air or observe fast and perform <i>tapas</i>. Since you are the king you will also get a share of the fruits of our <i>tapas</i>. Whether good deeds or bad deeds happen in the kingdom, the king experiences its fruits.</p> <p>Yudhishtira protests and cries in various ways. Dhritarashtra continues to persist seeking his consent. Dhritarashtra not having eaten for four days collapses due to exhaustion of talking.</p> <p>Finally Yudhishtira tells him to eat and that then he would consider the matter. Dhritarashtra said: (Shl 86) I will eat only if you permit me to go to forest. At that time Vyasa came there and started to speak to Yudhishtira.</p>			
516	Ashramavasika parva; Ashramavasa	4	6362-6365	31
	<p>Yudhishtira consents Vyasa said: (Shl 1) Yudhishtira! Agree to whatever Dhritarashtra says without a second thought. This king has become old. Moreover he has lost all his sons. It is my opinion that he cannot withstand this difficulty for too long. Highly fortunate Gandhari is very wise. She knows the secret of destruction of loved things and obtaining of disliked things. Therefore she can withstand the grief of death of sons with more courage. I am also telling you the same thing. Listen to me. Agree for the king to go to forest. Let him not die here unnecessarily. Let him follow the path of past <i>rajarshis</i>. Forest is the place to reside for all <i>rajarshis</i> in the end.</p> <p>Vaishampayana said: Upon Vyasa saying so, Dharmaraja said to him: (Shl 7) Worshipworthy! You are most honourable to us; you are our guru; you are the refuge to this family and this kingdom. (Shl 8) As you know king Dhritarashtra is both our father and mother; he is also our guru. According to dharma son is under the control of father (So how can I direct him on anything). Vyasa replied: Oh mighty one! Whatever you said is correct. But the king is now old. He is in his last stages. Let him have my and your permission and do what he wants to do. Do not obstruct him. This is the highest dharma for <i>rajarshis</i>. (Shl 12) A <i>kshatriya</i> should either die in war by a weapon or in forest by proper karmas. ... Now it is the right time for him to go to <i>tapas</i>. Therefore permit him to go. He does not have even an iota of anger about you. Yudhishtira then agreed.</p>			

	After Vyasa left, Dharmaraja said politely to Dhritarashtra: I will act according to what Worshipworthy Vyasa has said and according to what Krupa, Vidura, Yuyutsu & Sanjaya say. All these people are honourable to me and are well wishers of our family. <i>Maharaja!</i> I beg you this one thing with bowed head. First you please eat. Then you can travel to the <i>ashrama</i> .			
517	Ashramavasika parva; Ashramavasa	5-7	6366-6379	31
	Dhritarashtra preaches <i>rajaneeti</i> to Yudhishtira (included in relevant tables T1 & T9). He concludes by saying: Bhishma, Krishna & Vidura have told you everything. Considering it necessary I have also told you a few things. Practice all that I have told you as you find suitable. By doing so you will be loved by people. You will also get happiness in <i>Swarga</i> . The fruits gained by one who performs a thousand <i>Ashwamedhas</i> and by one who protects/governs his citizens are same.			
518	Ashramavasika parva; Ashramavasa	8, 9	6379-6384	31
	<p>Dhritarashtra seeks permission of all citizens</p> <p>.... Dhritarashtra called all the people and addressed them: Time has come for our separation.... I have become calm in this old age. I am also sad having lost all my sons. I have also become weak due to fasting. I am very happy in this kingdom of Yudhishtira. I am happier now than I was when Duryodhana had all the wealth. Being blind, old and without any sons, what refuge other than forest do I have? Therefore all of you please permit me to go to forest. Hearing this all the people started to cry. In case I have harmed you in any way please forgive me. When Duryodhana was ruling this country, even though he was wicked and foolish, he has not committed any offence in your respect. Due to the mistake done by him and the injustice done by me, innumerable people were killed. At that time I might have done good things or bad things. Now I beg you with folded palms. Do not carry all that in your mind and forget it. ... <i>Tapasvini</i> Gandhari is also seeking your permission to go to forest. ... Yudhishtira is now your king. Whether in good or bad times you should all be kind to him. He never becomes upset. I am leaving Yudhishtira in your 'trust'. (You have to protect him). Similarly I am leaving all of you in his 'trust'. He has to protect you. ... I again bow to all of you. On behalf of my sons who were fickle minded, greedy and acted as they pleased I, along with Gandhari, am begging for your forgiveness.</p> <p>When he was saying all this, the teary eyed citizens of Kurujangala were simply looking at each other without saying anything.</p>			
519	Ashramavasika parva; Ashramavasa	10	6384-6390	31
	<p>A brahmana named Samba consoles and responds</p> <p>Vaishampayana said: Upon hearing him all the people became silent as if they had lost consciousness. .. After sometime having realised that Dhritarashtra will be going away they slowly overcame their shock and grief and discussed among themselves. Then they unanimously chose a brahmana called Samba to convey their opinion. Samba had virtuous practices; was respectable; was an expert in <i>artha jnana</i>; was a scholar in <i>Rigveda</i>; was a fine orator; was brilliant; He said to Dhritarashtra with respect and politeness: <i>Rajendra!</i> Whatever you have said is correct. There is no trace of untruth in it. In reality there is very good mutual cordiality between the kings and citizens here. Among the kings of this <i>vamsha</i> not even one has been disliked by us. You have also looked upon us like a father or brother. Even Duryodhana has not done anything inappropriate in our respect. You can act as told by Vyasa <i>muni</i>. Your son did not do any injustice towards us. ... Similarly we all wish that Kunthi's son Yudhishtira should also govern us for a thousand years with dharma. .. There are no defects that we can point out under his governance. We were happy when you were ruling us also.</p> <p>I will tell you a few words with regards to killing of cousins & relatives and about Duryodhana: (Shl 27) Duryodhana's actions are not the cause for the destruction of Kuru warriors. Even your actions are not responsible. Not even the acts of Karna & Shakuni are causes for it. (Shl 28) This destruction of Kurus is a creation of <i>daiva</i> (fate). This cannot be stopped by anyone. It is certainly not possible to stop the decision of fate by human efforts.</p> <p>... Your feeling and words that you have kept us as 'trust' with him to take care of us and that we should be kind to him are indeed a waste/unnecessary. When Pandavas are capable of ruling <i>Swarga</i> itself, what is to be said to them about governing us? In times of happiness and unhappiness all the citizens will follow Pandavas who have character itself as ornament. Yudhishtira treats us all with simplicity and honesty. He is protecting us like his own children. ... His brothers behave softly with soft people and like serpents in respect of cruel people. ... The friendly relationship between king and citizens that you started has been improved a lot by Yudhishtira. Whether people from villages or towns, they will not reject the king's friendly hand. ... Therefore forget</p>			

	the grief you have with regard to Yudhishtira and carry on with your <i>dharma karyas</i> . Our salutations to you on behalf of all citizens.			
520	Ashramavasika parva; Ashramavasa	11	6390-6395	31
	<p>Dhritarashtra requests money for performing <i>shraaddhas</i>; Bhima disagrees Summary: Dhritarashtra sends Vidura to Yudhishtira requesting him to provide money for performing <i>shraaddhas</i> to Bhishma, Drona, Somadatta, Bahlika, all his sons and if Yudhishtira agrees even to Saindhava. Yudhishtira is willing. But seeing Bhima being quite unhappy about it, Arjuna advises him to agree to give money from his share of treasury also for the purpose. Yudhishtira praises Arjuna's words.</p> <p>But Bhima said with anger: (Shl 16, 17) Arjuna! Let us perform <i>shraaddhas</i> of these people (Bhishma, Drona, Bahlika, Somadatta, other relatives and friends) ourselves and give <i>daans</i>. Our mother Kunthi will offer <i>pinda</i> for Karna. (Shl 18) It is my opinion that Dhritarashtra should not perform <i>shraaddha</i> for these people. Let not our enemies censure us saying Pandavas did not perform <i>shraaddhas</i> for them; it was Dhritarashtra who did it even under difficult situation.</p> <p>With regard to Duryodhana etc., let there be no <i>shraaddha</i> for them. By this (Shl 19) Let those Duryodhana etc keep going from one <i>Naraka</i> to the other for having caused destruction of this earth. (Shl 20) Why have you so soon forgotten the enmity of twelve years and the one year in disguise which increased Draupadi's grief? (Shl 21, 22) (If you have forgotten I will remind you). Our enemies had taken away all the beautiful ornaments you had. You were following Yudhishtira along with Draupadi, wearing rough clothes and deer skin. Where was Dhritarashtra's love for us at that time? Where was the love of Bhishma, Drona and Somadatta towards us? (Shl 23) When you were all living in the forest eating roots & fruits, our father (Dhritarashtra) never had any feeling that you were his sons. He did not care for us like a father. (Shl 24) Arjuna! Have you forgotten so soon that this Dhritarashtra, a blemish on Kaurava <i>kula</i>, a wicked man, at the time of game of dice was asking Vidura every minute '<i>kim jitam, kim jitam</i>' (Who won, who won)? Yudhishtira said to Bhima who was thus talking angrily, 'Keep quiet, Keep quiet'.</p>			
521	Ashramavasika parva; Ashramavasa	12	6395-6398	31
	<p>Arjuna consoles Bhima; Yudhishtira offers to give money Janamejaya! Arjuna said to Bhima: (Shl 1) Bhimasena! You are elder to me. Therefore you are my guru. I do not wish to talk too much to you. <i>Rajarshi</i> Dhritarashtra deserves to be respected. That much I want to tell you. (Shl 2) Satpurushas who do not cross the limits of <i>arya-maryada</i>, never recollect offences committed by others. They only recollect good things done by them.</p> <p>Hearing these words of Arjuna, Yudhishtira said to Vidura: You may please go to Dhritarashtra and tell him thus. I will give whatever amount of money he desires for performing <i>shraaddha</i> of his sons. I will give money from my personal treasury for performing <i>shraaddhas</i> to Bhishma and others. Let not Bhima feel bad about this matter. Then Yudhishtira said to Vidura: (Shl 7) Dhritarashtra should not get angry about Bhima. (Shl 8) Bhima has suffered a lot in forests..... Whatever items he (Dhritarashtra) wants and however much he wants, let him take from treasury in my palace. ... (Shl 13) Please tell him, 'My body and my entire wealth are under your control'.</p>			
522	Ashramavasika parva; Ashramavasa	15	6402-6405	31
	<p>Dhritarashtra leaves for <i>vanaprastha</i> with Gandhari Vaishampayana said: On full moon day of <i>Karthik masa</i> Dhritarashtra surrounded by women of the palace started from the palace. All the people including Yudhishtira felt very sad seeing them go. Kunthi was leading with Gandhari's arm on her shoulder. Dhritarashtra had his arm on Gandhari's shoulder. Draupadi, Subhadra, Uttare carrying her child, Uloopi, Chitrangada, and other women were all going with Dhritarashtra. All the people of the town came out to see them off and walked with them.</p>			
523	Ashramavasika parva; Ashramavasa	12	6395-6398	31
	<p>Kunthi also goes to forest Dhritarashtra came out of Hastinavati through the main door called Vardhamana. He was repeatedly trying to stop all the people from coming further with him. Vidura and Gavalgana's son Sanjaya also decided to go to forest with Dhritarashtra. Dhritarashtra asked Krupa & Yuyutsu who were coming behind him to return and handed them over to Yudhishtira. When all the people of the town had gone back, Yudhishtira prepared to return with Dhritarashtra's permission along with women of <i>antahpura</i>. But Kunthi did not return. She said that she would also go with Dhritarashtra. Then Yudhishtira tried to dissuade her. But she kept walking with Gandhari. She said to Yudhishtira: (Shl 10) Never be</p>			

	<p>displeased with Sahadeva. He has very special love for me and you. (Shl 11) Always remember Karna who never ran away from war. He died only because of my wickedness. ... What can I do when everything was destined to happen this way? It is my grave mistake that I did not introduce Surya's son Karna to all of you. When Kunthi said all this Yudhishtira and all his brothers became quite sad. For sometime Yudhishtira could not speak. After a while he said to her: ... (Shl 20) In the past when we were going away from the kingdom you had encouraged us to practice <i>kshatra dharma</i> by quoting the words of Vidula. (Shl 21) According to the opinion you had conveyed through Vasudeva, we killed all kings and obtained this kingdom. Then Bhima said to her: ... (Shl 26) If you wanted to go to forest abandoning all of us, why did you make us destroy this earth? Why did you encourage us to fight a war? For what reason do you wish to go to forest now? ... (Shl 28) Mother! Be happy! Do not go to forest. Enjoy this kingdom which has been won by Yudhishtira with his might.</p> <p>But Kunthi had already made a firm decision to go to forest. That is why she did not concede even though her children requested her in various ways. Seeing this, Draupadi also started to go behind Kunthi along with Subhadra. ... Pandavas did not return and continued following her. Then Kunthi wiped her tears and started to speak to her sons.</p>			
524	Ashramavasika parva; Ashramavasa	17	6410-6415	31
	<p>Kunthi answers Pandavas (***)</p> <p>Janamejaya! Kunthi said: (Shl 1) Yudhishtira! Whatever you said is correct. In the past when you had all lost heart and were about to be destroyed I encouraged you to war by preaching <i>kshatra dharma</i>. (Shl 2) At that time you had lost the kingdom in the game of dice. You were also deprived of the comforts of kingdom. You had been rejected by cousins & relatives. At that time I galvanised you with words befitting warriors. (Shl 3) Great among men! I encouraged you to war with two concerns: How to ensure that Pandu's lineage will not be destroyed and how to ensure that your name & fame will not be lost. (Shl 4) You are all a match to Indra. You have valour that equals the valour of devatas. I encouraged you to war wishing that such persons should not become dependent on others for a living. (Shl 5) I encouraged you to war so that you, who are great among <i>dharma</i>tmats and are equal to Indra, should not again be subjected to grief. (Shl 6) I encouraged you to war so that this Bhima who has the strength of 10,000 elephants should not get destroyed. (Shl 7) I encouraged you to war so that your brother, this Vijaya, who is like Indra should not be destroyed. (Shl 8) I encouraged you to war so that Nakula & Sahadeva who obey the orders of elders should not be destroyed. (Shl 9) I encouraged you to war so that this tall, dark, wide eyed Draupadi should not again be dragged to the assembly hall and humiliated. (Shl 10, 11) Bhimasena! I knew that this <i>vamsha</i> would be destroyed when that fool Dushasana dragged Draupadi, who had all auspicious characteristics, but who was lost as stake in the game of dice, to the assembly hall even as you were all seeing, even as she was trembling like a plantain leaf and even as she was menstruating (Shl 12) My father-in-law and all the great leaders of Kuru were present in that assembly. But at that time no one came to her rescue. At that time she was wailing like the <i>kurari</i> bird and was praying to god for her protection. (Shl 13, 14) When that idiot Dushasana dragged my daughter-in-law by her hair to that assembly, I became unconscious due to grief. That is why I tried to increase all your <i>tejas</i> through the words of Vidula and encouraged you to fight. Children! Understand this clearly. (Shl 15) I encouraged you to fight so that in spite of having you all as children of myself and king Pandu, this lineage should not be destroyed. (Shl 16) The children and grandchildren of that person because of whom a <i>vamsha</i> is destroyed, will never gain <i>punya lokas</i>. (Shl 17) Children! In the past I have enjoyed the comforts/pleasures of a large kingdom with my husband. I have given to charity quite generously. I have drunk somarasa in yajnas according to vidhis. (Shl 18) Children! I did not convey to you those galvanising words of Vidula through Shri Krishna for my personal gains. I had encouraged/prompted Krishna to narrate that episode of Vidula in full detail with the intent of protecting you. (Shl 19) Children! I do not wish to enjoy the fruits of kingdom won by my children. I wish to go to the holy lokas of my husband through tapas.(Shl 20) I will sap this body through <i>tapas</i> and by serving my in-laws (Dhritarashtra & Gandhari who are like my gurus or elders) who will be in forest. (Shl 22) Great Kuru! Return to Hastina with Bhima and others. Let your mind always be firm in dharma and may you be large hearted.</p>			
525	Ashramavasika parva; Ashramavasa	18	6415-6418	31
	<p>Pandavas return disappointed</p> <p>Vaishampayana said: After hearing words of Kunthi, Pandavas felt ashamed and returned to Hastinapura with Draupadi. Later Dhritarashtra held hands of Gandhari and Vidura and said: (Shl 5) You both please console Kunthi and send her back. Whatever Yudhishtira said in this matter is right.</p>			

	(Shl 6) Who will go to forest like fools rejecting this huge wealth and children? (Shl 7) It is possible for her to live in the kingdom (palace) and perform <i>tapas</i> , great <i>daans</i> and practice <i>vrats</i> . Therefore please listen to me at this stage. ...But Kunthi refused all their advice and continued with them. Dhritarashtra and others travelled a long distance that day and reached the banks of river Ganga by evening. .. They all rested that night on the banks. They woke up in the morning and after rituals started to go further. They were all travelling northwards.			
526	Ashramavasika parva; Ashramavasa	19	6419-6422	31
	Dhritarashtra settles down in Shatayupa's ashram The team travelled to Kurukshetra. There he met scholar and <i>rajarshi</i> Shatayupa. He had been the king of Kekaya. After his son had grown up he had handed over the kingdom to him and had come to forest. Along with him Dhritarashtra went to the <i>ashram</i> of <i>maharshi</i> Vyasa. There he received the <i>deeksha</i> (initiation) for living in forest. He started to live in the <i>ashram</i> of <i>Shatayupa</i> . As ordered by Vyasa, he taught him all the rules and regulations of living in forest. .. All of them started performing <i>tapas</i> . .. (Shl 16) Kunthi and Gandhari became engaged in <i>tapas</i> by keeping their group of <i>indriyas</i> under control by way of action, speech, mind and sight. (Shl 17) Dhritarashtra's body had completely dried up. He was left with only bones and skin. .. He had given up all attractions and was performing severe <i>tapas</i> like <i>maharshis</i>. (Shl 18) Vidura who was also engaged in severe <i>tapas</i> was serving him along with Sanjaya.			
527	Ashramavasika parva; Ashramavasa	20	6422-6426	31
	Narada tells them the states they will get after death Janamejaya! After some time, Narada, Parvata, Devala, <i>maharshi</i> Vyasa with his disciples, other <i>Siddhas</i> and Shatayupa came to see Dhritarashtra. .. Narada narrated several stories of past <i>tapasvis</i> . .. Then Narada said to Dhritarashtra: Your brother Pandu who lives close to Indra is always remembering you. He will surely see that you have auspiciousness. This Kunthi <i>devi</i> will go to the <i>loka</i> where Pandu is living by virtue of her serving you both. It is dharma to go to <i>paraloka</i> by serving in-laws. (Shl 20) <i>Nareshwara</i> ! I am already seeing with my divine vision. I am seeing the beautiful sight of this <i>mahatma</i> Vidura entering the body of Yudhishtira. Sanjaya will go to <i>Swarga</i> with his meditation. ... After sometime Shatayupa asked Narada: You did not tell which <i>lokas</i> Dhritarashtra will obtain. .. Narada said: When I was travelling in <i>Swarga</i> I heard Indra and others discussing about the <i>tapas</i> of Dhritarashtra. There are three more years when his longevity will reach its limit. After three years he will wash away all his sins, give up this body and along with Gandhari go to the palace of Kubera. ... All were happy after hearing the words of Narada.			
528	Ashramavasika parva; Ashramavasa	22	6429-6433	31
	Yudhishtira decides to visit his mother & others Summary: All Pandavas and Draupadi were highly concerned about the aged Kunthi, Dhritarashtra & Gandhari living in forest. They were so much overcome by worry that they were unable to carry out their duties towards the kingdom. Finally Yudhishtira thinks of going to forest to see all of them. He gets immediate support from Sahadeva & Draupadi. He orders all preparations to be made and then along with citizens who wish to come also the whole large retinue starts their journey to Kurukshetra.			
529	Ashramavasika parva; Ashramavasa	24	6435-6438	31
	Vaishampayana said: Janamejaya! They all got down from the chariots etc at a good distance from the <i>ashram</i> and humbly entered the area by foot. All of them came to the <i>ashram</i> area by foot. Not seeing them Yudhishtira enquired anxiously there whereabouts. They were told that they had gone to river Yamuna to bathe and bring water for worship etc. They all quickly proceeded towards that place. ... Sahadeva, upon seeing Kunthi, ran to her, fell at her feet and started to cry like a child. Dhritarashtra recognised each of them by their voices and by touch. ... Surrounded by all the citizens Dhritarashtra had tears of joy and felt like the king he was in the past. ...			
530	Ashramavasika parva; Ashramavasa	26	6446-6450	31
	Vidura enters Yudhishtira's body by power of Yoga Yudhishtira asked Dhritarashtra. Where has Vidura gone? I do not see him. Dhritarashtra replied: Son! Vidura is alright. He is engaged in very severe <i>tapas</i> . He is living only on air. He has become very thin. One can see the veins in his body clearly. He is seen by some brahmanas sometimes in this forest.			

	<p>Janamejaya! Even as he was saying this, Yudhishtira was informed that Vidura with twisted hairs, wrinkled face, thin, naked body covered in mire and dust was standing at a distance. But Vidura just took one look at the <i>ashram</i> and went back. Immediately Yudhishtira followed Vidura into the forest. Vidura was sighted sometimes and he would vanish sometimes. Yudhishtira was shouting: 'Oh Vidura! I am your dearest Yudhishtira!' and was chasing him with an effort. Finally Vidura stood still under a tree in the most secluded part of the forest. The highly wise and intelligent Yudhishtira recognised him as Vidura who was barely recognisable by the shape of body. Yudhishtira stood close enough for Vidura to hear and said 'I am Yudhishtira'.</p> <p>At that time Vidura was merely looking deeply at Yudhishtira without even blinking. Vidura joined his sight with Yudhishtira's. The great Vidura merged his body parts with that of Yudhishtira, his <i>prana</i> with Yudhishtira's and his <i>indriyas</i> with that of Yudhishtira. At that time Vidura was radiant with <i>tejas</i>. With the help of <i>yoga-bala</i> (power of yoga) Vidura entered Yudhishtira's body. Vidura's body was still standing under the tree. His eyes were still. But there was no sentience in his body. Yudhishtira saw Vidura without <i>chetana</i>. He also felt that he had become more powerful and had increased qualities. Then Dharmaraja remembered his complete old form (He realised that both he and Vidura were certain manifestations of Yamadharmas). Then <i>maha-tejasvi</i> Yudhishtira recollected the <i>yoga-dharma</i> told by Vyasa.</p> <p>Then Yudhishtira thought of cremating Vidura's body there itself. By then a formless voice said: (Shl 32, 33) Yudhishtira! You should not burn this body called Vidura here. Vidura was practicing <i>yati-dharma</i>. It is a very old custom not to burn bodies of such persons. Therefore you should not even grieve for him. Since he had conquered his <i>indriyas</i> he will get <i>lokas</i> called Saantanika. After hearing this he returned to the <i>ashram</i>. He told everything to Dhritarashtra. All who heard him were amazed. Highly pleased king said to Yudhishtira: Child! Now accept the fruits & roots I have to offer. Man should show hospitality with whatever things he himself uses. Yudhishtira agreed and ate the items that were offered. They all spent that night there sleeping under the trees.</p>			
531	Ashramavasika parva; Ashramavasa	28	6454-6457	31
	<p>Maharshi Vyasa visits Dhritarashtra and enquires about him (See Sl. No. 429, Table T13: Philosophy/Vedantha for remaining contents)</p> <p>Maharshi Vyasa said to Dhritarashtra: Did you return Yudhishtira's greetings? Did you show your affections to Bhima, Arjuna, Nakula & Sahadeva? Did you feel happy as soon you met them? Is your mind clear now?</p> <p>Yamadharmas himself had taken the <i>avatar</i> of Vidura due to the curse of <i>rishi</i> Mandavya. He was a great yogi, highly intelligent, <i>mahatma</i> and large hearted. (Shl 13-15) Whether Brihaspati who is considered most intelligent among <i>devatas</i> or Shukra who is considered brilliant among <i>asuras</i> could not have matched Vidura's intelligence. He was such a wise & intelligent person. <i>Rishi</i> Mandavya had spent many years of fruits of <i>tapas</i> to curse & defeat Yamadharmas, the eternal <i>Dharma devata</i>. He was born in accordance with the order of Brahma, this most intelligent Vidura took birth both by his own will and through me in the <i>kshetra</i> of Vichitravirya. He who was your co-born was truly the eternal Yamadharmas</p> <p>(Shl 21 - 23) That who is Dharma is himself Vidura. That who is Vidura is this Yudhishtira standing before you as your servant. Your brother who had great power of yoga, who was very wise & intelligent, entered this Kaunteya when he saw him. I will make you also partake great <i>shreyas</i> very soon. Understand that I have come here only to clear your doubts. (Shl 24) I will do a feat that no <i>maharshi</i> has done in the past. I will show you amazing powers of <i>tapas</i>. (Shl 25) Oh sinless! Tell me. What thing do you want to obtain from me? Do you wish to see someone, touch something or hear something? I will grace you with whatever you desire.</p>			
532	Ashramavasika parva; Ashramavasa	29	6458-6463	31
	<p>Vaishampayana said: Pandavas along with their army spent one month in that <i>ashram</i>.</p> <p>Summary: When <i>maharshi</i> Vyasa again asks them if anything is bothering them, Dhritarashtra again grieves for the death of all sons and the wicked attitude of his sons lead by Duryodhana. He confesses that he is 'burning in the fire of worries & thinking about all these'. Then Gandhari on behalf of all women present there tells Vyasa that all are finding the grief of death of their sons, husbands and close dear relatives unforgettable and hard to bear. She also tells him that Dhritarashtra continues to think, worry & grieve about his sons. So she tells him that it may not be impossible for him, who has such amazing powers of <i>tapas</i>, to show him his sons once.</p> <p>While listening to her, Kunthi secretly recollected her son Karna. Vyasa who had the powers to see and hear things at a distance (in a different place even) understood that Kunthi was sad. He asked</p>			

	her: Do you want to say something with some intention? Tell clearly the matter in your mind. Janamejaya! When he asked thus, she bowed to her father-in-law shyly and making public the old secret started to speak.			
533	Ashramavasika parva; Ashramavasa	30	6464-6468	31
	<p>Kunthi's confession; Vyasa's explanation & consolation Paarikshita! Kunthi said: (Shl 1-17) She briefly tells the way in which Karna was born. It is essentially same as it has appeared earlier. (Shl 18) Worshipworthy! I do not know if this act of mine is holy or sinful; I have told you the secret. Be kind enough to clear this anguish that is burning me. (Shl 19) You also know the desire of Dhritarashtra. Please show the kindness so that he fulfils it. The great Vyasa said: (Shl 20) Daughter! Whatever you said is correct. It had to happen that way. (Shl 21) There is no mistake of yours in this. At that time you were still a young virgin (<i>kanya</i>). Devatas have siddhis. Therefore they can enter other's bodies. (Shl 22) There are many groups of devatas who can cause children in five ways – mental resolve, speech (grace), sight, touch and union. (Shl 23) Kunthi! Understand that daiva-dharma does not defile/corrupt manushya-dharma (<i>manushya-dharmo daivena dharmena hi na dushyati</i>). Therefore let your worries be set to rest. (Shl 24) All the acts (which are compliant with dharma) of the mighty are for the welfare only. All acts of the mighty will be sacred. All acts of the mighty will be dharma-karyas. All the things belong to mighty (<i>sarvam balavatam pathyam sarvam balavatam shuchi sarvam balavatam dharmah sarvam balavatam svakam</i>).</p>			
534	Ashramavasika parva; Ashramavasa	31	6468-6472	31
	<p>Vyasa reveals the background of all the main characters Vyasa continued and said: Gandhari! Tonight you will see your sons, brothers and other friends. Your daughters-in-law will appear as if they were sleeping with their husbands and have come out. Kunthi will see Karna. Subhadra will see Abhimanyu; Draupadi will see her five sons, father & brothers. Even before you, Kunthi and Dhritarashtra requested this I had made a decision to show them to you all. All these princes were <i>mahatmas</i> and were dedicated to <i>kshatra dharma</i> and accordingly they have died in a war. Therefore you should not grieve for them. Oh blemishless! This was the act of devatas. It had to happen this way. Therefore it has occurred. All these were born on earth with a component of devatas (partial incarnation of <i>devatas</i>). Gandharvas, <i>apsaras</i>, <i>pishachas</i>, <i>guhnyakas</i>, <i>rakshasas</i>, holy men, <i>siddhas</i>, <i>devarshis</i>, <i>devatas</i>, <i>danavas</i> and group of pure <i>devarshis</i>—all these incarnated on earth and died in the war. (Shl 8) Dhritarashtra, the king of Gandharvas in Gandharva <i>loka</i> has become your husband Dhritarashtra. (Shl 9) Know that Pandu <i>maharaja</i> who never fell from his greatness is a <i>devata</i> greater than <i>Marudgana</i>. Vidura and Yamadharma are partial incarnations of Yamadharma. (Shl 10) Know that Duryodhana is kali-purusha. Shakuni is dvapara. Dushasana & other children are rakshasas. (Shl 11) Bhimasena who is invincible and mighty is partial incarnation of Marudgana. Dhananjaya, the son of Kunthi is the ancient <i>maharshi</i> Nara. (Shl 12, 13) Bhagawan Shri Krishna is the ancient <i>maharshi</i> Narayana. Nakula & Sahadeva are partial incarnations of Ashvini <i>devatas</i>. Know that Karna who used to creat fight between Kauravas & Pandavas is the partial incarnation of Bhaskara. Abhimanyu, that son of Arjuna, whom six <i>maharathas</i> surrounded and killed is incarnation of Chandra. By dividing his body into two parts by power of yoga, Chandra both stayed in the sky and incarnated as Abhimanyu. (Shl 15) Know that Dhristadyumna who was born in fire (in a <i>yajna</i>) was partial incarnation of <i>agni</i>. A <i>rakshasa</i> had incarnated as Shikhandi. (Shl 16) Know that Drona was partial incarnation of Brihaspati and Ashwatthama was from Rudra. Know that Bhishma, the son of Ganga, was one of the Vasu <i>devatas</i>.</p> <p>Oh highly wise! In this way after the work for which they were born was completed they have gone back to Swarga. Now I will clear the fear you have all had in your minds with regard to the other world. All of you should proceed to the bank of river Bhagirathi. There you will all see the dead relatives.</p> <p>Vaishampayana said: Janamejaya! As soon as they heard these words of Vyasa all the assembled people roared with joy and proceeded to the river bank. Once that sea of people reached the banks of Ganga, they set up camps according to their convenience. .. All of them who were waiting to see those who died in the war were awaiting nightfall impatiently. They spent the day as if it was stretching to a hundred years. Then as the day progressed the Sun god reached the western mountain. Then they all had their bath and finished their evening rituals.</p>			

535	Ashramavasika parva; Ashramavasa	32	6472-6475	31
	<p>All the dead appear in river Ganga (This <i>adhyaya</i> is very significant in its implications)</p> <p>Vaishampayana said: Janamejaya! As soon as it was evening, all the people having finished their bath and evening rituals, went to <i>maharshi</i> Vyasa. Dhritarashtra sat down with <i>rishis</i> who had come and with Pandavas. All the women sat with Gandhari. The citizens and other people of the country sat according to their ages.</p> <p>Then Vyasa of great <i>tejas</i> bathed in the scared Ganga and invited all those warriors who had died in the war. .. In a short while a huge noise was heard just as it used to be heard when the armies of Pandavas & Kauravas were assembled in the battlefield.</p> <p>Then all kings including Bhishma, Drona along with the armies emerged from the river in thousands. Virata & Drupada along with their army & children, five sons of Draupadi, Abhimanyu, Ghatothkacha all of them emerged out of water. Karna, Duryodhana, Shakuni, Dushasana & other sons of Dhritarashtra, Sahadeva the son of Jarasandha, Bhagadatta, valorous Jarasandha, Bhurishravas, Shala, Shalya, Vrishasena with his brothers, Prince Lakshana, sons of Dhrishtadyumna, sons of Shikhandi, Dhristaketu with his brothers, Achala, Alayudha the <i>rakshasa</i>, Bahlika, Somadatta, Chekitana and many more kings and warriors emerged with glowing/lustrous bodies. Since their numbers were huge it is not possible to list all the names. They appeared in whatever dress, weapons, vehicle and flag they were using when fighting. They all had divine clothes. They had brilliantly shining ear rings (<i>kundalas</i>). All of them were without any ego. They had no mutual hatred. They had no anger or jealousy. <i>Gandharvas</i> were singing in praise of their qualities. All of them were wearing divine garlands and were surrounded by <i>apsaras</i>.</p> <p>At that time a cheerful Vyasa, with the power of his <i>tapas</i>, endowed Dhritarashtra with divine vision. Gandhari who had divine <i>jnana</i> saw her sons as well as her relatives who had been killed in the war. All the people who had come from Hastinapura watched that most amazing, unthinkable and thrilling sight with wonder without batting their eyelids. That entire sight was looking like a painting on a large canvas. Dhritarashtra saw everything with the help of divine sight given to him and felt very happy.</p> <p>(It would appear as if the Mahabharata was a play/drama of <i>devatas</i> played for the benefit of human race and authored by <i>maharshi</i> Vyasa. Towards the end of the play he is introducing the main actors!!)</p>			
536	Ashramavasika parva; Putradarshana	33	6475-6480	31
	<p>All of them meet each other happily without any negative feelings</p> <p>Vaishampayana said: (Shl 1, 2) Janamejaya! All those great men, who were free of anger and envy, had no sins, as ordained by Vyasa met each other like <i>devatas</i> in <i>devaloka</i> with great love. (Shl 3) Son met with parents, women with husbands, co-borns with co-borns, and friend with friend and talked joyously. (Shl 4) Pandavas met and talked joyously with Karna the great archer, Abhimanyu and the five sons of Pandavas. (Shl 5) Then Pandavas mixed happily with Karna and interacted with him with love. Due to the grace of Vyasa <i>muni</i> they all came together without any feelings of enmity or anger and strengthened the cordiality. They all spent that entire night with their partners and felt as if they were all members of <i>Swarga</i>. (Shl 9) Great among Bharatas! By mutual meeting none of the feelings of grief, fear, trouble, anxiety or infamy occurred in their minds. (Shl 10) The women who had come there met their fathers, co-borns, husbands and sons and experienced indescribable happiness. Their grief was cured completely. (Shl 11) After being together all night, at daybreak they all took permission from each other and after embracing tightly went away to wherever they had come from.</p> <p>Then, the great muni Vyasa dissolved the loka he had created with his power of tapas. Even as Dhritarashtra and others were watching they all vanished in an instant. Just as they had appeared out of waters of Bhagirathi river, they immersed in it and went away to their respective <i>lokas</i>. Among them some went to <i>Brahma-loka</i>, some to Varuna <i>loka</i> and some to Kubera <i>loka</i>. Some kings went to <i>Yamaloka</i> also. Some went to <i>lokas</i> of <i>rakshasas</i> & <i>pishachas</i>. Some went to the <i>loka</i> of Uttara kurus. In this manner they all had different states.</p> <p>After they were all gone, Vyasa, who was still in water, said to women who had lost their husbands in the war: (Shl 19) <i>Devis!</i> Those <i>pativratas</i> among you who wish to go to the <i>lokas</i> of your husbands should without delay, immerse yourself fully in the Ganga river. Hearing Vyasa, those women took permission of Yudhishtira, their in-law and immersed themselves in the water. (Shl 21) All those virtuous women gave up their physical bodies, obtained divine bodies and went along with their husbands to their <i>lokas</i>. At that time Vyasa fulfilled whatever desire each of them had. Hearing this episode people from many countries were dumbstruck.</p>			

	(Shl 27) One who listens to this episode with his friends and loved ones with interest will obtain the things he likes in this and other worlds. (Shl 28) Moreover, he will meet with his loved relatives without any efforts. His diseases will be cured. That scholar who knows dharma and gives discourses on this episode will gain fame and good states in <i>paraloka</i> . Bharata! Those people who are dedicated to study of Vedas, who are <i>tapasvis</i> , have virtuous conduct, are <i>jitendriyas</i> , who have washed away their sins by giving to charities, are honest, are pure, who stay away from violence and untruth, are believers in god, are faithful and are brave, will, by reading this amazing episode attain auspicious states.			
537	Ashramavasika parva; Putradarshana	35	6485-6487	31
	<p>Janamejaya sees his father due to the grace of Vyasa</p> <p>Vaishampayana said: Janamejaya! Dhritarashtra had never before seen his now dead sons. But due to the grace of <i>maharshi</i> Vyasa he was able to see his sons. He came to know their real forms. Dhritarashtra had known <i>raja-dharmas</i>, <i>brahma-vidya</i> and had firm mind. Highly wise Vidura obtained <i>siddhi</i> with the power of <i>tapas</i>. But Dhritarashtra gained it due to the grace of Vyasa.</p> <p>Janamejaya said: (Shl 4, 5) Great brahmana! In case the great and Worshipworthy Vyasa shows my father also to me in the same form in which he existed (in shape, dress and age) I will be able to trust all the things you have told me. This will also please me. I will also feel fulfilled. I would also have reached firm conclusions in these matters. Let my desire also be fulfilled with the grace of the great <i>muni</i>.</p> <p>Sauthi said: Respected Shaunaka! Even as Janamejaya was saying this, the great Vyasa was pleased with him. He invited Parikshita to the place of <i>yajna</i>. Janamejaya saw his father who had come from <i>Swarga</i> and who was exactly as he was when alive. Along with him had also come Shamika and his son Shringi. Janamejaya also saw the ministers who were with Parikshita. Then king Janamejaya was highly pleased and made his father take the <i>avabhrta snana</i> first and then he also did it. After that bath, Janamejaya said to Asthika, born in <i>Yayavara kula</i> and son of Jaratkaru, and who was responsible for the <i>yajna</i> to stop: (Shl 11) Worshipworthy Asthika! I feel this <i>sarpa yaaga</i> I performed has been the centre of variety of wonders. My father who could eliminate my grief himself appeared here.</p> <p>Asthika said: (Shl 12) Great among Kuru <i>kula</i>! That person in whose <i>yajna</i> Vyasa, the ancient, the treasury of <i>tapas</i> is himself present will win both worlds. <i>Pandu-nandana</i>! You have heard a peculiar story. All the serpents have been burnt to ashes and only Takshaka has survived due to your devotion to truth. You have worshipped and felicitated all <i>rishis</i>. You have directly seen the pace and power of <i>mahatma</i> Vyasa's power of <i>yoga</i>. You have gained enormous <i>punya</i> by listening to this story of Mahabharata which destroys sins. Many knots in your heart have opened up by themselves by virtue of having met many <i>satpurushas</i>.</p> <p>You should bow everyday to those who support dharma, who have taste in virtuous practices and whose mere sight destroys all sins.</p> <p>Sauthi said: Respected Shaunaka! After hearing this from the great <i>dvija</i> Asthika, he again & again worshipped <i>maharshi</i> Vyasa. Then Janamejaya again requested Vaishampayana, who never lapsed from dharma, to tell him the remaining part of the story.</p>			
538	Ashramavasika parva; Putradarshana	36	6488-6497	31
	<p>Pandavas return from forest reluctantly</p> <p>Summary: Vyasa advises Dhritarashtra to send back Pandavas since they have already been away for more than a month. He says: A kingdom always has threat of many enemies. It must be protected with an effort. Dhritarashtra tells Yudhishtira accordingly. He also tells him that his staying there affects his <i>tapas</i> and that already he has given up many rigours that he was practicing. Pandavas then meet Kunthi and Yudhishtira & Sahadeva express reluctance to go back. They both want to stay and perform <i>tapas</i>. Yudhishtira says that he has lost all charm in ruling the kingdom as all the dear relatives have been eliminated. He has to rule only because of Yadavas protected by Shri Krishna were still supporting dharma. However Kunthi persuades them to return and then they all go back to Hastinavati after showing their respects to all of them.</p>			
539	Ashramavasika parva; Naradagamana	37	6497-6503	31
	<p>Dhritarashtra & other are burnt in forest fire (Extracts)</p> <p>Vaishampayana said: (Shl 1) Janamejaya! Two years after Pandavas returned from the forest, one day <i>devarshi</i> Narada came to see them.</p> <p>Yudhishtira asked him about his travels and when he said he had been to banks of river Ganga,</p>			

	<p>Yudhishtira enquired about the well being of Dhritarashtra & others. Narada said: I will tell you whatever I heard and saw there factually.</p> <p>'After you all returned from the forest, Dhritarashtra along with Gandhari, Kunthi & Sanjaya travelled to Gangadvara (Haridwar?). There your father started very severe <i>tapas</i>. He was living only on air and was silently performing <i>tapas</i>. All the <i>rishis</i> there had enormous respect for your father. His body had only skin & bones. He had spent six months like that. At that time Gandhari was surviving only on water. Kunthi was eating once a month. Sanjaya was eating once in three days. .. In those days Dhritarashtra was seen on some days in the forest and vanished on other days. He used to roam randomly in the forest. The other three were following him. ... When he was living thus, once he went to the banks of river Ganga and after taking bath he was going towards the <i>ashram</i>. At that time a powerful storm started. A huge forest fire caught and it increased rapidly due to the fierce wind. That wild fire killed all the animals in the forest.</p> <p>Since the king had fasted for many days, he was incapable of escaping from its fury. Similarly, your mothers who were weak also could not escape. Then Dhritarashtra told Sanjaya: (Shl 23) Run away to a place where this will not burn you. We will stay here and burn our bodies in this fire and attain our ultimate state.</p> <p>Sanjaya said: (Shl 25) <i>Maharaja!</i> It is inauspicious for you to die in common fire (<i>laukika agni</i>). (it should happen only with <i>ahavagni</i>). I do not see any way of escaping from this. Order me what to do.</p> <p>The king again said: (Shl 27) Sanjaya! We have come to forest by abandoning our house by our free will. Therefore this kind of death is not inauspicious for us. It is auspicious for <i>tapasvis</i> to die by water, fire, wind or fasting. Therefore you run away from here without any further delay.</p> <p>Then the three sat down facing east. Sanjaya circumambulated him and told him, 'unite your mind in <i>atma</i>'. Dhritarashtra did as told by Sanjaya. He withdrew from all his <i>indriyas</i> and merged his mind in <i>atma</i> and became like a log of wood. All the three were burned down by the wild fire. Sanjaya alone ran away & escaped.</p> <p>I saw Sanjaya surrounded by <i>tapasvis</i> on the banks of Ganga. Sanjaya told all this to the <i>tapasvis</i> and went away to the Himalayas. ... Since all the <i>tapasvis</i> were sure that they have all attained <i>sadgati</i> they did not grieve their death. I heard all this matter there. You should also not grieve for them. Because all three merged in fire voluntarily.</p> <p>But all Pandavas were filled with grief upon hearing this. They all cried bitterly for the death of the three..... After sometime, Dharmaraja took courage, wiped his eyes and said.</p>			
540	Ashramavasika parva; Naradagamana	38	6503-6507	31
	<p>Yudhishtira grieves for their death</p> <p>Yudhishtira grieves and cries bitterly for the death of the three. (Extracts)</p> <p>Yudhishtira: (Shl 2) It is my opinion that it is very difficult to know the movements and states of human beings. Did not the son of king Vichitravirya burn in wild fire like a common man? (Shl 3) That mighty king had 100 rich sons. The king himself had the might of 1000 elephants. Such a person was burnt in wild fire. ... (Shl 7) But I grieve a lot for my mother Kunthi. She rejected the strong and rich wealth of sons and with interest in living in forest went away. (Shl 8) My condemnation to this kingdom! My condemnation to might! My condemnation to valour! Condemnation even to <i>kshatra dharma!</i> We who could not stop this calamity are as good as dead. Still we are alive! .. (Shl 10) How did the mother of mighty Arjuna & Bhima die caught in forest fire? Thinking of this I am perplexed. .. (Shl 12) Once in the past <i>agni</i> had come in the guise of brahmana to Arjuna seeking alms. Arjuna who has vowed to be truthful (<i>satya-sandha</i>) made it possible for him to burn Khandava forest and made him satisfied. In return <i>agni</i> burnt down Arjuna's mother. My condemnation to <i>agni!</i> My condemnation even to Arjuna's famous vow of truthfulness.</p> <p>Janamejaya! Hearing this wailing of Yudhishtira, each one embraced the other and cried uncontrollably. The five Pandavas were agonised just as <i>pancha-bhutas</i> are agonised at the time of <i>pralaya</i>. Their cry and wailing filled the whole palace and overflowed outside and echoed in the sky.</p>			
541	Ashramavasika parva; Naradagamana	39	6508-6510	31
	<p>Yudhishtira performs last rites</p> <p>Narada said: (Shl 1) Yudhishtira! As you have imagined Vichitravirya's son Dhritarashtra was not burnt in <i>laukikaagni</i>. I will tell you what I heard in this matter. Listen.</p> <p>We heard that Dhritarashtra who was living only on air, when he entered the forest made the <i>yaajakas</i> prepare the three <i>agnis</i> and performed an <i>ishti</i> and then had the three <i>agnis</i> dispersed. Those <i>yaajakas</i> dispersed the <i>agnis</i> in an uninhabited part of the forest and went away. It is that <i>agni</i> which</p>			

	<p>caused the forest to catch fire due to heavy wind and spread rapidly. Therefore Dhritarashtra was also burnt in that same fire. All the <i>rishis</i> I met on the banks of Ganga told me the same thing. Therefore you need not grieve for him now. He has already attained great states. Your mother also has attained great <i>siddhis</i> due to the service she did. I do not have an iota of doubt in this matter. It is now your duty to offer <i>tarpan</i> to all of them along with your co-borns. Do this right now.</p> <p>Vaishampayana said: Paarikshita! After hearing this, Yudhishtira went with his brothers to the banks of river Ganga. The citizens who considered devotion to king (<i>raja-bhakti</i>) as main duty went along with them wearing a single cloth. After taking bath in Ganga, they offered <i>tarpana</i> to Dhritarashtra with Yuyutsu leading them. They also offered <i>tarpana</i> to Gandhari & Kunthi. Awaiting clearing up period of <i>ashaucha</i> (impurity due to death of close relatives) they stayed outside the town. Then Yudhishtira sent people who knew the procedures to Gangadvara and told them to perform the needed rites there also for them. Then Yudhishtira gave all the items worth giving as <i>daan</i> to them.</p> <p>He performed the required rituals on 10th & 11th day and on 12th day performed <i>shraadh</i>s as per procedures and gave away huge donations to brahmanas. He gave away <i>daans</i> addressing each of the three separately. He gave away gold, silver, cows, expensive mattresses etc to brahmanas. Each one was getting whatever he desired and as much as he desired. Mattresses, food items, vehicles, gems, diamonds, money, bed-covers, luxury items, fully decked up <i>dasis</i> – all these were given away on behalf of his mothers. After completing all the rituals they entered the town.</p> <p>The persons who had gone to Gangadvara as ordered by the king, collected their <i>asthis</i> (remains, normally pieces of bones) and came to the banks of Ganga. There they did all the needed rites and dispersed them in river Ganga. They informed all this to Yudhishtira.</p> <p>Narada consoled Yudhishtira and went away where he pleased. After the ending of the great war, Dhritarashtra had spent 15 years in Hastinavati. Then he lived for three years in forest. (Overall he lived for 18 years after the great war).</p> <p>Yudhishtira, who had lost all relatives and cousins, continued ruling the country without much enthusiasm.</p> <p>(End of Ashramavasika Parva)</p>		
542	Mausala Parva; Mausala	1	6513-6519 32
	<p>Yudhishtira hears about destruction of Yadavas Summary: Vaishampayana said: (Shl 1) Janamejaya! 35 years after the end of Mahabharata war, that is when the 36th year commenced, Yudhishtira saw many strange bad omens. ... A short while after seeing such evil omens Yudhishtira came to know of the end of Vrishni <i>vamsha</i> due to their mutual fighting with pestles. When he heard that both Balarama & Sri Krishna had given up their bodies, immediately he called all brothers and asked, 'What shall we do at this time?'</p> <p>Janamejaya asked Vaishampayana: Even as Sri Krishna was watching how did Andhakas consisting of Vrishnis, and the mighty Bhojas get destroyed? Vaishampayana: Once when great <i>rishis</i> including Vishvamitra, Kanva, Narada etc had come to Dwaraka, a few prominent Vrishnis played a prank on them. They dressed up Samba as a beautiful pregnant girl and presented him before the <i>rishis</i> as wife of Babhru. They asked what kind of child would be born to her. Highly angered by this prank, the <i>rishis</i> cursed that he will give birth to an iron pestle which will destroy their entire clan. They predicted that Balarama will merge in the seas and Sri Krishna will be pierced by a hunter called Jara. They all informed this to Sri Krishna and he simply accepted it. Next day Samba gave birth to an iron pestle. Hearing all this, king Ugrasena ordered the pestle to be pulverised to powder and that powder be thrown into the sea. Then they made loud announcements in the city that no one should prepare any kind of intoxicating drinks. If violated they would be killed on a pike.</p>		
543	Mausala Parva; Mausala	2	6519-6524 32
	<p>Sri Krishna orders Yadavas to go to sea shore for pilgrimage (Extracts) Vaishampayana said: There were several most unnatural happenings and evil omens in their towns. (Shl 10) The Vrishnis & Andhakas were not at all ashamed of doing sinful deeds. They started hating brahmanas, <i>pitrus</i> & <i>devatas</i>. (Shl 11) They were humiliating the elders. They spared only Sri Krishna & Balarama. Wives and husbands were both transgressing and indulging in adultery. Seeing all these evil omens, Sri Krishna met all Vrishni warriors on a day when <i>Amavasya</i> (New</p>		

	<p>Moon) combined on <i>chaturdashi</i> (fourteenth lunar day) and said: Oh warriors! Today <i>Chaturdashi</i> itself is <i>Amavasya</i>. It is also solar eclipse due to <i>Rahu</i>. This same combination had occurred at the time of Mahabharata war. Now it has returned to indicate our destruction. When calculating this, he realised that 36th years since end of war had come. (Shl 21) He said, 'whatever Gandhari who had lost all sons and relatives had said has now become imminent'. After saying this, with the intention of making Gandhari's curse true he ordered all Yadavas to get ready to go on pilgrimage. According to his order, the royal messengers announced to all that it was their duty to go to the sea shore for pilgrimage.</p>		
544	Mausala Parva; Mausala	3	6524-6532 32
	<p>Yadavas kill each other; Sri Krishna himself kills many of them (Extracts/Summary) Yadavas were seeing many strange and scary dreams every night. .. (Shl 4) One day they saw the famous <i>chakra</i> (wheel) of Sri Krishna given to him by <i>agni</i> going away to <i>devaloka</i>. (Shl 5) His divine chariot was pulled away by the divine horses even as Daruka, the charioteer was watching it. Those horses – Shaibya & Sugriva – were running at the speed of thought and were flying on the ocean. .. They all prepared their chariots, all the food items etc and went in large groups to Prabhasa <i>tirtha</i>. The sage Uddhava who was skilled in <i>paramartha</i> saw them and with their permission went away from there. Sri Krishna did not stop him as he knew that soon Vrishnis will be destroyed. ... Then they all got drunk and started to humiliate & tease each other... Satyaki humiliated Kritavarma and Kritavarma returned the barbs. Satyaki gets quite angry and killed Kritavarma and then continued to kill many more randomly. Sri Krishna made no effort to stop the killing. .. Seeing that friend Satyaki and son Pradyumna were killed, an angry Sri Krishna pulled a handful of tall grass on the sea shore; the grass transformed to iron pestle. Sri Krishna killed all those who came before him. All others also pulled handful of grass which transformed into iron pestle resembling <i>vajrayudha</i> and helped them all to kill each other..... Seeing the death of his sons Samba, Charudeshna, Pradyumna and grandson Aniruddha Sri Krishna became uncontrollably angry. Seeing that his brother Gada was also lying dead, he became even more enraged and killed all of the remaining Yadavas. Then Babhru & Daruka said to Sri Krishna: (Shl 47) All the Yadavas are dead. You have killed majority of them. Now find out where Balarama is. Let us all (three of them) go to him.</p>		
545	Mausala Parva; Mausala	4	6532-6540 32
	<p>Daruka is sent to Hastinapura; Balarama & Sri Krishna go to <i>param-dhama</i> Vaishampayana said: (Shl 1) Janamejaya! Then the three followed the foot prints of Balarama and found him in deep contemplation under a tree. Then Sri Krishna ordered Daruka to go to Hastinapura and inform Pandavas about the tragedy. He conveyed to Arjuna that soon after hearing the news he should come to Dwaraka. Then Daruka who was mentally quite disturbed travelled to Hastinapura. Then Sri Krishna told Babhru to go to Dwarka immediately to protect the women there lest they be troubled by robbers. But Babhru decided to rest for a while as he was also quite grunk and grieving. But an accident occurred and he was killed by an arrow shot by a hunter to which a pestle had got attached. Then Sri Krishna said to Balarama: Brother! I will go to Dwaraka and handover the women to the family. Till then you await me here. Then he went to Dwaraka & met his father and said to him: Father! Till Arjuna comes, you have to protect all women. Balarama is awaiting me in the middle of the forest. I will go there now and join him. I have seen the destruction of all Yadavas. I am unable to see this town now. I will go to the forest and perform <i>tapas</i>. When about to leave, he heard the wailing of women and children. He reassured them that Arjuna would come and take care of them. After this, he returned to find Balarama sitting alone in yoga in a secluded place. (Shl 13) From the face of Balarama who was in deep yoga state, came out a huge white serpent. Then it went towards the ocean. (Shl 14) That huge serpent gave up its old form and appeared with its true form. Its huge body was expansive as a mountain. It had a thousand hoods. Its face was red in colour. The ocean came up and welcomed that Ananta naga. Similarly many holy rivers and many great serpents welcomed it. Once his brother Balarama took up his true form and went away, Sri Krishna who had divine vision, knew all happenings, started to roam around in that secluded forest. Then thinking about the future course he sat down on the ground. He knew everything beforehand. Sri Krishna recollected the saying of Gandhari and the episode of smearing leftover <i>payasa</i> to his body. Realising that the transition time between Dwapara & Kali had come about, and in order to protect the world and</p>		

	<p>to make Durvasa's words true, he withdrew all actions of his <i>indriyas</i>. (Shl 21) Even though he was himself the God who knew the meaning of all <i>tattvas</i>, he wanted a pretext to give up the physical body. Therefore he restrained his <i>indriyas</i>, speech, mind and taking up a great yoga lied down on the ground.</p> <p>At that time a fierce hunter called Jara came there to hunt. (Shl 22, 23) Engrossed in hunting, he thought that the person sleeping at some distance was an animal to be hunted and shot an arrow aimed at him. That arrow entered the foot of sleeping Sri Krishna. Thinking that he had killed the animal, he went near the body, But he saw the resplendent Sri Krishna with his golden yellow robes and four shoulders. (Shl 24) Soon as he saw that <i>yoga-murthy</i> he was scared that he had committed a serious offence. He caught both feet of Sri Krishna and begged for forgiveness. Merciful & kind Sri Krishna reassured him and then with his divine <i>tejas</i> went to higher <i>lokas</i>. (Shl 25) When he went to higher <i>lokas</i>, Indra, Ashwini devatas, Rudras, Adityas, Vasus, Vishvedevatas, <i>munis</i>, <i>siddhas</i>, <i>apsaras</i> etc all welcomed him. (Shl 26) Janamejaya! Then that Bhagawan Narayana who is the cause of creation and dissolution, has fierce <i>tejas</i>, is a <i>yogacharya</i> lighted up the earth & skies with his divine lustre and went to his <i>aprimeya</i> (immeasurable/unfathomable) abode.</p>			
546	Mausala Mausala	Parva; 5	6540-6543	32
	<p>Arjuna comes to Dwaraka</p> <p>Vaishampayana said: Daruka reached Hastinapura and informed them of the developments. Pandavas felt very sad upon coming to know that all the people (men) of Vrishni, Andhaka, Bhoja & Kukura <i>vamsha</i> had been destroyed. With the permission of his brother, Arjuna immediately set out to Dwaraka. He went to the residence of Vrishnis in Dwaraka. The town was looking like a widow. (Shl 5) Those who were <i>sanathas</i> (having a lord) due to Sri Krishna who is <i>natha</i> of the whole world, such 16000 <i>anatha</i> (orphaned) women started to wail loudly upon seeing Arjuna. Seeing them, Arjuna's eyes were filled with tears. He could not face these wives of Sri Krishna who were now lost Him and their children. He also started to cry uncontrollably and fell down on the ground. Soon others like Satyabhama, Rukmini and others also surrounded him and started to cry. After a while he sat up, sang praises of Krishna, reassured them and went to see Vasudeva.</p>			
547	Mausala Mausala	Parva; 6	6543-6548	32
	<p>Arjuna – Vasudeva conversation</p> <p>Vaishampayana said: Arjuna went and met Vasudeva who was grieving the death of sons and all relatives. Vasudeva said to Arjuna: ... (Shl 10-12) Sri Krishna who is the Ishwara for the <i>jagat</i> and who killed Kamsa & Keshi, defeated arrogant Shishupala, Ekalavya the <i>nishada</i>, king of Kalinga, Magadha, Gandharas, king of Kashi, kings of desert, kings of east, south & mountain regions, finally ignored the killing of Yadavas because of their immoral/unethical behaviour. (Shl 14) Arjuna! You, Narada and other <i>maharshis</i> consider Sri Krishna as sinless, <i>achyuta</i> and form of Parameshwara. But that all pervasive Adhokshaja was simply watching the destruction of his own <i>kula</i>. (Shl 15) Sri Krishna who had taken his <i>avatar</i> as my son, who was the lord of the <i>jagat</i>, did not wish that the words of Gandhari and <i>rishis</i> should be in vain/made ineffective. (Shl 16) You know practically the greatness of Sri Krishna. Even though your grandson Parikshita was killed in the womb by Ashwatthama, Sri Krishna saved him by the power of his <i>tejas</i>. But your friend did not wish to save his own relatives. (Shl 21) He told me, 'Know that I am myself Arjuna and one who is Arjuna is me. Do whatever Arjuna says. Father! Understand this well. (Shl 22) He will give special attention to women who are close to delivering their babies. He will also perform your death rites. (Shl 23) As soon as Arjuna leaves Dwaraka with all the people, this town full of tall houses and towers will be inundated by the sea. (Shl 28) Arjuna! Do everything as said by Sri Krishna. This kingdom, women here and all precious gems belong to you. Now I will end my life peacefully.</p>			
548	Mausala Mausala	Parva; 7	6549-6559	32
	<p>Arjuna returns to Indraprastha with remaining Vrishnis</p> <p>Vaishampayana said: Arjuna who was very sad said to Vasudeva: (Shl 2) Oh maternal uncle! I cannot see this part of the land which is without Sri Krishna and many other relatives. (Shl 3) King Yudhishtira, Bhimasena, Sahadeva, Nakula, Draupadi & I – we all have one mind. (None of us would like to live here). (Shl 4) Oh great among those who knows the movement of time! I am sure that time has come for Yudhishtira also to go to <i>para-loka</i>. Understand that such end is near. Arjuna called a meeting of all the leaders and told them to get ready to leave to Indraprastha. (Shl 10, 11) I will take women, children and aged to Indraprastha. As soon as we leave, this Dwaraka will be inundated by the sea. For your travel you can take all the precious gems etc you have. After</p>			

	<p>reaching Indraprastha, this Vajra, the grandson of Sri Krishna will be your king. (Shl 12) On the seventh day from today by Sunrise we should all leave this town. Therefore all of you can get ready. .. On the morning of next day, Vasudeva merged his mind in <i>atma</i> and using power of yoga gave up his physical body and attained higher state. ... Devaki, Bhadra, Rohini and Madira, the great among women decided to burn in the pyre along with Vasudeva's body. ... (Shl 24) These four women then went one by one and sat in the burning pyre and immolated themselves. Arjuna got the physical body of Balarama & Sri Krishna located and cremated them as per <i>vidhis</i>. .. After finishing all such rites, on the seventh day morning he left Dwaraka with all others in his chariot. ... All children and women had enormous trust in Arjuna. All the brahmanas, <i>vysyas</i>, rich <i>shudras</i>, 16000 women of Vaasudeva's <i>antahpura</i>, travelled with Arjuna with Vajra leading them. (Shl 41) Once they left Dwaraka the waters of sea inundated the town. (Shl 42) Whatever land areas Arjuna crossed with the people would get immediately inundated. Seeing such amazing sight, the people exclaimed, '<i>aho daivam</i>' (God's play is amazing). ... Continuing to travel Arjuna reached the fertile land of <i>panchanada</i> (five rivers, now Punjab) and rested for some time. The robbers in that area were tempted seeing thousands of widowed women going with Arjuna. These robbers who were of the <i>community</i> of Abhiras became greedy and discussed among themselves. Deciding to loot them, a large number of them attacked with thick sticks. Seeing that they had started the attack from the backside of the convoy, Arjuna came there soon and said to them: (Shl 52) Oh sinners who do not know dharma! If you have any desire to live, leave right now. Else I will kill all of you. ... But they ignored his warning and continued to attack & loot. Arjuna started to ready his famous bow Gandiva. But he could not tie it as he used to earlier. He had to struggle. He finally readied it with much difficulty. But he could not recollect any of the <i>astras</i>. (Shl 59) Even as the Vrishnis were watching, the robbers dragged away many women. Some women went with them on their own. Seeing all this, an agitated Arjuna killed many robbers with his arrows. (Shl 61) The matter of great wonder was that Arjuna's quiver which had the quality of supplying arrows endlessly could not do so now. This caused a great sadness to Arjuna. Still he did not lose courage and killed many robbers with his bow alone. But he could not prevent the robbing that continued. ... Seeing all this, Arjuna thought that this must be the decision of <i>daiva</i>. Then Arjuna exclaimed: '<i>nedamasti</i>' (Neither knowledge of <i>astras</i> nor physical might last forever). Then with the remaining women and treasure he reached Kurukshetra. ... Arjuna settled many of them in Indraprastha and handed it over to Vajra. .. Rukmini, Gandhari, Shaibya and Jambavati, wives of Sri Krishna's self-immolated in fire. Satyabhama and others decided to take up <i>tapas</i> and went away to forest. .. In this manner after having made all arrangements, Arjuna with teary eyes met Krishna Dwaipayana Vyasa in his <i>ashram</i>.</p>			
549	Mausala Parva;	8	6559-6565	32
	<p>Arjuna – Vyasa conversation (Shl 1) Janamejaya! Arjuna entered the <i>ashram</i> of <i>maharshi</i> Vyasa and saw him sitting alone. He bowed to him formally. Seeing his sorry state, Vyasa asked him: (Shl 5) Arjuna! Did you take bath from water from the ends of nails or hairs or cloth or from water in a pot? Did you mate with a menstruating woman? Did you kill a brahmana? Because you are so lustreless today. Were you defeated in a war? Since you are lustreless perhaps you were defeated! Were you ever defeated? At least I do not know of any such case. If I can be told, tell me quickly the reason for your misery.</p> <p>Arjuna said: Worshipworthy! Sri Krishna along with Balarama gave up his body and went to <i>paramdhama</i>. The war that occurred due to the curse of brahmanas destroyed all Vrishni warriors. Worshipworthy! See the contradictions in time! Five lakh warriors who had mighty arms fought among themselves and died. Thinking about all this repeatedly, I have lost all peace of mind. (Shl 14) Just as the statements that the ocean has dried up or mountain has moved or the sky has fallen or that fire has become cold are unbelievable, it is impossible to believe that Sri Krishna is dead. I do not wish to live in this world devoid of Sri Krishna. I will tell you an episode which is even more unbearable. The Abhiras of <i>panchanada</i> region defeated me and snatched away hundreds of women of Vrishnis. I could not even tie the bow string at that time. There is no strength in my arms now like it was in the past. I forgot many of the <i>mahaastras</i>. Arrows in the quiver were exhausted quickly. ... (Shl 22) I used to formally kill later that army which Sri Krishna first used to burn with his powerful <i>tejas</i>. ... I am feeling disgusted. There is no peace of mind. I do not wish to live without Janardana. Tell me what an auspicious way is for me at this juncture.</p> <p>Vyasa said: (Shl 27) When Govinda is capable of changing the three <i>lokas</i> and the moving and non-moving beings here, what to speak of curse of brahmanas? The wide eyed Sri Krishna</p>			

	<p>destroyed the wicked and reduced the load on this earth. The time for you all to go to <i>paraloka</i> has come near. This is the auspicious way for you. (Shl 35) Thousands of <i>astras</i> you had have done their job and have gone back. They will again become available to you when the time comes. (Shl 36) The time for attaining higher states is imminent. I feel this is the best course for you all.</p> <p>Vaishampayana said: Janamejaya! Arjuna returned to Hastinapura with his permission and reported all the happenings to Yudhishtira.</p> <p>End of Mausala parva</p>			
550	Mahaprasthanika parva	1	6568-6574	32
	<p>Pandavas relinquish kingdom and set out on long journey (<i>Mahaprasthan</i> means (i) setting out on the great journey and (ii) departing this life)</p> <p>Janamejaya questioned: (Shl 1) What did Pandavas do after hearing the episode of Vrishnis & Andhakas?</p> <p>Vaishampayana said: Janamejaya! Soon after hearing all that, Yudhishtira decided to start the <i>mahaprasthan</i> and said to Arjuna: (Shl 3) Arjuna! Kaal cooks all living beings. I know what this noose of kaal is. It is appropriate for you also to know what this is. ... All the brothers also supported the decision of their eldest brother. Yudhishtira called Yuyutsu, the son of <i>vysya</i> woman, and handed over (made him the care taker) the kingdom to him. He enthroned Parikshita and said to Subhadra: (Shl 8) Subhadra! Your son's son Parikshita will be the king of Kurus. Vajra, the remaining Yadava is already ruling Yadus in Indraprastha. You should protect these two. Never allow them to go in the path of <i>adharma</i>.</p> <p>After having said this, Yudhishtira performed the various death related ceremonies for maternal uncle Vasudeva, his sons Vaasudeva & Balarama. He fed a great/tasty meal to Vyasa, Narada, Markandeya, Bharadwaja and Yajnavalkya addressing these three dead persons. He recited the names of Sri Krishna and gave away huge donations of gems, clothes, villages, horses, chariots and women to brahmanas.</p> <p>Then he honoured Kripacharya suitably and handed over Parikshita to him as a disciple. Then he called all the ministers and important people and told them what he intended to do. But they were all quite disturbed upon hearing it and did not agree. But <i>dharmatma</i> Yudhishtira convinced them with very polite and sweet words and obtained their consent.</p> <p>Then Yudhishtira removed all his jewellery and expensive clothes and wore rough clothes. His brothers and Draupadi did the same following him. The citizens started to weep loudly seeing them ready to go thus. At the time of going to forest the previous time, Pandavas were very sad. But now they were all quite joyous. Five Pandavas, sixth Draupadi and a dog as seventh started the journey. All the others followed them up to some distance and then they returned. Uloopi entered the river Ganga. Chitrangada went back to Manipura. Others remained with Parikshita.</p> <p>Their journey</p> <p>They started going towards the east. (Shl 32) Yudhishtira was walking in the front. Then there were Bhimasena, Arjuna, Nakula, Sahadeva, Draupadi and the dog in that order. Travelling thus they crossed several countries, rivers, seas and reached near 'Red sea'. Arjuna had not given up his Gandiva bow or his divine quiver. When they were approaching the Red sea, they saw <i>agni</i> standing in their way in a massive human form. He said to them: ... Let your brother Arjuna relinquish the Gandiva and the quiver. There is no use of these to him now. Even Sri Krishna's <i>chakra</i> has gone back to where it came from. It will be with him again when the time comes. I had brought this bow and quiver especially for Partha from Varuna. Now it should be surrendered back to him.</p> <p>Upon hearing this, other brothers also persuaded Arjuna to do it. Arjuna dropped them all in water. Then <i>agni</i> vanished. Then Pandavas travelled in the southern direction. Then after touching the northern shore of <i>lavana samudra</i> (salt sea) they turned to south-west. After travelling some distance in that direction, they turned west. There they saw Dwaraka which was under water. Then with the intention of circumambulating (always clockwise for auspiciousness), they turned towards north and continued the journey.</p>			
551	Mahaprasthanika parva	2	6574-6580	32

Except Yudhishtira all others collapse & die

Vaishampayana said: (Shl 1) Janamejaya! Pandavas who were travelling northwards with mind under control and in state of yoga saw the massive Himavat mountain. **They crossed it and travelling further, they saw the sea called Valuka.** Then they saw the greatest among mountains, the Meru mountains.

As all Pandavas were walking quickly, **Draupadi fell down** (dropped dead) on the ground slipping from yoga. Seeing this, Bhima asked Yudhishtira: (Shl 5) This princess Draupadi has not done any *adharm*. Still she slipped from yoga and fell down. Tell me the reason for this. Yudhishtira said: (Shl 6) Great among men! **She had particular partiality towards Arjuna** (*pakshapato mahanasyaa visheshena dhananjaye*). She is now experiencing its fruit.

Vaishampayana said: Janamejaya! Having said this to Bhima, the *dharmatma* & great among men Yudhishtira continued his journey with a firm mind without even looking back at her. After travelling some distance, the scholarly Sahadeva collapsed. Bhima again questioned: (Shl 9) Brother! This Sahadeva was always engaged in serving us. Moreover he had no ego. Why did such a *dharmatma* son of Madri collapse? Dharmaja replied: (Shl 10) Bhimasena! This prince **Sahadeva had thought that none are equal to him in intelligence/knowledge** (*atmanah sadrsham praajnam naishomanyata kanchana*). He collapsed due to this one blemish.

Vaishampayana said: Janamejaya! Having answered thus Yudhishtira simply continued the journey with others with the dog following him. Seeing the fall of the two earlier, the valourous **Nakula** also collapsed. Again Bhima questioned: (Shl 14) Brother! Why did Nakula who practiced dharma without a flaw, who was obedient to us and was extremely handsome, fall. Yudhishtira answered: (Shl 16) Bhimasena! **He had the feeling that none can match him in handsomeness** (*roopena matsamo naasti kashchidityasya darshanam*). For this reason he slipped from yoga and collapsed. Vrikodara! Let us go. **Whoever has done the kind of karma, will surely experience corresponding fruits.**

After sometime, seeing the fall of others before him, a grieving **Arjuna** also collapsed. Seeing even Arjuna who had the *tejas* like Indra and was a lion among men dead, Bhima again questioned: (Shl 20) Brother! I cannot recollect a single incident when even in jest this brother of ours had spoken a lie. This being so, for what reason did he die. Yudhishtira replied: (Shl 21) **Arjuna had excessive pride about his valour. He had said that he would burn all enemies in just one day. But he could not do so** (*ekahnaa nirdaheyam vai shatruni iti arjunah abravit na cha tat krtavan esha*). (Shl 22) **He was humiliating all archers** (*avamaane dhanurgrahaanesha sarvaashcha phalgunah*). Therefore this fall happened. **One who desires his welfare should never do so.**

Janamejaya! Then Yudhishtira continued walking further. By the time they travelled a short distance **Bhima also fell down**. But he did not lose consciousness immediately. He asked Yudhishtira even as he was lying on the ground: (Shl 25) *Bho Bho Maharaja!* See here. I, your loved one, have also fallen. If you know please tell me the reason. Yudhishtira replied: (Shl 25) Bhimasena! **You were eating too much. Without finding out about other's might, you would boast about your own might** (*atibhuktam cha bhavataa praanena cha vikatthase anavekshya param partha tenasi patiath kshitau*). That is why you have also collapsed before reaching the destination.

Janamejaya! After saying so, Yudhishtira simply continued without even looking back at Bhimasena. As I have said many times before, **only the dog was following him.**

552	Mahaprasthanika parva	3	6580-6589	32
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Indra – Yudhishtira conversation

Vaishampayana said: (Shl 1) Janamejaya! Then Indra came to Yudhishtira in his divine chariot filling the skies and land with the echo of the chariot and said to him, 'Yudhishtira! Climb into my chariot'. But, since by then all his brothers had fallen away, Yudhishtira who was very sad said to Indra (Shl 3) *Sureshwara!* All my brothers have fallen down on the way. Make it possible for them also to come to *Swarga* with me. I will not come without them. (Shl 4) Let it be possible for Draupadi, who is so delicate, a princess and who deserves happiness to come to *Swarga*. You should consent to this. Shakra said: (Shl 5) Yudhishtira! You will see your brothers and Draupadi in *Swarga* who have already gone there before you. Therefore there is no reason for you to grieve them. (Shl 6) Great among Bharatas! **They have all gone to Swarga after giving up their mortal bodies. Whereas you will go with your physical body as it is.** There is no doubt about this.

Yudhishtira and the dog

Yudhishtira said: Devendra! This dog has shown great devotion towards me. It is following me continuously. Therefore consent to this dog also coming with me. Because, I am always very merciful. Indra said: (Shl 8) Yudhishtira! Now you have attained immortality. You are equal to me. You have achieved all the wealth of *Swarga* and great accomplishments. Therefore leave this dog here. There is no harshness in this. Yudhishtira said: (Shl 9) Oh the thousand eyed! Arya! **It is impossible for an arya to do wicked deeds. I am just not interested in that Swarga because of which I have to abandon my devotees.** Indra said: (Shl 10) Dharmaraja! It is not possible to those who have dog to live in *Swarga* (pets not allowed in *swarga*!). *Rakshasas* called Krodhavamsha snatch the auspicious fruits of those who have dogs with them. Therefore think well and abandon this dog. There is no cruelty in this. Yudhishtira said: (Shl 11) *Mahendra*! **Scholars say that it is very sinful to abandon devotees. This sin is equivalent to the sin of *brahma-hatya*.** Therefore, desiring the pleasures of *Swarga*, I will never abandon in dog under any circumstances. (Shl 12) **It is my firm vow not to abandon those who are afraid, who are devotees, those who have no one else to support them, those who cannot protect themselves and those who are trying to save their lives, even if I have to give up my life.** I always try to practice this vow. Indra said: (Shl 13) Dharmaraja! If a dog eyes the *daan* given, *yajna* performed, studies of Vedas done, *havan* performed & such auspicious deeds, then *rakshasas* of Krodhavamsha snatch away all those good fruits. Therefore leave this dog. You will go to *devaloka* by abandoning this dog. (Shl 14) Oh valorous! You have obtained *devaloka* by giving up your brothers and loved wife Draupadi. **Having given up your dear wife, why are you insisting on taking this dog?** Why do you have an attachment to this dog? Yudhishtira said: (Shl 15) **It is well known in all lokas that neither compromise nor fight is possible with the dead.** I could not give life back to my brothers or to Draupadi. Therefore it was inevitable to give them up. I never abandoned them when they were alive. (Shl 16) **It is my opinion that the sins of causing fear to one who has sought refuge, killing women, snatching the assets of a brahmana and committing treachery to a friend on the one hand and the sin of abandoning a devotee on the other hand are both same.**

Vaishampayana said: Hearing these words of Dharmaraja, Yamadharma, the worshipworthy, personification of dharma, who had come in the guise of a dog said to Yudhishtira in most pleasing and praising words: (Shl 18) Rajendra! Seeing that you have virtuous practices, virtuous thoughts and kindness towards all animals, it is clear that you are born to a worthy father in a great family. Child! Once in the past when you were in Dwaitavana I had tested you. At that time all your brothers ignored my warning, drank water and had died. (Shl 20) At that time you ignored your own brothers Bhima & Arjuna and requested for life of Nakula. (Shl 21) Now also you rejected this chariot which has come to take you to *swarga* because of a dog. Therefore there are no *Rajarshis* in *swargaloka* who can equal you. (Shl 22) Bharata! Because of this you have obtained undecaying *lokas*. You will go to those *lokas* with this body itself. You have attained the greatest state.

Vaishampayana said: Janamejaya! After Yamadharma said this, Indra, Marudganas, Ashwini *devatas*, other *devatas* and *devarshis* made Yudhishtira sit in Indra's chariot and went away in their own *vimanas*. They were all capable of going as they wished. Yudhishtira sitting in that chariot filled the worlds with his lustre and rapidly travelled upwards. At that time Narada, who knew about all the *lokas*, **who was used to speaking loudly** and was a great *tapasvi* said loudly: (Shl 27) All the *rajarshis* who have come to *Swarga* are present here. Yudhishtira, the king of Kurus, has made all their fame dim by his presence. (Shl 28) **We have not heard of anyone else who had the great fortune of coming to Swarga with their physical body by virtue of their fame, tejas and the wealth of virtuous practices.** (Shl 29) Prabhu! Yudhishtira! Whatever number of stars you had seen when you were on earth, are all abodes of *devatas*. See these *lokas* which are thousands in numbers.

Janamejaya! Hearing these words of Narada, Yudhishtira spoke with the permission of *devatas* and kings on his side: (Shl 31) Deveshwara! Whether my brothers have gained *punya-lokas* or *Naraka-lokas*, I also wish to gain the same *lokas* that they have gained. I do not wish to go anywhere else. Janamejaya! Hearing this, Indra said softly: (Shl 33) Maharaja! **You can live in this Swarga-loka which you have obtained by your auspicious deeds. Why do you bring in the relations applicable in human world?** (Shl 34) Kurunandana! You have obtained '*sa-sharira-swarga*', an accomplishment that no other human has gained. Your brothers have not gained this kind of state. (Shl 35) **Even now you appear to be adhering to human nature.** Maharaja! **This is not the loka of humans. This is Swarga loka.** Meet the *devarshis* and *siddhas* living here. Janamejaya! Yudhishtira again said to Devendra: (Shl 37, 38) *Daityasudana*! I have no enthusiasm to live here without my brothers. I also wish to go to the same place that my brothers have gone. I wish to go to that place where Draupadi, the intelligent, dark coloured, tall and great among women has gone.

End of Mahaprasthanika parva			
553	Swargarohana parva	1	6591-6595
	<p>Narada - Yudhishtira conversation in Swarga</p> <p>Vaishampayana said: Janamejaya! I will tell you what your forefathers did in <i>Swarga</i>. Listen. After going to <i>Swarga-loka</i>, Yudhishtira saw that Duryodhana was sitting on a throne with <i>punya-karmi sadhyas</i> and <i>devatas</i>. He was bright as the Sun and emanated great lustre. Not able to tolerate it, he turned his eyes away from him and said to <i>devatas</i>: (Shl 7, 8, 9) <i>Oh devatas!</i> I do not wish to enjoy this <i>punya-loka</i> with this short-sighted Duryodhana because of whom we forcibly killed all relatives, the war due to which the whole earth was destroyed, because of whom we suffered severely in forest and by whose incitement the princess of Panchala, Draupadi, was dragged to the assembly in the presence of elders. (Shl 10) <i>Devatas!</i> I do not even wish to see him. I wish to go where my co-borns are living.</p> <p>Hearing these words, <i>devarshi</i> Narada said to him smilingly: (Shl 11) Rajendra! By living in Swarga all past enmity will be doused. (Shl 12) Yudhishtira! Do not say so about Duryodhana. Listen to what I have to say in this matter. (Shl 13) This Duryodhana is being worshipped by great kings who are with <i>devatas</i> and by <i>satpurushas</i>. These great kings are living here for a long time. (Shl 14, 15) This Duryodhana has sacrificed his body in the war and has attained the state meant for the valorous. All of you, who are like <i>devatas</i>, have also fought with him in the war. He fought till the end following kshatra dharma, lost his life and has obtained this divine place. He, who was a king, remained fearless even in times of great fear. That is why he obtained this place. (Shl 16) You should not carry in your mind his offences on account of the game of dice. You should not also recollect the difficulties of Draupadi after that. (Shl 17) It is not appropriate to remember the grief and disturbances caused by your cousins at the time of war and otherwise. (Shl 18) You should behave with him now in a just manner. This is Swarga loka. There is no place here for enmity and hatred.</p> <p>After Narada had said this, Yudhishtira again asked: (Shl 20-23) Respected Narada! If even this Duryodhana can obtain <i>veera-loka</i> because of whom innumerable elephants & horses lost their lives, even we who tried to revenge him were burnt in the fire of anger, who does not know what dharma is, and who had committed treachery against many good people on earth, then what <i>lokas</i> have truthful, great, valorous brothers of mine have obtained? I wish to see them. I also wish to see Kunthi's son Karna who was truthful and a great person. Where are Dhrishtadyumna, his son and Satyaki? I do not see any of them here! I want to see king Virata, Drupada, Dhrishtaketu, Shikhandi, all sons of Draupadi and the brave Abhimanyu.</p>		
554	Swargarohana parva	2	6596-6606
	<p>Yudhishtira is shown Naraka</p> <p>Summary: Yudhishtira tells the <i>devatas</i> that he is not seeing any of his valorous brothers as well as Radheya. .. He once again expresses his strong desire to see all his brothers, Darupadi & others. Yudhishtira said: (Shl 12) Of great <i>devatas!</i> What do I gain from this Swarga which does not have my co-borns? Wherever they are is Swarga for me. For me this is certainly not <i>Swarga</i>. This is my opinion.</p> <p>Then <i>devatas</i> said: (Shl 13) Child! If you are so keen to be in the <i>lokas</i> where your co-borns are present, you can surely go there. It is Indra's order that we should do whatever pleases you. We will do accordingly. Vaishampayana said: Janamejaya! Having said this, the <i>devatas</i> called <i>devadutas</i> (messengers) and ordered them to show Yudhishtira his brothers and dear ones.</p> <p>Description of naraka</p> <p>Then Yudhishtira followed the <i>devadutas</i>. That path was highly inaccessible and was very inauspicious. It could be traversed only by the sinners. (Shl 17) It was filled with darkness. It was very scary. There were hairs, fungus and grass in the path. It was filled with the stink of sinners. There was mire of flesh & blood everywhere. (Shl 18) That path was infested with gadflies, frogs, bears, flies and mosquitoes. It was filled everywhere with dead bodies (an illusion? Where did dead bodies which were already cremated come from?!). (Shl 19) That path was filled with bones and hairs. It was filled with insects & worms. There were bright fires burning everywhere (then how did all these survive?). (Shl 20) Crows, vultures & such birds with iron faces were flying around. That path was covered by <i>pretas</i> (ghosts) which were massive like mountains and had faces sharp as needles. ... (Shl 22) A highly worried Yudhishtira was walking behind the <i>devadutas</i> through that impossible to traverse path. (Shl 23) While going thus, he saw the forest known as Asipatra which had rivers with boiling water and leaves sharp as sword. (Shl 24) He saw hot sand spread in some places. There were rocks made of metals. Around the path were cauldrons of boiling oils. (Shl 25) There were trees covered with sharp, impossible to touch thorns.</p>		

	<p>Yudhishtira kept walking looking at the severe agony suffered by sinners there. Finding that the entire path was stinking, he asked the <i>devadutas</i>: (Shl 26) How far do we have to go in this path? Kindly tell me where my co-borns are. To which area of <i>devatas</i> does this region belong? I wish to know this. Janamejaya! As soon as the <i>devadutas</i> heard this, they said, 'we had to go only this far in this path.' <i>Devatas</i> had ordered us to bring you back as soon as you feel tired. Therefore it is right for you to return with us. By then Yudhishtira was truly exhausted. He was almost losing consciousness due to the unbearable stink. Therefore he decided to return and turned back. Feeling very sad that he could not see his co-borns, he listened carefully to the cries of help emerging from all sides. (Shl 32) <i>Bho bho Dharmanandana!</i> Rajarshi! One born in holy lineage! Stay here for a while to grace all of us. (Shl 33) As soon as you came here, breeze with fragrance has started to blow. The wind which is flowing on your body is bringing fragrance to us and making us comfortable. (Shl 34) We are enjoying some comfort after a very long time due to your visit. (Shl 35) Oh mighty! Please stay here for a few minutes. This agony of <i>Naraka</i> will not bother us for sometime. .. Listening to these voices, he felt that some were familiar voices. But he could not identify them. Therefore he questioned them, 'Who are you? Why are you here?'</p> <p>Then voices came from all sides: (Shl 41) Prabhu! I am Karna!. From another side 'I am Bhima', 'I am Arjuna', 'I am Sahadeva', 'I am Dhrishtadyumna', 'I am Draupadi', 'We are sons of Draupadi' etc. Janamejaya! Hearing all these sounds he started to analyse in his mind as to what the method of <i>daiva</i> is.</p> <p>Summary: He wondered how these people could suffer such severe agonies whereas Duryodhana is happily enjoying in <i>Swarga-loka</i>. (Shl 48) He said to himself: Am I sleeping? Do I have sentience now or not? Is this some aberration of my mind? Or have I gone insane? ..</p> <p>(Shl 50) Yudhishtira became quite angry at that time. He started to censure <i>devatas</i> & <i>dharma</i>. He said to <i>devadutas</i>: Oh <i>dutas!</i> Go back to those for whom you are messenger. I will not come there. Inform those <i>devatas</i> that I will stay here. At least my co-borns will be comfortable due to my presence here.</p> <p>The messengers then went back to Indra. They reported all the happenings to him.</p>				
555	<table border="1"> <tr> <td data-bbox="256 1016 564 1048">Swargarohana parva</td> <td data-bbox="564 1016 879 1048">3</td> <td data-bbox="879 1016 1193 1048">6606-6611</td> <td data-bbox="1193 1016 1506 1048">32</td> </tr> </table>	Swargarohana parva	3	6606-6611	32
Swargarohana parva	3	6606-6611	32		
	<p>Yudhishtira gets divine body & goes to divine lokas</p> <p>Janamejaya! As Yudhishtira was standing rooted there, Indra and others came there. Even Yamadharma came in a physical body. Several other <i>devatas</i> also came there. All the darkness vanished with their coming. The suffering of sinners was not seen then. There was no fearsome Vaitarini river also. All the other ghastly scenes also vanished. The breeze was very pleasant, fragrant & sacred. Along with Indra came Maruta, Vasus, Ashwini devatas, Sadhyas, Rudras, Adityas, other <i>devatas</i>, Sidhas and <i>maharshis</i>. Then Indra said to Yudhishtira: Yudhishtira! Come here. You need not suffer more than this. This is enough. You have obtained undecaying <i>punya lokas</i>. You have also gained <i>siddhis</i>. Do not be angry. Listen to me. All kings must necessarily see <i>Naraka</i>. There are two heaps with every human being. Heap of auspicious karmas and that of inauspicious karmas. One who first enjoys the fruits of good deeds will have to go to <i>Naraka</i> later. One who experiences the agonies of <i>Naraka</i> first will then go to <i>Swarga</i>. One who has done serious or many sins will first go to <i>Swarga</i>.</p> <p>(Shl 15) Oh king! With the intention of causing good things to you I sent you to see <i>naraka</i> first. Using an elephant as pretext, you caused Drona to believe that his son had died. In the same manner, under the pretext of showing you your brothers and others, I showed you <i>Naraka</i>. (<i>vyajena hi tvaya drona upachirna sutam prati, vyajenaiva tatho rajan darshito narakastava</i>). Just like you, your brothers & Draupadi have also been to <i>Naraka</i> only as a pretext.</p> <p>Your brothers, Draupadi, and other relatives have become free of all sins. All the kings who fought on your side have also gone to <i>Swarga</i>. You can see all of them. Let your grief vanish. Give up your agitation and anxieties. ... Now you will obtain the <i>punya lokas</i> you have obtained by virtue of the <i>Rajasuya yaaga</i> & <i>Ashwamedha yaaga</i> you performed. You will gain the great results of your <i>tapas</i>. Yudhishtira! The <i>lokas</i> you have gained are all quite above like the <i>lokas</i> of king Harishchandra. You will live there as you please.... Partha! This is the most sacred river Akash Ganga. By bathing in this you will go to your <i>punya lokas</i>. As soon as you bathe in this holy river, your human nature will go away. You will become griefless, exhaustionless and hatredless.</p> <p>When Indra was saying all this, Yamadharma again appeared and said to his son Yudhistira: My dear son! I am highly pleased with your devotion to me, your truthfulness, your forgiving quality and your restraint on <i>indriyas</i>. Yudhishtira! This was the third time I tested you. ... Your third testing occurred now. You were ready to live in <i>Naraka</i> for the sake of your brothers. You are pure. You are sinless. You will be happy in future. As you had thought your brothers certainly do not deserve to be in <i>Naraka</i>. Devaraja Indra had created this illusion only to test you. Child! All kings have to see</p>				

	<p><i>Naraka</i>. That is why you also had to experience for a short while. ... Child! Come, see this holy river which travels in all three lokas. ... Then your great grandfather Yudhishtira bathed in Akash ganga and gave up his human body. Soon he obtained divine body and became free of human nature and behaviour. Then he went happily to places where the valorous Kauravas & Pandavas were living.</p>		
556	Swargarohana parva	4	6611-6615 32
	<p>Yudhishtira sees all the people he wanted to Summary: Yudhishtira then sees all the people he wanted to in their divine and lustrous bodies. He saw Sri Krishna with his divine weapons serving him. He saw Arjuna also near him. He also sees all his brothers and Draupadi. Indra answers the doubts in his mind and explains that all were various <i>devatas</i> and <i>gandharvas</i> who had taken birth as these characters. He tells him that Draupadi was <i>Swarga Lakshmi</i>.</p>		
557	Swargarohana parva	5	6615-6627 32
	<p>Bhishma & others merge in their original forms; end of the epic Janamejaya said: (Shl 1-4) Respected Vaishampayana! How long were all the great people like Bhishma, Drona, Dhritarashtra etc (there is along list of names) in <i>Swarga</i>? Kindly tell me about this. Sauthi said: Shaunaka! Thus questioned by Janamejaya, Vaishampayana after obtaining permission from <i>maharshi</i> Vyasa said this to him: (Shl 8) Janamejaya! Not everyone can go back to their original forms after experiencing the fruits of karmas. But if you ask whether your question is irrelevant, then it is not so. This is a secret of devatas. Listen to what <i>maha tejaswi</i> Vyasa with divine vision has said. He informed that at the end of experiencing their karmas they will all merge in their original forms. Accordingly, Bhishma joined the Vasus. There are only eight Vasus. Similarly Drona merged in Brihaspati who is great among Angirasas. Kritavarma merged into Marudganas. Pradyumna merged into Sanatkumara. Dhritarashtra obtained the very difficult to get <i>lokas</i> of Kubera. Gandhari also went with him. Pandu along with his wives went to the palace of Mahendra. Virata, Drupada, Dhristaketu, Nishata, Akrura, Samba, Bhanu, Kampa, Viduratha, Bhurishravasa, Shala, Bhuri, Kamsa, Ugrasena, Vasudeva, Uttara and his elder brother – all these great men merged into Vishvedevas. Soma had a valorous and <i>tejaswi</i> son called Varchasa. He had taken birth as Abhimanyu, the son of Arjuna. ... He merged in Soma. Vidura and Yudhishtira merged in Yamadharma. Worshipworthy Anantha had taken birth as Balarama. After completing his assigned tasks, he entered <i>rasatala</i>. There as ordered by Pitamaha, he bears the earth on his hoods. Sri Krishna had taken <i>avatar</i> as ordered by <i>devadeva</i>, <i>sanatana</i> Shriman Narayana. After completing his work, he merged in Narayana. 16,000 wives of Sri Krishna immersed themselves in Saraswati river, gave up their bodies and again went to <i>Swarga loka</i>. There they have become <i>apsaras</i> and are serving Sri Krishna. Ghatotkacha etc have gone to the <i>lokas</i> of Yakshas. Most of the associates of Duryodhana were <i>rakshasas</i>. They all obtained good <i>lokas</i>. They all went to <i>lokas</i> of Mahendra, Kubera and Varuna. Janamejaya! Thus I have told you the history of Kauravas & Pandavas comprehensively and in great detail. Sauthi said: Janamejaya and other <i>dvijas</i> were amazed after hearing this wonderful story during the free time in <i>yajna</i>. Then the <i>yaajakas</i> completed the <i>sarpa-yajna</i>. Astika <i>mahamuni</i> was also highly pleased having saved the serpents. Janamejaya made all the brahmanas who had come happy with generous <i>dakshinas</i>. All brahmanas returned to their houses. Janamejaya returned to Hastinapura from Takshashila. Shaunaka! Thus I have told you the entire <i>itihaasa</i> which Vaishampayana had told to Janamejaya with the permission of Vyasa. (Shl 36) This <i>itihaasa</i> created by <i>maharshi</i> Vyasa which is very holy is great and sacred. (Shl 37-39) Great muni Vyasa who is all-knowing, knows all the vidhis, knows dharma, who has rich knowledge transcending the indriyas, who has pure antah-karana gained by pure tapas, who is a scholar of Sankhya & Yoga and who has complete knowledge of many shastras, learnt everything with his divine vision (divya-drishhti) and with the intention of widely spreading the fame of Pandavas and many other tejasvi kshatriyas created this itihaasa. Greatness of Mahabharata: Results of its reading and spreading to others (extracts) (Shl 41) One who listens to this Karshna Veda (Krishna Dwaipayana created Mahabharata) with concentration will destroy millions of his sins including <i>brahma-hatya</i>. ... (Shl 45) Because in this</p>		

work great birth and actions of people of Bharata *vamsha* have been narrated, it is known as 'Bhaarata'. Because it is '*mahat*' (huge/important) and '*bhara*' (weighty) it has also been called Mahabharata. One who knows the *nirukta* of this word will be freed of all sins. (Shl 46, 47) Listen to this roar of *mahatma* Vyasa who has authored 18 *puranas* and who is like an ocean for Vedas: '18 *puranas*, all the dharma *shastras* and Vedas consisting of its six organs have some 'weight'. Consider the weight of Mahabharata alone. These two are equal.' (Shl 48) Great *muni* Vyasa completed this great epic in three years. (Shl 49) Wealth, fame and learning will co-exist in the house of that person who listens to this Mahabharata, which is also known as Jaya, with devotion. (Shl 50) Great among Bharata! Whatever has been said in this about *dharma*, *artha*, *kaama* and *moksha* has been said elsewhere also. But what is not in this will not be found anywhere else also. ... (Shl 53) Worshipworthy, *nitya-moksha-swaroopa* Krishna Dwaipayana authored this with a desire to spread dharma. (Shl 59) One who reads or listens to even one part of Mahabharata with faith, devotion and concentration or narrates it to others will gain the fruits of reading the entire work. As a result he will obtain fame and very good *siddhis*.

The essential message of Mahabharata is as follows:

(Shl 60) Human being takes several births in this world and joins thousands of parents, hundreds of children, hundreds of wives; he also separates from them. This goes on like this. (Shl 61) To an ignorant, everyday hundreds of situations causing happiness or fear keep happening. But they do not make any effect on the mind of a *pandita*.

(Shl 62) I am shouting with both my arms raised: 'Oh human beings! It is from dharma that *artha* can be accomplished; *kaama* can also be accomplished. In spite of this why do you not take shelter in such great dharma?' Even though I am saying this loudly, no one listens to me.

(*urdhvabahrurviraumyasha na cha kashchit shrnoti me, dharmadarthashcha kaamashcha sa kimartham na sevyate*)

(Shl 63) No one should give up dharma out of *kaama* or fear or greed or for the sake of making a living. Dharma is eternal. Happiness and grief are temporary. They are not permanent. Jeeva is forever. The body which is the cause of his bondage is not permanent.

Just as the ocean which is enriched with riches and qualities, and Himavat mountain is known as treasure of precious gems, in the same way Mahabharata has been said to be the treasure of *tattvas*.

(Shl 68) The *punya* one obtains by donating a hundred cows whose horns are covered with gold to brahmanas who have studied many *shastras* and Vedas will be obtained by one who listens to Mahabharata constantly.

End of Swargarohana parva

End of Mahabharata

T12: Other notable references

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Anukramanika	1	Pg 6-8	1
	<p>Creation of universe (Extracts) Sauthi: At the end of the <i>yuga</i> when there was only darkness, an egg which was the seed of all living & non-living things was born. It is called '<i>Mahadivya</i>'. It is also called eternal <i>parabrahma-vastu</i>'. That egg was amazing and unthinkable. It was completely uniform. ..From it first <i>pitamaha Brahma</i>, the <i>praja-palaka</i>, <i>Prabhu</i>, <i>Devaguru</i> appeared.....At the end of the <i>yuga</i>, all these living and non-living things will again compress to a minute size (<i>anu-praya</i>) and merge into that wonderful egg.....In this way, the endless wheel of time continuously rotates and causes creation & annihilation. This wheel has neither birth nor death.</p>			

2	Adi; Anukramanika	1	10	1
	<p>Subjects/knowledge included in Mahabharatha. Vyasa to <i>chaturmukha</i> Brahma: Most Worshipworthy! I have written this worshipworthy <i>mahakavya</i> (great epic). In the <i>maha-grantha</i> (great work) I have incorporated the secrets of Vedas and essence of other <i>shastras</i>. I have incorporated the essence of the six components of Vedas (<i>shadanga</i>) and essence of Upanishads. I have filled it with <i>itihasa & puranas</i>. It has description of the indicators of past, present & future. The <i>swaroopa-lakshana</i> of old age, death, fear, diseases, truth & falsehood of things (materials) have been given decisively. I have clarified the duties of the four <i>varnas</i> and the underlying principles of <i>purana</i>. It also has description of <i>tapas</i>, nature of <i>brahmacharya</i>, its practice (implementation) and the results thereof. The following have been incorporated in this great work: Earth, Moon, Sun, planets-stars-groups of stars, the measure & nature of the four <i>yugas</i> viz Krita, Threta, Dwapara & Kali, the philosophical points of Rig, Yajur & Sama Vedas. The following also have been included: <i>nyaya, shiksha, chikitse, daan</i> and preaching of <i>Pashupathi</i>. Along with this, the reasons/causes for taking birth as humans, animals & birds are also given. There is a eulogising of <i>punya-tirthas</i>, rivers, mountains, forests & oceans. It has description of construction of exquisite cities & forts and the fighting skills of the kings. There is description of various languages & <i>community</i> of people. It has 'wise statements' useful for day to day life. It propounds about the <i>Brahmavasthu</i> who is present in the heart of all living beings. But, Oh, Brahmadeva, I am unable to find a writer who can help me bring it to earth in the form of a book.</p>			
3	Adi; Anukramanika	1	11	1
	<p>Vyasa: request for help in writing: Sanskrit script existed in Vyasa's time!</p>			
4	Adi; Anukramanika	1	11	1
	<p>Superiority of grihasthashrama over others. Brahma to Vyasa: Just as <i>Brahmacharya, Vanaprastha</i> and <i>Sanyasashramas</i> cannot match Grihasthashrama in its superiority, no other <i>kavya</i> (poem) will equal yours.</p>			
5	Adi; Anukramanika	1	9 & 11, 51, 53 Shl 265	1
	<p>Vyasa's Bharatha referred as '<i>itihasa shiromanī</i>'; Vyasa tells Ganesha: 'I have composed in my imagination!', in Pg 51 it is said 'keeping these facts' in mind Vyasa wrote the Mahabharatha, Pg 53: Bharatha is great among <i>Itihasas</i>. Is it fact or fiction? How much of each?!</p>			
6	Adi; Anukramanika	2	59-60	1
	<p>Explanation of akshouhini (Counts) One <i>akshouhini</i> consists of: 21,870 chariots; same number of elephants; 1,09,350 foot soldiers; 65,610 horses.</p>			
7	Adi; Asthika	34	248, Shl 24	1
	<p>Amrita's touch on <i>darbhe</i> made it '<i>pavitra</i>'. They became known as <i>pavitri</i>.</p>			
8	Adi; Asthika	58	357, Shl 23, 24, 25	1
	<p>Aastika mantra for snakes Boon given by <i>sarpas</i>: Whoever repeats or remembers the following names in day or night will not have any fear from snakes: <i>Asitha, Arthimantha and Sunitha</i>. If anyone says the following (Shl 24) (in his mind or otherwise) or recites this <i>shloka</i> (No. 25) once or twice, then snakes will not even come near him.</p>			
9	Adi; Asthika	62	377, Shl 53	1
	<p>Mahabharatha contains everything Vaishampayana: This Mahabharatha <i>akhyana</i> was completed by Krishna Dwaipayana by composing it in an unbroken manner by getting up every day at <i>brahmi muhurtha</i> over a period of three years. Whatever has been said in Mahabhartha about <i>dharma, artha, kaama & moksha</i> can be found in other works. But those topics which are not in Mahabharatha cannot be found in any other works.</p>			
10	Adi; Amshavatarana	64	395	1
	<p>Bhagawan Parashurama attacked the <i>kshatriyas</i> 21 times and killed all those who were wicked & arrogant. Then he went away to Mahendra <i>parvata</i> (mountain) for <i>tapas</i>. He had rid the earth of all <i>kshatriyas</i>. When the situation was such that the <i>Kshatriya vamsha</i> itself would vanish, the <i>kshatriya</i> women went to <i>brahmanas</i> seeking children.</p>			
11	Adi; Sambhava	71	440	1

	There were good comedians & humourists in Kanvashrama			
12	Adi; Sambhava	74	464	1
	Dushyanta heard all that Shakuntala said. He knew of the promise he had made her (he did remember it). Still with an expression as if he had not seen her in his entire life, he said to her... Shakuntala & story of ring is only Kalidasa's version; not in Mahabharatha			
13	Adi; Sambhava	81	503	1
	Before drinking amrita, devatas were being killed in war with danavas. Brihaspathi, though an expert in <i>mantra-shaastra</i> and <i>neeti-shaastra</i> , did not know the <i>Sanjivini vidya</i> which could make the dead come alive. Therefore he was incapable of making those <i>devatas</i> who died in war come alive again.			
14	Adi; Sambhava	84	568, Shl 14-15	1
	Yayati's description of a mlechha Yayati: May your children die as you have not agreed to exchange your youth with me in spite of being my son. May you become the king of the <i>mlecchas</i> who are of complex caste, have wicked practices, are of <i>viloma-jaati</i> , eat meat, do not hesitate to have sex with their guru's wife and live just like animals & birds.			
15	Adi; Sambhava	128	836, Shl 6, 7	2
	Vyasa to mother on forthcoming bad era Mother! The happy days have ended. Horrible times are imminent. The forthcoming days will be days of sins. The youth of mother earth is over. Cheating & treachery will be rampant everywhere. The people on this earth will be subjected to several kinds of <i>doshas</i> (defects). <i>Sadachara</i> & <i>saddharma</i> will be absent. For these reasons the future will be horrible.			
16	Adi; Sambhava	131	874	2
	Ashwatthama cries for milk as a child Drona to Bhishma: Once my son Ashwatthama saw rich children in the neighbourhood drinking milk and started crying demanding it for himself. I was quite perplexed by it. Though I roamed around in that kingdom I could not find either a worthy donor or a milk yielding cow with all the good signs. I had to return to the <i>ashrama</i> empty handed. When I returned, Ashwatthama was not there. I saw him playing with children in the neighbouring <i>ashrama</i> . They were playing quite excitedly. Out of curiosity I hid to observe what they were doing. A boy was pouring rice flour mixed with water into Ashwatthama's bowl and was saying 'Drink as much as you want'. Ashwatthama was drinking it eagerly saying, 'Today I drank milk. I will tell my father as soon as he comes back'. I was very pained seeing how my son was being humiliated by his associates. There is a similar story of Upamanyu who was born to <i>rishi</i> Vyaghrapada in <i>Kritayuga</i> . (Anushasana, Daandharma; <i>Adhyaya</i> 14; Pg 3547) Poverty, scarcity of milk?			
17	Adi; Chaitraratha	165	1075	2
	Brahmanas were touring the whole nation. It was expected of them.			
18	Adi; Chaitraratha	170	1099 & Pg 1101	2
	Arjuna about Agneyastra & Angaraparna about Chakshushi vidya Arjuna to Gandharva raja Angaraparna: The divine <i>astra</i> that I am now releasing at you was taught (<i>upadesha</i>) by Brihaspathi, the <i>acharya</i> of Devendra to Bharadwaja. Bharadwaja taught this to Aniveshya, and <i>Agniveshya</i> taught this to my guru <i>Dronacharya</i> . I learnt the method of release & withdrawal of this <i>astra</i> by the grace of Drona. This is called ' <i>Aajneyastra</i> '. Angaraparna to Arjuna: This <i>vidya</i> is known as ' <i>Chaakshushi</i> '. This was first taught by Manu to Soma, then by Soma to Vishwavasu and then by him to me. No plagiarism!			
19	Adi; Chaitraratha	170	1106-1107, Shl 73-80	2
	Characteristics of a good purohit Angaraparna to Arjuna: Even if interested in sexual pleasures, a <i>kshatriya</i> should move around in the night with a brahmana leading him. By handing over the upkeep of welfare of the kingdom to a brahmana who is well versed in Vedas & Vedangas, he will get the ability to win over <i>yakshas</i> & Gandharvas who roam around in the night. Arjuna! Therefore with the intention of the well-being of the kingdom and oneself, the king should appoint a brahmana who is a <i>jitendriya</i> as his <i>purohit</i> . The main characteristics of the <i>purohit</i> are:			

	expertise in Vedas & vedanga, purity, truthfulness, steadfastness in dharma and self-control (<i>atma-samyama</i>). Along with these if he also has expertise in <i>neeti shastras</i> , skilful oratory/conversation skills, good behaviour & practices, then the king will not only be victorious everywhere, he will also get <i>sadgati</i> . To gain as yet un-obtained gains and to protect already obtained gains, it is necessary to have a fully capable & competent <i>purohit</i> . By mere valour, courage or noble birth it is not possible for a king to gain fame, success & kingdoms without the assistance & advice of a <i>purohit</i> .			
20	Adi; Chaitraratha	175	1136, shI 45	2
	Vishwamitra after being defeated comprehensively by Brahmarshi Vasishta's <i>yoga-shakti</i> : <i>dhigbalam kshatriyabalam, brahmatejo balam balam</i> . 'Condemnation to the might of <i>kshatriya</i> . The might of <i>brahma tejas</i> is the real might'.			
21	Adi; Chaitraratha	176	1140-1141	2
	Kalmashapada & brahmana were served human flesh.			
22	Adi; Swayamvara	185	1181	3
	Draupadi's sari in swayamvara (Golden brocade border—popular & almost mandatory even today!) The <i>swayamvara</i> hall was overflowing with people. Draupadi having completed her <i>mangala-snana</i> , decked in all the ornaments, wore a <i>pitambara</i> embellished with golden <i>pallu</i> (extremity of a sari), held a golden garland in her hand and walking slowly entered the hall with her brother Dhristadyumna.			
23	Adi; Swayamvara	190	1209	3
	Kunthi worrying like all mothers about her children (though they were quite grown up & very valorous) In the meantime, Kunthi was very worried since her children had not yet returned home after seeking alms. She was anxious that her children might have faced some danger. Out of serious concern born out of love for her children, she was thinking, "Could Dhritarashtra's children have recognised my children and got them killed? Or could any <i>rakshasa</i> have cheated them by <i>maya vidya</i> and killed them? Did even the assurance of <i>Maharshi Vyasa</i> fail?" etc			
24	Adi; Swayamvara	194	1226	3
	Drupada's way of determining the varna of Pandavas (by providing different items to check natural tendencies) To know to which <i>varna</i> they belonged he arranged to keep the following different items on display: Fruits, garlands, armours, big swords & shields, precious carpets, cows, seeds, ropes, tilling equipment, artistic items made by very skilled sculptors, items for playing various games, high quality bows, arrows, weapons, exquisite beds, best quality dresses etc. When Pandavas visit, they show a keen interest in all weapons & related items.			
25	Adi; Swayamvara	199	1252	3
	Eternal desire of mothers—having a grandchild Kunthi to Draupadi: "...I am very happy to see you in this excellent dress (<i>dukoola</i>). Later when you come to me carrying a child with you, I will be even happier."			
26	Adi; Viduragamanarajyalamba	209	1294, ShI 22	3
	Basis for giving boons/favours for Tapas Brahma to Sundopasunda: You have performed your <i>tapas</i> with the intention that 'We should become the lords of the three <i>lokas</i> '. Immortality was not the purpose of your <i>tapas</i> . Therefore you cannot get immortality as a boon.			
27	Adi; Viduragamanarajyalamba	210	1297	3
	<i>Mlecchas</i> were living on sea-coasts.			
28	Adi; Viduragamanarajyalamba	211	1303, ShI 25-26	3
	Mahadeva's inability to control looking at Tilottame When Tilottame was in front of him, Mahadeva saw her to his hearts content. When she came to his right side, just to see her, another face appeared for Mahadeva with lotus like eyes. As soon as she went behind him, another face appeared on his west side. When she moved to his left, a face appeared on the North side. To drink in the beauty of Tilottama, Mahadeva developed four faces.			
29	Adi; Viduragamanarajyalamba	206	1306	3
	Red dress makes women look beautiful!! At that time Tilottama dressed in a thin red <i>sari</i> and with attractive make-up came to a flat area of Vindhya mountain.			
30	Adi; Arjunavanavasa	213	1311	3
	Thieves in Pandava kingdom!! Vaishampayana: Long time elapsed. One day a few thieves stole the cows of a brahmana. The angry			

	<p>& agonised brahmana came to Khandavaprastha and standing in front of the palace, addressed Pandavas thus: "Oh Pandavas! In this kingdom of yours my cows have been snatched away by the wicked....This is what happens in anarchy. When a silly fox knows that the tiger is not in its cave, it attacks the cave also. (Shl 9) If the king who enjoys one sixth of the income of the kingdom does not protect the citizens, then he becomes the most sinful king...."</p>			
31	Adi; Arjunavanavasa	214	1319-1322	3
	<p>Arjuna-Uloopi one-night stand. <i>Were there under-water civilisations?</i></p>			
32	Adi; Arjunavanavasa	217	1330	3
	<p>How to treat mention of big numbers: Akshaya vachaka Apsara <i>varga</i> (group) to Arjuna (Recounting an incident that happened with a brahmana & what the brahmana had said): "Generally when we say hundred, thousand etc they are only akshayavachakas (indicative of large numbers) and not definite numbers. Hundred can mean any number of hundreds. But the hundred years I have said in your case means exactly hundred years".</p>			
33	Adi; Haranaharana	221	1351	3
	<p>Arjuna's advice to Subhadra to change the red sari. <i>Woman's beauty & red dress appear to be well accepted for thousands of years!!</i> When Draupadi comes to know that Arjuna has married & brought Subhadra, she naturally gets very upset. 'She was shedding tears copiously. She was red faced. But what could Partha do now? He said, "Do not think so Draupadi. I have enormous love for you. Forgive me" etc. and consoled her. Then immediately he went to Subhadra and asked her to change the red silk sari she was wearing and wear a simple gopa-stree (cow-herd-woman) like dress. After she was dressed in this manner, he sent her to the palace of Draupadi. Subhadra looked very beautiful even in that dress.</p>			
34	Adi; Khandavadaha	222	1362, 1363	3
	<p>Draupadi-Subhadra drunk with wine; behaviour of sakhis On the banks of Yamuna: The members of the royal family engaged themselves in playing various games. Draupadi & Subhadra who were intoxicated with wine, also participated in the games and gave away precious jewellery as prizes to their associates. Some women were dancing happily and some were laughing boisterously. Some were making fun of their friends. Some were busy drinking wine. In the process of playing games some would look at other's faces, some would laugh loudly, some would deliberately start a quarrel, some would hit the others etc. A few young women did not like this and went some distance away and were sharing their secrets.</p>			
35	Adi; Khandavadaha	223	1369	3
	<p>Basis for giving boons/favours for tapas Parameshwara to Shwethaki: "<i>Maharaja!</i> I never agree to be the <i>yaajaka</i>. Still, since you have done very rigorous & tough <i>tapas</i> with the intention that I should be the <i>yaajaka</i>, I will agree with one condition."</p>			
36	Sabha; Sabhakriya	4	1436-1437	3
	<p>Inauguration of Yudhishtira's <i>bhavana</i> <i>Famous Rishis would attend important social events</i></p>			
37	Sabha; Sabhakriya	5	1438	3
	<p>Profile of Narada Maharshi Vaishampayana: When Pandavas were sitting in the hall constructed by <i>Maya</i>, <i>Maharshi</i> Narada came there. He knows the secrets of Veda & Upanishad; he is worshipped by <i>Devatas</i>; he is an expert in <i>purana</i> & <i>itihasa</i>; he is a great scholar in <i>nyaya</i>; he is an expert in the six vedangas of <i>shiksha</i>, <i>vyakarana</i>, <i>chhandas</i>, <i>niruktha</i>, <i>vyotisha</i> and <i>kalpa</i>; he is a great scholar in <i>aikya-samyoga-naanatva</i> and <i>samavaya</i>. Is an orator; skilled in guessing/hypothesising & imagination (<i>oohapoha-kushala</i>); has excellent memory; is brilliant (<i>medhavi</i>); poet; knows the <i>para-apara-vidya-vibhaga</i>; expert in <i>tarka</i> (logic & arguments); knows the correctness & defects of following five (<i>panchavayava-vakya</i>): <i>pratijna-hethu-drishthantha-upanaya-nigamana</i>; capable of discussing & arguing all subjects even with Brihaspati; has definitive knowledge of <i>dharma-artha-kaama-moksha</i>; knows past, present & future (<i>trikalajna</i>); has actually seen all the four worlds; expert in both <i>sankhya</i> & <i>yoga shastras</i>; fosters quarrel between <i>devatas</i> & <i>asuras</i> to curb their ego; knows <i>sandhi-vigraha-yaanaasana-dwaidhibhava-samashraya</i>; loves quarrels; loves music & singing; unbeatable in all spheres of knowledge (<i>sarva vidya</i>).</p>			
38	Sabha; Sabhakriya	20	1545, Shl 17	3

	Fishing technique—so old Yudhishtira: it is natural to let the water flow to low lying areas. From such canals where water is flowing, fishermen tap-off the water into make small holes and try to catch fish; similarly, an intelligent & expert commander of an army will find out the smallest defects in the enemy and exploits them to attack him.			
39	Sabha; Sabhakriya	22	1558, Shl 11	3
	Narabali (human sacrifice) was unheard of Sri Krishna to Jarasandha: <i>Maharaja!</i> I have neither seen nor heard of giving <i>narabali</i> to <i>devatas</i> . That being so, for what reason have you decided to offer <i>narabali</i> to Shankara?			
40	Sabha; Sabhakriya	27	1580	3
	Coloured horses: Blue roan variety? Arjuna defeated Uttarahishika raja and received from him eight horses which had shining coat like the colour of abdomen of parrots and several horses which had pea-cock like colours. These horses found only in that part of the world were also very fast in running. (See http://www.info-sikh.com/PageHorse1.html and https://www.google.co.in/search?q=blue+roan+horse&es_sm=122&biw=1680&bih=917&tbm=isch&tbo=u&source=univ&sa=X&ei=86GrVK4_g_-6BKOKgoAK&sqi=2&ved=0CBsQsAQ)			
41	Sabha; Dyuta	50	1689	3
	Mention of mining Himavantha who is the refuge for all kinds of diamonds & precious stones, <i>Samudra raja</i> who is known as <i>ratnakara</i> (source of gems) and the owners of mines of precious stones along the sea coast and from other regions were all feeling ashamed looking at the gem studded <i>sabha-bhavana</i> of Yudhishtira.			
42	Sabha; Dyuta	52	1696	3
	Pipilika ants bring up gold Duryodhana describing the gifts given by various persons & communities to Yudhishtira: ..The following people viz Khasas, Ekasanas, Arhas, Pradaras, Deerghavenus, Paaradas, Kulindas, Tanganas and Paratangana, who live on the banks of river Shailoda which flows between the mountains Meru & Mandara, had brought huge quantities of gold which is brought up from deep inside the earth by ants called <i>Pipilika</i> .			
43	Sabha; Dyuta	61	1725	4
	One lakh dasis trained in 64 vidyas Yudhishtira: There are one lakh <i>dasis</i> with me. They are all in their youth. ...They are all trained in 64 <i>kushala vidya</i> (knowledge of 64 skills). They are skilled in dance & music.			
44	Sabha; Dyuta	61	1728	4
	Yudhishtira: I have 60,000 soldiers selected from different <i>varnas</i> . All of them are broad-chested and valorous. Milk & cooked rice is their food. I will now put all these at stake.			
45	Sabha; Dyuta	62	1731	4
	Vidura says at <i>dyuta</i> time: The Andhaka-Yadava-Bhoja families thought together and relinquished Kamsa, the blot on their <i>kula</i> . After Kamsa was killed by Sri Krishna, for about 100 years Yadavas have been living happily without any troubles. (Was Sri Krishna already about 100 years plus by then?!)			
46	Sabha; Dyuta	63	1736	4
	Vidura: Predicts that dyuta will result in war Vidura to Dhritarashtra: By agreeing to this mischievous & wicked plan (playing the game of dice) you will subject yourself to intense mental agony later in life. The consequence of your agreeing to this <i>dyuta</i> is like agreeing to fight a war with Yudhishtira, your closest relative and who is equivalent to your son. You may not have thought that a war will take place. But the end result of this <i>dyuta</i> will be war & nothing else.			
47	Sabha; Dyuta	65	1752-1753	4
	Yudhishtira: The land area of my capital excluding the areas I have donated to <i>brahmanas</i> , the people residing in these areas--except the <i>brahmanas</i> --are all mine. I am putting all these at stake. He had no control over brahmanas.			
48	Sabha; Dyuta	65	1752-1753	4
	Reaction of all present upon offering Draupadi as a stake in dyuta Wonderful description: Yudhishtira announces that he is putting Draupadi at stake in the game. As soon as he said this, the word 'dhik' (dhikkar: condemnation) resounded from all four sides of the hall. The assembly became restless. Many kings became very sad. Bhishma, Drona & Kripa were bathed in sweat. Vidura sat hissing like an angry snake with his bowed head held in both			

	hands and as if he had lost his mind. But Dhritarashtra sitting happily in the midst of all of them was repeatedly asking with a blossomed face, "Did my side win the stake?" He was thus unable to hide the jealousy he had towards Pandavas. The boisterous laugh of the remaining Kauravas was indescribable. Karna, Dushasana & Duryodhana were laughing loudly & merrily. But there were profuse tears in the eyes of kings who believed in dharma.			
49	Sabha; Dyuta	67	1761, Shl 14	4
	Even messenger to Draupadi knows calling her to assembly is self-destructive for Duryodhana The <i>pratikami</i> (messenger) did not find it appropriate to bring Draupadi to the assembly hall. But being a servant of the king, he helplessly went to Draupadi with much sadness and said: "Panchali! The elders are asking you to come to the assembly. They want you to come personally and question Yudhishtira. But I feel the time for Kaurava's destruction is approaching. Because, whatever may be the reason, anyone who desires that you should be dragged to the assembly is the lowliest. Duryodhana certainly cannot sustain the prosperity he has gained."			
50	Sabha; Dyuta	68	1775	4
	Arjuna felt that the angry & harsh censuring Yudhishtira was receiving from Bhima was not appropriate. He said, ".....The king came here by invitation. He has acted against his wishes only in order to respect the <i>kshatriya</i> dharma. It is a matter that brings great fame to us that in spite of knowing of the defeat our brother agreed to this game only to honour the dharma." Surprising argument from Arjuna at this stage!!			
51	Sabha; Dyuta	68	1776	4
	Vikarna invites opinion of all to get the majority view Vikarna, t brother of Duryodhana got up and said: "Oh kings! Give your opinion for the question Yajnaseni has asked. Since she has asked our opinions if we do not answer we will fall into hell. The elderly persons like Dhritarashtra, Bhishma & Vidura are sitting silently. Our teachers Drona & Kripa are also here. But they have also not spoken in the matter. I am unable to understand why they are not answering. Let all the kings here answer her question without being biased by <i>kaama</i> , <i>krodha</i> , <i>lobha</i> & <i>moha</i> . Oh Kings! Give whatever answer as you feel is correct for Draupadi's question. We can check how many support which decision. "			
52	Sabha; Dyuta	68	1790, Shl 86	4
	Prahlada's decision on who is greater made based on greatness of parents Prahlada to his son: "Child, Virochana! Angirasa is superior to me. Similarly his son Sudhanwa is superior to you. Sudhanwa's mother is also superior to your mother. Therefore Sudhanwa is now the lord of your life."			
53	Sabha; Dyuta	69	1793-1794, Shl 15	4
	Bhishma: Might is right Bhishma to Draupadi: In this world whatever the mighty says is accepted as right by all. If the weak tells definitively after understanding the intricacies of dharma, others do not honour it. This has become the situation today."			
54	Vana; Aranya	3	1893-1894, Shl 16-28	4
	Dhaumya: <i>Surya-ashtothara shathanama upadesha</i>			
55	Vana; Aranya	3	1896	4
	Surya ashtothara shathanamavali: <i>Phalashruthi</i> : can remember past birth, increases memory power			
56	Vana; Aranya	10	1934	4
	Has Kurujangala later become the word 'jungle' for forests: has appeared earlier also in many places?			
57	Vana; Arjunabhigamana	25	2010	4
	Dwaitha vana was on the banks of River Saraswathi: The river existed during that period			
58	Vana; Arjunabhigamana	26	2019	4
	Sthunakarna is said to have been a great brahmana: (Sthunaakarna, the yaksha mentioned elsewhere is different from this brahmana)			
59	Vana; Arjunabhigamana	33	2089-2090, Shl 60	4
	Bhima to Yudhishtira: Didn't the same thing happen between <i>devas</i> & <i>asuras</i> ? Asuras were born first. They were very rich; they were also very valorous. Later <i>Devatas</i> destroyed them by suitable tricks. Does anyone blame the <i>devatas</i> now?			

60	Vana; Arjunabhigamana	36, 37	2117, 2119	4
	<i>Prati-smriti mantra</i> : it makes it possible to know everything that is happening in the three worlds. It will also help Arjuna to get the blessings of <i>Devas</i> .			
61	Vana; Kairatha	38	2127	4
	Janamejaya to Vaishampayana: I have not seen or heard of even a small blemish in Arjuna's life. His life was without blemish, sacred and without any defects. Tell me the sacred story of such a truly valorous <i>suvrata</i> .			
62	Vana; Kairatha	39	2139	4
	Linga was a prevalent symbol so long back Grieving Arjuna did not know what to do next. Wherever he was sitting, he silently prayed to his <i>upasana daiva</i> Parashiva, dug up some mud and formed an idol in the shape of <i>Linga</i> . He offered a garland of flowers found in the forest & sat down for intense meditation.			
63	Vana; Kairatha	40	2146; Also see Pg 2555, Vol 5 (known also as Brahmashira)	4
	Arjuna to Parashiva: If you are pleased with me & if you wish to give me a boon, grant me Paashupatastra which is fearsome, terribly powerful and capable of annihilating the creation in an instant at the end of the <i>yuga</i> . <i>(Also could the mantras recited before letting loose some very powerful astras be some kind of 'coding sequence' with speech recognition techniques used. Speech recognition & face recognition is available today in smart phone chips; Also see Pg 2555, Vol 5 for clarification on Astras & mantras)</i>			
64	Vana; Kairatha	41	2151	4
	Yama: Why <i>divya drishti</i> is being given; glimpse of future; <i>(Arjuna knew everything beforehand, but still hesitated before the Mahabharatha war!)</i>			
65	Vana; Indrabhigamana	42	2158	4
	Arjuna in praising/praying to Himvat-parvata: Brahmanas-Kshatriya-Vysya go to <i>Swarga</i> due to you; <i>Shudra is omitted</i> ;			
66	Vana; Indrabhigamana	43	2164	4
	Names & beauty of Apsaras in Indraloka			
67	Vana; Indrabhigamana	45	2168	4
	Indra wanted Urvashi to make Arjuna an expert in matters of women – <i>streesanga</i> --also (along with <i>astra, shastra, geeta, nritya</i> etc);			
68	Vana; Indrabhigamana	45	2169-2170, Shi 7-13	4
	Chitrasena's description of Arjuna's qualities			
69	Vana; Indrabhigamana	46	2174, 2176-2177, 2178	4
	Arjuna's feelings, thoughts & actions when receiving Urvashi & his statements to her Arjuna wondered why an <i>apsara</i> had come to see him at that hour. He became suspicious. But without revealing anything, he went a few steps forward as per the tradition and welcomed her cordially. Arjuna bowed his head with shyness seeing the <i>apsara</i> who had come fully decked up. He did not see her face and remained there with bowed head. He offered all the hospitality due to a respectable person and with folded hands told her. "Best among the <i>apsaras</i> ! I prostrate to you. Order me. I will carry it out as your servant." Urvashi had not come expecting such hospitality & respect. She had come with sexual desire. She told him, ".....I am completely attracted to you. My desire is to have sexual pleasures with you at least for some time. I have had this desire for quite some time." Arjuna felt very shy on hearing this. He was also quite agonised. He covered his ears with his palms saying 'shantham paapm' . He was silent for a while & then said: "....To tell you for sure you are equal to <i>guru-patni</i> . I consider you as being equivalent to the great Kunthi or Shachidevi. I have no doubt in this. It is true that I was staring at you in the assembly of Indra. I do not deny it. But let me tell you the reason for it. I stared at you that day and felt very happy. I was very pleased to see Urvashi <i>devi</i> , the venerated originator mother of our <i>Puru vamsha</i> . Aren't you the mother of our <i>vamsha</i>? You are even grandmother for our father & grandfather. You are highly worship-worthy. It is this I was thinking in my mind and was feeling very happy to see you. Do not think of it otherwise."			
70	Vana; Indrabhigamana	50	2196, 2197	4, 5

			Also 2117; Also 2397, Vol 5	
	Pandavas used to prepare food made from killed deer & would first serve to Brahmanas & other <i>snathaka brahmanas</i> (10,000 of them) & yogis; special specie of deer called Ruru were being used; the number of deer fell significantly due to daily hunting for food by Pandavas;			
71	Vana; Indrabhigamana	51	2201	4
	Krishna: Lists the representatives of kingdoms who were present in Rajasuya yaga: includes Sinhala, Barbara, Mleccha, Chinese, from female kingdoms, Harahuns, Kashmiris...etc.			
72	Vana; Nalopakhyaana	52	2212,2213	4
	Brihadashwa <i>Rishi</i> : Nala <i>maharaja</i> was a good economist. Also an expert on horses.			
73	Vana; Nalopakhyaana	53	2215	4
	Damayanthi's beauty was unmatched among <i>devatas</i> , <i>yakshas</i> or humans			
74	Vana; Nalopakhyaana	54	2223	4
	Indra to Narada: <i>Swarga</i> welcomes those who die fighting bravely till the end. But of late no such person has come here. Has there been no war on earth, is there peace everywhere?			
75	Vana; Nalopakhyaana	54	2225	4
	The Lokapalas lost their confidence of winning Damayanthi after seeing how handsome Nala was.			
76	Vana; Nalopakhyaana	55	2226	4
	Indra, <i>Agni</i> , Varuna, Yama are the four <i>Dikpalakas</i> .			
77	Vana; Nalopakhyaana	56	2231-2232 Shl 9, 10, 11	4
	Nala's description of qualities of <i>Agni</i> (Can compress everything & swallow), Yama (can make all existence— <i>chara</i> , <i>achara</i> --to follow the path of dharma by using his <i>danda</i>) & Indra.			
78	Vana; Nalopakhyaana	57	2237-2238	4
	Damayanthi could not distinguish the real Nala from among the five; none of the differentiating features like no eyelid movement, not touching the ground, not-sweating were seen. After praying to them, they display all these qualities (includes not having dust on any part of the body, not having a shadow!!) (Did they have no physical body; only mental powers in reality or were they some kind of 3-D projections on Earth or yogic powers which defy the normal limits of the physical that we believe to exist. But it is said that they travelled to & from earth?!).			
79	Vana; Nalopakhyaana	57	2243-2244	4
	Yamadharma gives the boon of <i>paaka shaastra</i> (art of cooking) to Nala			
80	Vana; Nalopakhyaana	64	2279	4
	Damayanthi saw several types of <i>dhathus</i> and metal ores in the forest/mountains.			
81	Vana; Nalopakhyaana	79	2394-2395	5
	<i>Rishi</i> Brihadashwa (after narrating the entire Nalopakhyaana) teaches Yudhishtira <i>Akshavidya</i> so that even if dyuta has to be played again, he will not lose.			
82	Vana	82	2405-2406, Shl 9-12	5
	Pulasthya <i>Muni</i> : Who benefits from <i>Thrithayatra</i> (pilgrimage): Has to have many difficult to acquire qualities. Also poor etc who cannot/not eligible to perform <i>yajnas</i> can get good results by tirtha yatra.			
83	Vana; Tirthayatra	82-85	2405-2533	5
	Pulasthya <i>Muni</i> : Sequential description of <i>tirtha yatra</i> places to see (tour guide) <i>(It is possible that many have been added later; authenticity of the whole of this is suspect; many places are repeated also)</i>			
84	Vana; Tirthayatra	82	2427	5
	About river Saraswathi It is born at the back/rear (<i>prishta bhaga</i>) of Meru mountain, goes underground at Vinashana <i>maha-kshetra</i> and later reappears at <i>Chamasodbheda-Shivodbheda-Nagodbheda tirthas</i> .			
85	Vana; Tirthayatra	83	2442,2443	5
	If one gets his head shaved or even sprinkles water on his head at Seethavana <i>kshetra</i> , he will become blessed (sinless).			

86	Vana; Tirthayatra	93	2564-2565	5
	<p>What is Manushvrata, Daivavrat; who is Pavitratma? How to prepare oneself for tirthayatra. Vyasa: All knowing brahmanas say that regulation/control in food, fasting (<i>upavasa</i>) etc vratas related to the body are called Manusha-vrata. <i>Antahkarana-shuddhi</i> and thereby achieving <i>buddhi-shuddhi</i> is called Daiva-vrata. Pavitratma is one whose mind is pure, is free of <i>kaama</i>, <i>krodha</i> etc., and has no defects or impurities (<i>nishkalmasha</i>). In this way you should purify yourself, develop love in your hearts and visit all the sacred places. Purify your body by Manusha vrata, purify the mind and with purified <i>antah-karana</i> practice Daiva-vrata and visit all the <i>tirthas</i> and gain its results (<i>phala</i>).</p>			
87	Vana; Tirthayatra	96	2576	5
	<p>Requested by Ilvala, Vathapi would transform into a goat. Ilvala would kill that goat & feed that food to Brahmanas. (Brahmanas were meat eaters? See clarification given elsewhere) Later Agasthya <i>maharshi</i> also eats the meat of Vathapi.</p>			
88	Vana; Tirthayatra	97	2584-2587	5
	<p>Interesting conversation between Rishi Agasthya & his wife Lopamudra about enjoying sex & begetting children Lopamudra: There is no doubt that men marry to beget children. But rather than merely mating for a child, I prefer having a child as a consequence of mating with love. Just as I am in love (excessively fascinated) with you I request you also to be in love (<i>vyamoha</i>) with me. I wish to cuddle with you on a <i>hamsa-toolika-talpa</i> of the kind in my father's house. Moreover you should wear exquisite clothes, garlands, and ornaments. Smear your body with perfumes etc. I will also deck up myself. I do not wish to spend the amorous moments in these coarse & saffron clothes. Wearing such exquisite dresses and ornaments at the time of mating is not considered to be inappropriate in any way (<i>apavitra</i>-not sacred). Decking up is considered an important part of it. Agasthya (pleasantly): All the things you have said can only be obtained by paying money. How can I, a <i>tapasvi</i>, find these things? Lopamudra (extracts): You are a great <i>tapasvi</i>. You can instantly realise anything merely by the powers of your <i>tapas</i>. Agasthya: What you are saying is true. I can do it. But by doing it, the <i>tapobala</i> I have acquired by hard <i>tapas</i> will be spent. If you tell me such ways by which I will not lose my power of <i>tapas</i> I will gladly do it.</p>			
89	Vana; Tirthayatra	99	2599, Shl 59	5
	<p>Sri Rama showed Vedas with the Upanishads to Bhargava Rama. (Some say Upanishads were written in 4th Century BC etc!!)</p>			
90	Vana; Tirthayatra	100	2603	5
	<p>Brahma to <i>Devatās</i>: The Vajrayudha (made of Dhadhichi's bones) will have six pointed corners & can destroy any enemy. (Any significance for six: like <i>shadripu—kaama, krodha, lobha, moha, mada, matsarya</i>?!)</p>			
91	Vana; Tirthayatra	101	2609-2610	5
	<p>Reasons found by <i>danavas</i> as to what protects the earth & how to destroy it: The world is sustained by <i>Tapas</i>; so kill all <i>tapasvis</i> and destroy <i>tapas</i>, <i>dharma</i>, <i>swadhyaya</i>, <i>pravachana</i>, <i>yajna</i>.</p>			
92	Vana; Tirthayatra	103	2616	5
	<p>If <i>brahmanya</i> declines, the Earth will decline; if earth declines then <i>swarga</i> will also be dissipated.</p>			
93	Vana; Tirthayatra	124, 125	2742-2143, 2745	5
	<p>Chyavana created a huge monstrous <i>rakshasa</i> called 'Madasura'. Very symbolic as it means 'Arrogance or Intoxication' & Indra represents mind. Later Chyavana withdrew Madasura, transformed him & distributed him in wine, women, gambling (<i>dyuta</i>) and hunting.</p>			
94	Vana; Tirthayatra	133	2793	5
	<p>Guard at the door to Ashtavakra: It is very difficult to find truly knowledgeable people (<i>durlabho vai manishi</i>)</p>			
95	Vana; Tirthayatra	133	2799-2802	5
	<p>Janaka's puzzles & Ashtavakra's replies: Also its philosophic meanings.</p>			
96	Vana; Tirthayatra	134	2808, Shl 10	5
	<p>Vandi: Jeeva falls on earth as rain. It enters into plants & when humans or animals eat it, it converts into semen & results in birth of life.</p>			
97	Vana; Tirthayatra	134	2808, Shl 11	5

	Ashtavakra: All four <i>varnas</i> participate in the conduct of <i>yajnas</i> .			
98	Vana; Tirthayatra	134	2813	5
	Following details given by the translators/commentators: Ten states of the body; ten abusers (from Neeti <i>shastra</i>); ten who are worthy of worship (Koorma purana).			
99	Vana; Tirthayatra	134	2813-2814, Shl 18	5
	Animals have eleven <i>indriyas</i> for their use: (i) Vak—speech (ii) hands & arms (iii) legs (iv) anus (v) genitals--these are five karmendriyas; hearing-ears, sight-eyes, taste-tongue, smell-nose, touch-skin—these are five <i>jnanedriya</i> ; mind is the eleventh <i>indriyas</i> . There are eleven 'distortions' (vikara) that animals experience: (i) <i>Kaama</i> (ii) <i>Krodha</i> (iii) <i>Lobha</i> (iv) <i>Moha</i> (v) <i>Mada</i> (vi) <i>Matsarya</i> (vii) <i>Harsha</i> (viii) <i>Shoka</i> (ix) <i>Raaga</i> (x) <i>Dwesh</i> (xi) <i>Ahankara</i>			
100	Vana; Tirthayatra	134	2815	5
	Vandi: Our world (earth) consists of 13 islands			
101	Vana; Tirthayatra	134	2820	5
	Kahoda: That's why people do many efforts to get a child. My son has done what I could not do (defeating Vandi). In this world valorous & mighty children are born to weak parents; highly knowledgeable children are born to those with poor or no knowledge; highly scholarly & skilful children are born to the illiterate.			
102	Vana; Tirthayatra	135	2827, Shl 26, 2830	5
	Indra to Yavakreeta: You have not started this <i>tapas</i> after due/proper thinking about the objective of the <i>tapas</i>. Hence this result can never be achieved. (His objective was that all brahmanas should automatically get the knowledge of Vedas without studying it in the prescribed method—through guru/ <i>acharya</i> etc). Indra teaches him a lesson & makes him withdraw by transforming into an old, sick man and by attempting to build a bridge across Ganga river by pouring sand with his frail hands into water (to demonstrate impossibility of the objective)			
103	Vana; Tirthayatra	135	2831	5
	Statement in the Story told by Bharadwaja to son Yavakreeta: For no reason can man ever become 'amara' (having no death). Your son may live for crores of years, but after that he has to die one day. (What about stories of Markandeya etc who were born as humans but became immortals in this body?!)			
104	Vana; Tirthayatra	136	2836-2837	5
	Bhardwaja's Agnihotra enclosure was being protected by a blind man of low caste (a watchman). He held Yavakreeta to prevent him from going in & thus caused further ' <i>ashuchitva</i> ' to him.			
105	Vana; Tirthayatra	138	2843	5
	Suryashatakshari <i>mantra</i> : <i>Ghrinih surya adityom</i>			
106	Vana; Tirthayatra	139	2846	5
	Lomasha: The Kailasa <i>parvata</i> is six yojanas in height (48 miles; 76.8 KM; 253,440 Ft) (Could this be indicating the total trekking distance to the top & not the height as we understand today? The distance to Mt. Everest today are: Distance: (base camp to summit) South ridge route: 12.5miles (20km), plus 50miles (80km) on trekking approach (total 62.5miles, 100km) Northeast ridge route: 22.75miles (36.5km))			
107	Vana; Tirthayatra	142	2858	5
	Lomasha <i>Rishi</i> : Mandara <i>parvata</i> is the place where <i>devatas</i> reside.			
108	Vana; Tirthayatra	143	2870-2871	6
	Wonderful description of sudden storms & heavy rains in Gandhamadana mountains.			
109	Vana; Tirthayatra	146	2893	6
	Description of Hanuman			
110	Vana; Tirthayatra	149	2907	6
	Hanuman: The time & dharma changes in every yuga. Dharma declines from one yuga to next. I do not have the same physical capabilities I had in Treta yuga. It has declined as per the yuga. The ground, rivers, plants, and rocks, and <i>siddhas</i> , gods, and celestial sages conform to Time in harmony with the state of things in different yugas.			

111	Vana; Tirthayatra	149	2908-2913	6
	Hanuman's description of the characteristics of various <i>yugas</i> (Krita, Treta, Dwapara & Kali) in response to Bhima's query. Very interesting. See Table: Long Tanslations, Sl. No. 37.			
112	Vana; Tirthayatra	150	2918-2926	6
	Hanuman's advice to Bhima on matters of duties of four varnas and especially about the way <i>kshatriyas</i> should rule. See table: Long Translations, Sl. No. 38			
113	Vana; Tirthayatra	153	2932	6
	The lake in which <i>Sougandhika</i> flowers grew was protected by one lakh uniformed soldiers called " <i>krodhavasha</i> ".			
114	Vana; Tirthayatra	153	2935-2936, Shl 10, 12	6
	Bhima to Kubera's soldiers: A <i>kshatriya</i> does not beg for anything. This lake is not in Kubera's palace. He has not constructed this lake. It is formed naturally. So how does he get any ownership on this? Everyone can use this & so can he as one among many.			
115	Vana; Ajagara	180	3104-3106, Shl 30-37	6
	Nahusha-Yudhishtira QA: Critical & unambiguous clarifications on <i>varna</i> & birth— categorically states that birth cannot determine varna. See Table: Long Translations, Sl. No. 1			
116	Vana; Markandeya Samaasya	193	3272-3275, Shl 18-25	6
	Indra asks Baka <i>maharshi</i> to tell him the grief experienced by <i>chiranjeevis</i> (immortals). Baka replies: A) (i) having to live with those whom we don't like (ii) early separation from those we want to be with (iii) having to suffer the company of those who are not noble. B) He perforce has to see the death of children, grand-children, wife, friends & relatives. He has to depend on others for living. C) Good people suffer and are harassed by bad people. This we have to see. D) <i>Ajnanis</i> & fools will be joyous. The learned & <i>jnanis</i> suffer difficulties. There are many such anomalies which we have to see & endure. Etc.			
117	Vana; Markandeya Samaasya	193	3275-3278, Shl 28-36	6
	Indra asks Baka <i>maharshi</i> to tell him the happiness experienced by <i>chiranjeevis</i> . Baka replies. A) To be self-reliant, particularly in the matter of preparing one's own food is important to be happy. B) Giving food to guests before eating is the other important factor.			
118	Vana; Markandeya Samaasya	200	3331, Shl 86	6
	Markandeya: Even the most fearsome ghosts (<i>bhoota, preta, pishacha, rakshasa</i>) cannot come near a brahmana who does Gayathri <i>japa</i> thrice a day.			
119	Vana; Markandeya Samaasya	200	3332-3333, Shl 88-92	6
	Markandeya: Importance of a brahmana irrespective of his nature or habits.			
120	Vana; Markandeya Samaasya	205-206	3375-3422	6
	Famous story of the <i>pativrata stree & dharma vyadha</i>			
121	Vana; Markandeya Samaasya	207	3387	6
	Vyadha was selling pig & buffalo meat & there were several people crowding to buy them. Meat was being sold in his shop from the days of his ancestors. But <i>vyadha</i> was not killing them. He was only selling what others had killed. He himself had never eaten meat. He would fast in the day time & eat only at night.			
122	Vana; Markandeya Samaasya	208	3412, Shl 6	6
	Dharma vyadha: Shruthis have stated that since a long time plants (vegetables), creepers, deer, birds & animals are food for living beings. (There is no mention of fish, though fishing is mentioned			

	<i>in a few places in Mahabharatha</i>) Later, on Pg 3509, Adhyaya 222, Shl 10, the story is given that a type of <i>Agni</i> called Saha cursed the fish who gave away his secret location: 'may you all become food for the humans. May they take you out of water & eat you'.			
123	Vana; Markandeya Samaasya	208	3414, Shl 14;	6
	Dharma vyadha: One who offers well cooked meat to <i>devatas</i> & <i>pitrus</i> first and then eats it as <i>prasada</i> , will not become blameworthy. (Shl 15) A brahmana who mates with his wife only during <i>ritukala</i> (<i>considered most favourable for conception</i>) will not be considered <i>kaami</i> (sexually driven) but will be treated as <i>brahmachari</i> .			
124	Vana; Markandeya Samaasya	218	3497	7
	<i>Rishi</i> Angirasa's second daughter was very beautiful & was called 'Raagaa'. After her birth, all animals developed 'love'. Hence she is deity of love.			
125	Vana; Ghoshayatra	240	3626	7
	Among the several people accompanying Duryodhana on his <i>ghosha yatra</i> were many prostitutes also.			
126	Vana; Jayadrathavimokshana;	272	3796-3802	7
	Parashiva's description of Mahavishnu and three of his <i>avatars</i> .			
127	Vana; Pativratamahatmya	293	3924	7
	Godess Savithri to Ashwapathi: I am pleased with your <i>tapas</i> . Ask any boon which is not against dharma. (<i>Similar condition has been put in other instances also</i>) Further, she gives a boon which she has already discussed with <i>chaturmukha</i> Brahma & is approved by him!! (A daughter & not son or many sons)			
128	Vana; Pativratamahatmya	293	3927	7
	Ashwapathi to his daughter Savithri: No prince has come forward to marry you. Hence you may find a worthy groom yourself. Let me know whomever you wish to marry. I will find out his <i>kula-gotra</i> , <i>guna-karma</i> and according to the correct & relevant procedure (<i>yathavidhi</i>) I will perform your marriage. Subsequently Savithri along with an old minister sets out on a tour of several places looking out for a suitable groom.			
129	Vana; Pativratamahatmya	297	3951	7
	Description of how Yama pulled out the 'thumb sized' <i>Purusha</i> from the body of <i>Satyavan</i> .			
130	Virata; Pandavapravesha	3	4185	8
	Draupadi: 'Sairandhri' (a maidservant, as clarified later) women are always protected by others. These women, who are experts in several skilled arts, go to rich people or kings, teach the women there these skills and do their beautifying/adorning. I will tell them that I am an expert in different hair styles.			
131	Virata; Pandavapravesha	10	4239	8
	Sahadeva to king Virata: In Yudhishtira's first <i>goshala</i> (Cattle farm) there were 8 lakh cows of the same type. They were divided into groups of 100. In the second there were one lakh cows. They were also divided similarly. He had another two lakh cows. I was taking care of & managing all these cows in all respects. King Virata hands over the management to him saying he has one lakh cows of different varieties.			
132	Virata; Samayapalana	13	4256;	8
	Very much before the Roman sports of slaves Vs wild animals?! Virata would not feel satisfied with the <i>malla-yuddha</i> (wrestling) in which Bhima would invariably win & most of the time kill the opponent. (<i>Bhima would participate in these wrestling matches against his will as he could not violate the dictum of the king</i>) He would tell him to fight with lions, tigers & elephants and would feel fully satisfied watching his amazing courage & skill. As directed by Virata a few such 'exhibition events' of Bhima would be arranged for the queen & her associates & the women in <i>antahpura</i> would also see them & get thrilled. (Pg 4257) Sahadeva would frequently organise bull-fight & the king would enjoy watching them & would reward Sahadeva with plenty of money.			
133	Virata; Goharana	31	4377	8
	King Virata's brother Shatanika wore a golden <i>kavacha</i> (protective armour). It had many diamonds embedded in it and its inside was made of steel.			

	There is a graphic description of a few more vests worn by different warriors including Virata.		
134	Virata; Goharana	32	4381, 4382
	In the fight, those on chariots, on horse, on elephants and foot soldiers were fighting only with same class of soldiers. (Horse-mounted with horse-mounted etc)		
135	Virata; Goharana	34	4397
	When Virata wins over Susharma, he sends word to the capital to arrange for victory celebrations. One of the instructions is that all prostitutes should deck up and sing & dance.		
136	Virata; Goharana	42, 43	4433-4440
	Graphic description of the weapons, particularly the bows of Pandavas & the history of Gandiva. (Pg 4440) Yudhishtira's sword was longer than 30 inches! (Pg 4798: Yudhishtira in passing says Gandiva which is 4 <i>mola</i> (text in Kannada), equivalent of about 65"-70"!!). Similarly in Udyoga, Yanasandhi in page 5226, Arjuna describing Satyaki's valour mentions that Satyaki's bow is 4 <i>mola</i> in length. The tone indicates that this length may have been special or extraordinary) (For a person with 6 ft height, 32.5" is the recommended sword blade length in current times. For bow size see http://www.learn-archery.com/proper-bow-size.html for current recommendations)		
137	Virata; Goharana	46	4454
	Arjuna brought down the flag of Uttarakumara and hoisted his own <i>Kapidhwaja</i> on the chariot. Later he also uses his unique conch-shell. (They not only carried all their weapons, they also carried their flags & conch-shells to <i>vanavasa</i> . Their respective identifying flag & conch-shell were equally important)		
138	Udyoga; Sanjayayana	23	4779
	Yudhishtira speaking to Sanjaya about Arjuna's prowess: He picks up 61 arrows having sharp heads & having multi-coloured feathers in a single draw from his quiver, sets them all together in his bow, pulls the bow-string right up to his ears & releases them all. Later in Udyoga, Bhagavadyana, Pg 5506, ShI 29, Kunthi says that he can release 500 arrows at a time.		
139	Udyoga; Sanjayayana	30	4847
	<p>Yudhishtira's detailed enquiries about all classes of citizens (to Sanjaya as he bids farewell to him):</p> <p>Yudhishtira sends his enquiries, prostrations, good wishes etc to each class of people & many senior individuals in Hastinapura. To many it is specific messages 'customised' to them. Some extracts: When you return to Hastinapura enquire about the well-being of all people & also tell them we are all right. Meet <i>acharyas</i>, <i>ritwijas</i>, aged, <i>purohits</i>, our well-wishers etc. Meet the people of lower castes (<i>Shudras</i>) and tell them I enquired about their well-being. Meet the vyasyas and do the same.....Dhritarashtra's eldest son is dull-headed, foolish, obstinate & a sinner. He is now ruling the entire Earth. Enquire about his well-being also on my behalf....also meet all the kings who have come there with armies to support Duryodhana & enquire about their well-being cordially on my behalf & tell them we are all right... Similarly meet and convey my cordial enquiries to all those who work in the interest of the king, ministers, guards, army chiefs, experts who decide the income & expenditure of the kingdom, those who always think about the economic/financial matters of the kingdom....convey my enquiries also to Shakuni who is a sinner & who always respects Duryodhana & has no wisdom...convey my enquiries to Karna who wishes to defeat Pandavas who cannot be defeated and who is himself a great warrior second to none...In the <i>antahpura</i> there are many aged women full of good qualities who are like our mother. Meet them, prostrate on my behalf & enquire thus: Mothers! Are your children taking good care of you? I hope they are not being cruel to you; and tell them that we are all doing well here....Meet my sisters-in-law (brother's wives from Kaurava's side?) and ask them thus: Are you all safe? Are you leading a happy life without any blemish? Are you taking good care of your husbands and serving them well? Are you living harmoniously with your mothers & fathers-in-law without displaying any cruelty to them? Are you being obedient to them just as your husbands are helpful/supportive to you?....Enquire the welfare also of prostitutes, the very sight of whom brings glee to the eyes & mind, whose speech is sweet, who are decked up with good quality & colourful dresses & ornaments, who have smeared perfumes, who are without cruelty, who are happy & comfortable & who are in possession of objects of pleasure....Meet & enquire about the welfare of male & female servants of Kaurava princes and the lame & dwarfs who are dependent on them (servants)...meet thousands of mahuts, lame, blind, aged etc unfortunates and tell them I am all right & further tell them thus: Do not feel depressed for your current abhorrent life. You have got this due to the bad karmas of some past births. I will vanquish my enemies in a few days and take good care of you and will give food & clothes & nourish you....Convey one particular aspect to Duryodhana: I had arranged payment of some money annually (like scholarships) to some brahmanas devoted to their karmas. I have come to know</p>		

	that your officials are not treating them properly. Reinstate their financial support & send words to me of having done so through a messenger... In addition meet the orphans, the weak, those fools who are always devoted to the care only of their own body and the destitute and enquire about them.			
140	Udyoga; Prajaagara	35	4956	9
	Sudhanwa to Virochana: Let us go to your father Prahlada for a judgement in this matter (<i>both their lives are at stake in proving who is correct. The question was whether brahmanas are great or Virochana is great</i>). He will not lie even to save his son's life.			
141	Udyoga; Yanasandhi	48	5234	10
	Arjuna describing Vasudeva's conquests: Krishna burned down the town of Kashi & hence Varanasi remained an orphan town for many years.			
142	Udyoga; Yanasandhi	50	5255	10
	Sanjaya about Dhrishtadyumna: He does not give up his steadfastness towards truth & dharma at any time whether in anger or fear or greed or with selfish interests or logic.			
143	Udyoga; Yanasandhi	51	5262, 5264, 5265	10
	Dhritarashtra describing the <i>gada</i> of Bhima with great fear: it is octagonal in shape, made of metal, decorated with gold & is raised like a <i>brahmadanda</i> ...it has no dents or ridges. Is very big. It has beautiful sides. It makes sound like a thunderbolt & can kill 100 soldiers at a time...its length is 4 <i>molas</i> (65" to 70") & is very bright.			
144	Udyoga; Bhagavadyana	76	5420-5421	10
	Bhima while speaking to Sri Krishna of his unlimited might: Take a look at <i>Bhumi</i> & <i>Swarga</i> . All live either on <i>Bhumi</i> or in <i>Swarga</i> . These are like parents to all living beings. These are firm; eternal. If by chance these two were to become angry and try to collide like two huge rocks, I alone with the power in my shoulders can hold them apart. (It is interesting to note that the statement almost appears to consider <i>Swarga</i> also as some planet or similar body)			
145	Udyoga; Bhagavadyana	84	5470-5471	10
	Description of some very unusual & 'crazy' <i>shakunas</i> (omens) as Sri Krishna travels to Hastinapura for attempting a compromise.			
146	Udyoga; Bhagavadyana	86	5481	10
	Air conditioned palace! Dhritarashtra excitedly & reverently wishes to give a grand welcome to Sri Krishna & tells Vidura of the various gifts he would give to Krishna & other arrangements (extracts): I have 18000 wool blankets with a very comfortable & soothing touch given to me by people of mountain regions. I will give them to Sri Krishna. My treasury is filled with thousands of exquisite animal skins from China. I will give as many as he desires. I have a clear & brilliant gem with me. It shines brightly both in day & night. Sri Krishna is the most appropriate person to wear it. Therefore I will give that invaluable gem also to him...Let all my children & citizens dress up nicely and welcome Sri Krishna....Let the beautiful women who go to receive him, go there without covering their faces with veils....Dushasana's palace is much better than Duryodhana's.....It has beautiful halls. It is auspicious & very beautiful. The palace has the same controlled environment in all weathers (air-conditioned). You never feel change of weather due to seasonal changes there.			
147	Udyoga; Bhagavadyana	94	5549-5550	10
	Description of procession as Sri Krishna proceeded to Dhritarashtra's palace for the assembly from Vidura's house: The roads had been sprinkled with water to prevent dust from rising; in front of his chariot several soldiers wearing peculiar & valuable uniforms and weapons were walking, 500 elephants, innumerable chariots were going behind & in front of his chariot; entire population of Hastinapura was present on both sides of road, the balconies of houses were filled with women, many were felicitating him with garlands & would speak a few words with him; Krishna would also suitably greet them. (Our culture of processions, motorcade, greeting with garlands, people lining on both sides etc all appear to be as old as Mahabharata times)			
148	Udyoga; Bhagavadyana	96	5580, Shl	10
	Eight types of <i>mahastras</i> : Kakudeepa (praswapana), Shuka (<i>mohana</i>), Naaka (unmaadana), Akshisantarjana (Twasana), Santaana (Diavatha), Nartaka (Paishacha), Ghora (<i>Rakshasa</i>) and Asyamodaka (Yaama) . (Explanation of each given by commentators).			
149	Udyoga; Bhagavadyana	97	5586	10
	Kanva Maharshi: (Shl 4, 5) The Moon, Sun, Earth, Water, Air, Fire, <i>Akasha</i> , Planets, all the stars—all these are subject			

	to death due to some reason at some point in time. Once Moon, Sun, Planets & Stars are all destroyed, except for the three <i>lokas</i> everything is annihilated. Again everything is recreated at the time of creation.			
150	Udyoga; Bhagavadyana	106	5638-5639	10
	Narada recites the story of Gavala as part of which the story of Vasishtha testing Vishwamitra is presented. However as per this Yama comes disguised as Vasishtha.			
151	Udyoga; Bhagavadyana	114	5675-5676, Shl 1, 2	10
	Hiranya (Gold) Garuda to Galava: A metal formed by <i>agni</i> at the bottom of the earth and filtered (?) (<i>shodhita</i>) by <i>vayu</i> (air) is called ' <i>hiranya</i> '. Because the whole world is prominently dependent on it, it is called ' <i>hiranya</i> '. This has two kinds of powers. It bears the whole world. The world survives by depending on it. Rich people wear it as ornaments. Because of these attributes it called ' <i>dhana</i> '. (<i>dhatthe dharayathe dhanam</i>). This <i>dhana</i> exists in all three <i>lokas</i> at all times.			
152	Udyoga; Sainya-niryana	151	5936	11
	Size of Yudhishtira's army (which followed him from Upaplavya to Kurukshetra): 40,000 chariots, 200,000 horses, 400,000 foot-soldiers and 60,000 elephants.			
153	Udyoga; Sainya-niryana	154	5950-5959	11
	Detailed description of how each wing & unit of the army---horses, elephants, chariots, weapons, soldiers etc--was made ready (on Duryodhana's side, but is applicable perhaps to both sides). There is a statement that in Duryodhana's army there were black, white & red skinned soldiers.			
154	Udyoga; Sainya-niryana	158	5972-5973, Shl	11
	Only three bows are considered as <i>divya dhanus</i> (divine bows). Gandiva associated with Varuna, Vijaya associated with Mahendra and Shargna associated with Vishnu. Shargna was taken up by Sri Krishna, Gandiva by Arjuna and Vijaya by Rukmi.			
155	Udyoga; Ambopakhyana	184	6145	11
	Clash of Brahmastras There is a description of both Bhishma & Parashurama releasing <i>Brahmastra</i> . The two clashed with each other mid-air. Due to the clash fierce <i>tejas</i> was generated. All the living beings around were agonised due to it. The earth shook. It appeared as if the sky was burning. Heavy smoke filled everywhere. Those who survive/move in the sky just could not be there. Neither <i>brahmastra</i> reached the other.			
156	Udyoga; Ambopakhyana	195	6200	11
	Kings in Duryodhana's army: Surprising facts Duryodhana's army marched towards the battlefield. All the kings in the army were <i>brahmavid</i> (knew about <i>Brahma-jnana</i>); were experts in Vedas & Vedantha; Were all great warriors. Had followed best of <i>vratas</i> . All wore their armour (<i>kavacha</i>). All were keen to display their valour and win the <i>paraloka</i> . They were not ambivalent whether to fight or not. Each had trust in the other. All were focussed on war.			
157	Udyoga; Ambopakhyana	195	6202	11
	Duryodhana had made suitable arrangements to take care of traders, prostitutes , spies and those who had come to see/observe the war. (Clearly they were very practical about war & its needs)			
158	Bhishma; Jambookhanda-vinirmana	1	2	12
	Janamejaya!The area of the battlefield had spread for several <i>yojanas</i> . The soldiers had occupied many countries, rivers, mountains & forests. ...As the day of war came closer, Yudhishtira had allotted several 'code words' and several symbols to his soldiers as a way of identifying soldiers on his side.			
159	Bhishma; Jambookhanda-vinirmana	3	14-40	12

	<p>Vyasa <i>maharshi</i> has described several omens which show very bad/calamitous times and omens to determine which will be the victorious & defeated sides. Most of these are very extraordinary, unusual and difficult to believe. They are not included here.</p> <p>Dhritarashtra: When very dangerous/calamitous times come, then highly unbelievable and impossible things happen on earth.</p> <p>(Shl 6) Parrots will talk only inauspicious words. (Talking parrots were available even then!!)</p>			
160	Bhishma; Jambookhanda- vinirmana	9	79-80, Shl 14-36; 82-85, Shl 39-70	12
	<p>List of 138 rivers and 220+ countries</p> <p>Sanjaya lists names of 138 rivers in Bharatha varsha and says there are many more. Some of these names/rivers are recognisable even today.</p> <p>Then he lists the names of 220+ 'countries' in Bharatha varsha. Again some of these names are in existence even today.</p>			
161	Bhishma; Jambookhanda- vinirmana	10	89-90	12
	<p>Sanjaya: (Shl 7) In the forthcoming <i>Kaliyuga</i>, the longevity cannot be predicted with certainty. Many will die in the womb. Many will die soon after birth.</p> <p>(Shl 13) Those born in <i>Kaliyuga</i> will perhaps be less mighty. But will be given to much anger. Will be greedy and will be liars.</p> <p>(Shl 14) In <i>Kaliyuga</i> people will have following bad qualities (<i>dushta-guna</i>): jealousy, arrogance, anger, finding fault in other's virtues, <i>kaama</i> & greed.</p>			
162	Bhishma; Bhoomi	11	97, Shl 39	12
	<p>What a utopia!!</p> <p>Sanjaya about Shaaka <i>dwipa</i>: The amazing thing about this <i>dwipa</i> is that in that <i>dwipa</i> there is no king, no punishment, no one to implement the punishment, no one to award a punishment, no one to suffer a punishment, no one to protect, no one who wants protection. All of them being knowledgeable in dharma, they practice it and take care of their society by themselves.</p>			
163	Bhishma; Bhoomi	12	101	12
	<p>Sanjaya: Now I will tell you about Pushkara <i>dwipa</i> (island).In these islands, generally there is only one nation (or <i>community</i>). Even in <i>dwipas</i> with more than one country, there is only one <i>dharma</i>.</p>			
164	Bhishma; Bhishma- vadha	44	1649	14
	<p>Sanjaya describing first day's war to Dhritarashtra: At the time of war, the armies of Pandavas & Kauravas consisting of elephants, horses, chariots etc., were looking like armies sketched/painted on a cloth.</p>			
165	Bhishma; Bhishmavadha	106	2091	15
	<p>Thus saying Bhishma took up another bow and started shooting hundreds of arrows at Arjuna's chariot. Vasudeva turned the chariot in various kinds of circular motions and caused the arrows thus shot to be wasted displaying the amazing skills he had in handling horses & chariot.</p>			
166	Drona; Dronabhisheka	2	2237	15
	<p>Karna's detailed instructions to prepare his chariot for war</p> <p>"<i>Sootha!</i> Help me wear my armour which is shining with precious gems, which is clean, is golden and is peculiar. Keep the crown which is brilliant as Sun on my head. Bring my bow and arrows which are equivalent to fire, poison and snakes. Let the servants prepare sixteen quivers full of arrows. Let them bring the following & keep in the chariot: powerful bows, sword & shield, <i>shakyayudha</i>, heavy <i>gada</i> (Mace) and conch-shell which is decorated with gold and has a decorated hole to blow. Let them keep golden & peculiar chains which are used to tie the elephant, flag which has the sign of lotus and which brings victory. Let them clean these with soft clothes and bring them. Let them bring auspicious garlands.</p> <p><i>Sootha!</i> Quickly prepare horses which are very fast, which are bright like white clouds, which have been bathed in water made auspicious by <i>mantras</i> & flowers and which have been decorated with pure & shining gold ornaments....Immediately make ready decorated & speedy bows, strong strings for tying the bow (<i>shinjini</i>), armours, quivers full of arrows and various body armours. Bring all items needed to go to battlefield. Bring gold & alloy (<i>kanchu</i>) vessels filled with curds. Bring the victory-</p>			

	garland (<i>vijaya-mala</i>) and put it around my neck. Let the various instruments be sounded to indicate victory.			
167	Drona; Dronabhisheka	9	2265	15
	Dhritarashtra to Sanjaya: Drona's horses were red in colour & very strong. They were covered with golden nets. They were capable of running with the speed of wind. They could avoid hits from all kinds of weapons or could withstand them.			
168	Drona; Abhimanyuvadha	57	2572-2573	16
	Ashwamedha yaaga of king Pourava Narada to Srinjaya: For the Ashwamedha yaaga performed by Pourava raja, innumerable scholars in <i>shiksha-shaashtra</i> , <i>akshara-shaashtra</i> (<i>lipi-shaashtra?</i>) and in the procedures of conducting <i>yajnas</i> used to come. The brahmanas who had done study of Vedas would get food, clothes, house, comfortable & beautiful beds etc as charity. The scholars were made happy by the team of hard working servants, players, actors-dancers, <i>swarna-choods</i> etc. Pourava Raja would give huge <i>dakshinas</i> in each <i>yajna</i> . He was donating to the deserving 10,000 elephants secreting musth, golden chariots, horses decorated with precious jewellery, one million <i>kanyas</i> (virgins) seated on elephants and chariots; he would also donate houses, agricultural lands, 100 cows etc. along with the virgins. He was donating 10 million big sized cows. The cows would also be accompanied with calves. He would donate bronze vessels to collect the milk from cows. He used to donate in large numbers servants—both male & female, mules, camels, goats & sheep etc.			
169	Drona; Abhimanyuvadha	64	2594	16
	Narada describing the <i>yaagas</i> of King Ambarisha: Knowing quite well that intoxicating drinks were sinful, many would drink plenty of it for their pleasure while enjoying music & dance. Intoxicated, thousands of them would sing as they liked.			
170	Drona; Abhimanyuvadha	66	2598, Shl 3-5	16
	Narada about king Gaya: The boon he requested from <i>agni</i> : I would like to understand Vedas by way of <i>tapas</i> , <i>brahmacharya</i> and practice of <i>vratas</i> and grace of gurus. I shall always live according to dharma and will not cause pain to any and let my wealth never shrink. Let my faith in giving charity to brahmanas be ever increasing. I would like to marry girls from my <i>varna</i> only and may they all beget sons. May I develop strong faith in <i>anna-daan</i> . Let my mind always be fixed in dharma. Let there be no obstructions to my daily <i>dharma-karyas</i> .			
171	Drona; Abhimanyuvadha	69	2608	16
	Narada about king Prithu & his kingdom: All the people were strong and had no diseases. They did not know fear. They would live as they liked including under trees or in caves. When he was the king there was no division as nation, city, town etc. People would live happily just as it pleased them.			
172	Drona; Abhimanyuvadha	70	2613	16
	Narada about cruel methods of Parashurama Narada about Parashurama: ...He killed millions of <i>kshatriyas</i> ... He killed one thousand of them by hanging, one thousand of them by drowning, he smashed the teeth of one thousand of them, he cut-off the nose & ears of a thousand of them and he made a thousand of them inhale pungent/very spicy smoke. (<i>Even our third degree methods cannot beat this!!</i>)			
173	Drona; Pratigya	82	2686-2691	16
	How Yudhishtira's day began Graphic description of how the day began & the activities done by Yudhishtira. Includes a detailed description of how he was given a bath by the servants. Makes a very interesting read. Extract: He went to the bathroom. There 108 persons were waiting for him with golden vessels filled with water. They had all finished their bath and were wearing clean white clothes. The king was wearing light clothes and sat down to be bathed in perfumed (<i>chandana-yuktha</i>) water. Before that strong & trained wrestlers massaged his body with fragrant medicinal liquids. Then the king wore pure white (like a white swan) and light cloth on his head to absorb the water in his hairs. Then he smeared <i>harichandana</i> all over his body, wore a garland, wore light clothes which would not tire him, and sat down facing east with his palms folded. Then he did <i>japa</i> with Gayathri <i>mantra</i>			
174	Drona;	87	2711	16

	Jayadrathavadha			
	Drona sets up the <i>chakra-garbha-shakata-vyuha</i> (to protect Jayadratha). Its length was about 10 Kms and rear half was about 4.5 KMs wide.			
175	Drona; Jayadrathavadha	93	2745-2746	16
	<p>Mlecchas & Yavanas ..the Mleccha soldiers had several grotesque shapes...they were wearing variety of dresses and had a variety of weapons....Mlecchas who were born from Nandini cow, were equal to <i>Anthaka</i> (god of death), skilled in hitting also participated in the war... Arjuna with his <i>mahaastras</i> killed several Mleccha soldiers who had fully shaved head, half-shaved head, who had long hairs (<i>jatadhari</i>), who had only beards and who were of low & outcaste tribe (<i>shvapacha</i>). (Were they sea-farers who came from different lands & settled here?! Elsewhere it is said they lived along the coastline) ..Yavanas knew <i>mayavidya</i> of <i>asuras</i>. They had fearsome looks. They had fearsome eyes. They were the colour of crows. They were wicked, highly lustful, and quarrelsome...(Were they Africans?!)</p>			
176	Drona; Jayadrathavadha	105	2819-2824	16
	Flags of several warriors are described by Sanjaya. According to this the flag of Duryodhana was that of an elephant decorated with gold ornaments. (In Sanskrit elephant is called <i>naga</i>. This perhaps has resulted in some other authors of Mahabharatha describing Duryodhana as having a serpent in the flag?! <i>Naga-dhwaja</i> Vs <i>sarpa-dhwaja</i>. Of course snake has been used by some to indicate the venomous and revengeful attitude of Duryodhana)			
177	Drona; Jayadrathavadha	113	2880	16
	..Immediately Krithavarma shot a fire like arrow called Vatsadanta which was capable of going in a crooked path (<i>vakra-gati</i>)...			
178	Drona; Jayadrathavadha	114	2893	16
	Shikhandi picked up another bow and shot Hardikya with fast moving arrows which were sharp as the claws of a tortoise..			
179	Drona; Ghatothkachavadha	163	3290, 3292	17
	<p>The war continues into the night on 14th day. When it becomes very dark and very difficult to see others, Duryodhana orders his foot-soldiers to put down their weapons and hold <i>panju</i> (the big cotton hand stick burnt generally with castor oil) in their hands. ..Kauravas had kept five <i>panjus</i> in each of the chariots. On each elephant they three of them. On horses they kept a big one. ...Pandavas kept seven <i>panjus</i> on each elephant. On each chariot ten of them. Two on each horse. Some foot soldiers held one near the flag and one at the back of the chariot....</p>			
180	Karna	10	3768	18
	For the ritual to make karna as commander-in-chief among other things, water was brought in horns of ox and rhino .			
181	Karna	18	3813	18
Sri Krishna, the younger brother of Indra..			
182	Karna	19	3822	18
	...Sri Krishna describing the scene on the battlefield to Arjuna: ...Partha! See the huge piles of exquisite carpets that cover the elephants....			
183	Shalya; Gada	35	4827	20
	When Balarama went on his 42 day pilgrimage, shops selling a variety of items also travelled with him. Always people thronged those shops to buy things..			
184	Shalya; Gada	36	4840-4841	20
	Trita who had fallen into a well and cheated out of <i>soma-rasa</i> decided to and performed an entire <i>yajna</i> in the well itself all by himself. He did this by creating all the needed materials and the persons (roles) in his mind. His <i>tapas-shakti</i> was so powerful, he succeeded and all the <i>devatas</i> led by briahaspati appeared before him and granted the desired boons.			
185	Shalya; Gada	37	4845	20
	<p>...Balarama saw many replicas (?) (Sculpture made as an image?) (<i>chaayamurty</i>) of <i>deva-Gandharva-rakshasas</i>.... ..Balarama donated many goats, sheep, cows, donkeys, camels as well as gold and silver... Balarama wore a kundala (ear-ring) in only one ear...</p>			

	(Pg 4846) ...He also donated big vessels made of metal (iron?) and copper..			
186	Shalya; Gada	37	4848	20
	Balarama continued his pilgrimage. There at one place just a pouring rain suddenly changes its direction due to a gust of strong wind, Saraswati river had suddenly turned to east...			
187	Shalya; Gada	38	4852	20
	Etymology of river names Vaishampayana to Janamejaya: <i>Maharaja!</i> This world is covered by seven rivers called Saraswati. Wherever <i>maharshis</i> with great <i>tapo-bala</i> invited her, she has gone there. (Shl 4) When she went like that, she was given these seven names: Suprabha, Kaanchanaakshi, Vishaala, Manorama, Oghavati, Surenu and Vimalodaka. (The story of how the river got these names follows)			
188	Shalya; Gada	39	4861	20
	(Shl 6) About Oushasana–tirtha: Mahatma Shukra did his <i>tapas</i> here. As a result of it, the entire <i>neeti-shastra</i> was inspired in his mind. He also sat there and thought about the war of <i>daityas</i> and <i>danavas</i> .			
189	Shalya; Gada	39	4861	20
	Balarama then travelled to Brahma-yoni-tirtha. <i>Loka-pitamaha</i> Brahma created the world sitting near it. (How did this place exist before creation?!). Great <i>rishi</i> Arshishtena obtained <i>brahmanya</i> by performing intense <i>tapas</i> here. In the same way Rajarshi Sindhudwipa, great <i>tapasvi</i> Devapi and Bhagwan Vishwamitra also obtained their <i>brahmanya</i> here.			
190	Shalya; Gada	40	4865	20
	...Even though Arshishtena studied continuously in <i>gurukula</i> he could not complete either Veda- <i>vidya</i> or <i>shastra-vidya</i> . Very disappointed, he left the gurukula and went to the banks of Saraswati river and did many years of <i>tapas</i> . By virtue of his <i>tapas</i> he gained mastery over Vedas and became great scholar, <i>vedavid</i> and a <i>siddha</i> (A case of 'school dropout' in those days who later became a great rishi with own effort!)			
191	Shalya; Gada	40	4869	20
	..Balarama donated to brahmanas milking cows, vehicles, mattresses , clothes, money, cosmetic items etc...			
192	Shalya; Gada	45	4895-4906	20
	Skanda's abhisheka: fantasy movie material Description of Skanda's <i>abhisheka</i> and making him the <i>deva-senapati</i> . Some of the description like appearances of his soldiers makes excellent material for some Hollywood fantasy/fairy-tale stories. There is a similar description again in <i>Adhyaya 7</i> of <i>Souptika parva</i> , pages 5133-5136, Vol 20. ...(Pg 4906) Some members of the group had tied a net made of bells to their bodies and were dancing....			
193	Shalya; Gada	47	4922	20
	In the beginning of Kritayuga all <i>devatas</i> joined together and went to varuna and after worshipping him formally said to him, "(Shl 6) Just as Sureshwara Indra is guarding and protecting us from all kinds of fears, you be the lord of all water bodies and protect all animals in water. (Shl 8) You also live all the time in the ocean which is the habitat of water based animals. Ocean (<i>samudra</i>) who is lord of rivers will be under your control. You will also experience rise and decline like Moon who is born out of water. " (Implies that Moon is formed out of earth!)			
194	Shalya; Gada	49	4939	20
	Vaishampayana to Janamejaya: <i>Maharaja!</i> Generally after completion of the great <i>Rajasuya-yaaga</i> without any obstacles, a horrible war occurs among <i>kshatriyas</i>. (Even the Mahabharata war occurred with <i>Rajasuya-yaaga</i> performed by Pandavas forming the seed of the war)			
195	Shalya; Gada	51	4955	20
	Indra, having obtained the bones of <i>maharshi</i> Dhadhicha, got many weapons like mace, <i>vajrayudha</i> , <i>chakra</i> , <i>danda</i> (big sticks) etc made from it.			
196	Shalya; Gada	51	4956-4957	20
	Restoring lost learning of Vedas ..After a long time a horrible drought of 12 years occurred. During that period of 12 years of no rains, <i>rishis</i> who were suffering from pangs of hunger went far away to different parts in all directions. Seeing them running away to different places, Saraswata <i>muni</i> also decided to leave the place. At that time his mother river Saraswati said to him, "(Shl 39) Son! At least you please do not go away from here. I will always provide you good quality fish for your food. Therefore remain here." Janamejaya! After this, Saraswata <i>muni</i> stayed and was satisfying <i>deva-pitrus</i> with that fish itself. He			

	<p>also ate the same and survived. He also saved the Vedas (by continuously practicing and studying them).</p> <p>After the drought ended the <i>rishis</i> again gathered at a place. They started investigating how to study Vedas. (Shl 42) Those <i>rishis</i> had completely forgotten Vedas in their long and arduous quest for food. There was no single <i>medhavi</i> who could remember Vedas in such extraordinary times.</p> <p>Coming to know of Saraswata <i>muni</i>, they all came to him. They requested him to teach them the Vedas. He said to them, 'Become my <i>shishyas</i> formally. Then I will teach you.' The <i>rishis</i> replied, "Son! You are still very young. How can we become your <i>shishya</i> when you are like our son?" Saraswata said that 'my dharma also should not be violated.' (Meaning without <i>guru-shishya</i> system Veda's teaching & learning cannot be done). Saraswata said, "Those who do not teach Vedas in the prescribed way and those who do not learn in the prescribed way will both soon reach lowly states or will be destroyed. Otherwise they both become enemies. Rishis have not made their decisions on dharma keeping in mind people with higher age. They have not made their decisions looking at grey hairs. They have not made decisions keeping in mind the wealth and richness. They have not made it keeping in mind their relatives and friends. Whoever has done the study of Vedas properly, whoever is capable of teaching Vedas properly is great. He deserves to be in the position of a guru. (Questions of age, wealth, relationship etc do not arise)."</p> <p>After hearing Saraswata <i>muni</i>, all the <i>rishis</i> became his <i>shishyas</i> (disciples) formally & learnt the Vedas. 60,000 <i>munis</i> accepted his tutorship formally.</p>			
197	Shalya; Gada	53	4965	20
	<p>There is a history behind this place getting the name '<i>Kuru-kshetra</i>'. <i>Mahatejaswi</i>, intelligent, <i>rajarshi-shreshtha</i>, <i>mahatma</i> Kuru was tilling this land (<i>kshetra</i>) for many years. Therefore this place became famous as <i>Kuru-kshetra</i>.</p>			
198	Shalya; Gada	54	4972, 4973-4974	20
	<p>Then Balarama started to climb <i>Plaksha-prasravana</i> mountain peak. After climbing a short distance, saw the sacred <i>Plaksha-prasravana-tirtha</i> (birth place of river Saraswati) and the power of river Saraswati and was quite amazed.</p> <p>... When Balarama was sitting there listening to best of stories (spiritual) Bhagawan Narada <i>maharshi</i> came to that place. Janamejaya! Narada, the great <i>tapasvi</i> was having a <i>jata</i>. He was wearing a gold coloured <i>naru-madi</i>. He was holding a golden <i>danda</i> and <i>kamandalu</i>. He was carrying a <i>veena</i> called <i>Kachhapi</i> which produced melodious and enthralling sound. (Shl 20) Narada was respected by Devas & brahmanas, was highly skilled in dance and music, was always interested in causing disputes/quarrels, would regularly cause quarrels between two parties with the objective of <i>loka-kalyana</i>. (<i>prakarta kalahaanam cha nityam cha kalaha-priya</i>)</p> <p>Balarama praises (<i>stuthi</i>) Saraswati river (Shl 38, 39) before leaving that place to go and observe the fight between Bhima and Duryodhana.</p>			
199	Shanti; Rajadharmanushasana	49	419,	21
	<p>Sri Krishna's narration of the story of Parashurama to Yudhishtira:</p> <p>..As there were no <i>kshatriyas</i> who would punish anarchy spread in the country. <i>Vysyas</i> and <i>shudras</i> who took to unrestrained behaviour indulged in evil deeds with brahmana women. In those times of anarchy the powerful would harass the weak.</p>			
200	Shanti parva; Rajadharmanushasana	98	887-897	22
	<p>There is a detailed comparison of <i>yajna</i> and war which includes all technical terms, materials and participants in a <i>yajna</i>.</p>			
201	Shanti parva; Rajadharmanushasana	99	898-899	22
	<p>(Shl 9) Bhishma to Yudhishtira: The army of chariots should be arranged in the centre of elephant army unit. Horse unit should be close to chariot unit. At the centre of horse unit, foot soldiers with armours and weapons should be positioned. The king who arranges his <i>vyuha</i> in this manner will win.</p>			
202	Shanti parva; Rajadharmanushasana	101	914	22
	<p>(Shl 2) Bhishma: The weapons (<i>astra & shastra</i>) and the vehicles they use are according to the country of the warriors and their family practices. Valorous people generally act according to their past traditions.</p>			
203	Shanti parva; Mokshadharm	208	1874-1882	24

	<p>Marichi, AngiRasa, Atri, Pulasthya, Pulaha, Kratu and Vasishta—these seven are <i>Brahma-manasa-putras</i>. Puranas have clearly stated that these seven only are <i>sapta-brahmas</i>.</p> <p><i>Pitrus</i> are called <i>aditya-roopa</i>. <i>Devatras</i> are called <i>adityas</i>.</p> <p>(Shl 23) Among <i>devatras adityagana</i> belongs to <i>kshatriya-varna</i>. Marudgana to <i>vysya-varna</i>. (Shl 24) Ashwini <i>devatras</i> who are engaged in fierce <i>tapas</i> are said to belong to <i>shudra varna</i>. All <i>devatras</i> who are children of Angirasa belong to <i>Brahmana varna</i>.</p>			
204	<p>Shanti parva; Mokshadharm</p>	<p>320</p>	<p>2939-2990</p>	<p>26</p>
	<p>Quality & charecteristics of good speech</p> <p>(Shl 78, 79) Oh king! A group of words with following qualities is called a sentence: free of nine types of blemishes including harsh words, free of nine blemishes related to <i>buddhi</i> such as <i>kaam</i>, <i>krodh</i> etc., having nine good speech qualities including sweet words, having nine good qualities of <i>buddhi</i> such as kindness, sincerity etc., having reasoning and meaningfulness, having five good qualities viz <i>saukshmya</i> (avoiding words with uncertain meanings leading to doubts), <i>saankhya</i> (listing the good qualities and blemishes of <i>poorvapaksha</i>--the first objection to an assertion in any discussion, the prima facie view or argument in any question -- & doctrine), <i>krama</i> (analysis of strengths & weaknesees of the listed blemishes & qualities), <i>nirnaya</i> (doctrine) and <i>prayojana</i> (implementation). (Shl 80) The meanings of <i>saukshmya</i> etc have been explained with respect to four entities viz <i>pada</i> (word), <i>vaakya</i> (sentence), <i>padartha</i> (meaning of word) and <i>vaakyartha</i> (meaning of sentence). I will tell you the charecteristics of each of these separately, listen. (Shl 81) When understanding the meaning of a sentence, since there can be different meanings, the knowledge will also be different (both applied & gained) (If there is no clear & specific meaning for a sentence then no clear or specific knowledge is gained). At such times it is the power of intelligence that decides the meaning. Such <i>buddhi</i> is designated by <i>saukshmya</i>. (Shl 82) Accepting certain desired meaning of a sentence and then counting the proportion of its strengths & blemishes is called <i>sankhya</i> or <i>saankhya</i>. (Shl 83) After counting the strengths & blemishes in this manner, deciding that, 'this should be said first, this should be said next' etc., is called <i>kramayoga</i> (sequencing). Such a sentence is called <i>krama-vaakya</i>. (Shl 84) Especially propounding one of the four out of <i>dharma</i>, <i>kaam</i>, <i>artha</i> or <i>moksha</i> and concluding at the end of discussion that sentence with 'this is the desired meaning' is called <i>nirnaya</i>. (Shl 85) Wherever great agony is experienced due to grief arising out of love & hatred and the approach (<i>vritti</i>) adopted by man to remedy it is called <i>prayojana</i>. (Shl 86) Janeshwara! Listen to such sentences of mine in which all these good qualities are embedded. (Shl 87) I will tell only best sentences which will be meaningful, will not have multiple meanings, will be just, will not be more than what is just necessary (brief), not harsh to hear (soft), and will not have any doubts. (Shl 88) My sentences will not have harsh letters (Example given: <i>shushko vrikshastishatyagre</i>). It will contain delicate & soft web of words. It will not cause happiness to those who are <i>paranmukha</i> (outwardly oriented, hostile). It will not have untruths. It will not be against the <i>trivarga</i> of <i>dharma</i>, <i>artha</i> & <i>kaam</i>. My sentences will not be without <i>sanskaras</i> too (not formed well. Example given for an ill formed sentence: <i>gallau laavanyatallau te ladahau madahau bhujau, netre sevattakam dotta mottayita sakhe sakhi</i>). (Shl 89) My sentences will not have the defect of inferior or less words. It will not use difficult words (example given: The meaning of that sentence which is very far and not near at hand is called <i>klishhta</i>. <i>Satpurushas</i> do not like use of such words. Example: <i>vijitmabhadweshi</i> which means enemy of the son of Indra who was vanquished by Garuda = Karna). Nothing will be out of sequence. You do not have to import/supply other words to make sense out of my sentences. The sentence will never be a waste. It will not be without reasons and be devoid of logic. (Shl 90) I will not speak anything driven by <i>kaam</i> or <i>krodh</i> or <i>lobh</i> or <i>dainya</i> (meanness) or <i>anaryatva</i> (vile, unworthy) or <i>lajja</i> (shame) or <i>anukrosha</i> (tenderness, comassion) or <i>maan</i> (self-conceit). (Shl 91) The meaning of a sentence lights up when the talk of the person who wants to talk, the listener and the speech – all three are well balanced without deficiencies or excesses. (When the speaker & the listener have concentration and focus and the speech also has clear & definite meaning, then the meaning of the sentence becomes crystal clear to the listener). (Shl 92) If the speaker when speaking humiliates the listener and presents his opinion as another's opinion, then his words will not cause the intended reaction in the listener. (The conversation will not progress). (Shl 93) The listener develops a doubt about the speech of someone who always parrots only other's opinions and nothing of his own. Therefore such speech is also defective. (Shl 94) The person who speaks such that there is no clash between his own opinion and the listener's opinion but there is harmony is true orator. Not others.</p>			

	(Shl 95) Oh King! Therefore you should listen to my words which are enriched with such qualities with concentration and without any feeling of contempt.			
205	Shanti parva; Mokshadharna	325	3032-3040	26
	<p>Shuka's travel path Yudhishtira! Thus ordered by father Vyasa, even though he had the power to fly around the earth, started his journey on foot. On his way Shuka crossed many mountains, rivers, lakes, pilgrim centres, serpents and such poisonous animals, forests with wild animals etc and crossed in sequence Meruvarsha (Ilavrita varsha) (https://en.wikipedia.org/wiki/Jambudvipa), Harivarsha (http://www.jatland.com/home/Harivarsha), Haimavatavarsha (Kimpurushavarsha) and came to Bharatavarsha. (Then, where did Vyasa live?!). Shuka visited the countries in which Chinese & Huns etc lived and came to Aryavarta or Bharatavarsha. Even though on the way he saw beautiful towns, peculiar gems etc none of them really attracted him. He walked past as if he had not seen them. The traveller Shuka crossed many beautiful gardens, exquisite buildings and many sacred lakes and moved forward.</p>			
206	Anushasana; Daandharma	14	3537	27
	<p>A svasti-vachana Jambavati wishing a safe & successful journey to Sri Krishna: Oh dear! Go to gain victory and auspiciousness. Yadunandana! May Brahma, Shiva, Kaashyapa, rivers, favourable <i>devatas, kshetras, oshadhis, mantras, chhandas</i>, group of <i>rishis, yajnas</i>, oceans, <i>dakshinas, sthobhas, nakshatras, pitru devatas, grahas</i>, wives of <i>devatas, deva-kanyas, deva-maatas, manvantaras</i>, cows, <i>Chandra, Surya, hari, Savitri, Brahma vidya, ritus, varshas, kshanas, lavas, muhurtas, nimeshas and yugas</i> protect you, who are going everywhere to please Parashiva for my sake. Let there be no difficulties or obstacles in the path you take. Oh sinless! Be careful all the time.</p>			
207	Shanti parva; Daan, dharna	19	3698-3714	27
	<p>Ashtavakra's travel route in Himalayas Vadanya <i>muni</i> said to Ashtavakra: You should travel in the northern direction and cross Kubera's Alkapuri. Further from there after crossing Himalaya mountains, you will see Kailasa, the place of Rudra, served by <i>siddhas & chaaranas</i>. ...You should cross that Kailas of Mahadeva and go further. Then you will see a cloud like, blue coloured, beautiful, attractive forest region.</p> <p>..Ashtavakra started his travel in northern direction. He entered the Himalaya mountain regions and travelling further came to the banks of river Baahuda. There he took bath in the clean Ashoka <i>tirtha</i>. He spent the night there and next day continued and came near a lake called Rudranirudra. After resting there for a while, he proceeded towards Kailas. After some distance he saw the brilliant golden door of Kubera's Alkapuri. Then he saw the Lotus lake of Kubera adorned with many lotus flowers. That lake was filled with water from Ganga and was also known as Mandakini. (He stayed in the palace of Kubera for one year enjoying the dance & music of <i>apsaras</i>). Then, he continued his journey towards North. He travelled over Kailas, Manda and Himavat mountains. After crossing these great mountains, he entered the great location of Ishwara. There he reverentially circumambulated (<i>pradakshina</i>) and prostrated to Parashiva. Then he again climbed down from there. Then he proceeded joyously on flat terrain further North. As he was going he saw a beautiful & divine <i>ashrama</i> which had beautiful plants & flowers. On all four sides of that <i>ashram</i> there were variety of gold-filled, precious gems-filled mountains and divine lakes.</p>			
208	Anushasana; Daandharma	30	3824, 3831	27
	<p>King Divodasa who was <i>maha tejasvi</i> having realised the great valour of the sons (1000 of them) king Haihaya, worshipped Indra and as ordered by him built an impenetrable town called Varanasi. That new city was filled with people of all four <i>varnas</i>. The store houses there were filled with variety of things. Shops were plenty in that city. One part of that town extended upto the northern bank of river Ganga and another part till southern bank of river Gomati.</p> <p>Pramiti was an expert in Vedas and Vedangas. Pramiti had a son called Ruru from the <i>apsara</i> Ghritachi. Ruru had a son called Shunaka from his wife Pramadvare. Viprarshi Shaunaka is the son of Sunaka.</p>			
209	Anushasana; Daandharma	40	3893-3894	27

	How Vipula entered the body of his guru's wife to protect her from Indra			
	<p>Vipula thinks to himself: I must somehow guard and protect <i>gurupatni</i> from Indra. If I do this job it will be a great wonder. The only means I have is to enter her body by <i>yogabala</i>. Just as the drop of water on lotus leaf does not stick to it, I will have no interest in her after entering her and will be completely neutral and will sit with concentration and pure mind. By doing so I will be free of <i>rajoguna</i> and will not be an offender. Just as traveller stays for some time in an empty house on his way, I will live in her body for some time. In this manner I will live in her with pure mind and meditating upon the <i>atma</i> with full concentration. He then made a great effort to enter her body.</p> <p>He sat down near his <i>gurupatni</i>. He started telling her variety of stories and captured her mind completely (it was totally focussed in him). (Shl 57) Then he joined his eyes (sight) in her eyes. Then he merged the rays from his eyes with the rays from her eyes and just as air occupies space, he entered her body. (Shl 58) He joined (merged) her characteristics with his. He merged his face in her face. In this manner Vipula who occupied her body, stayed there like a shadow without any movements of his own. (Shl 59) Than Vipula using his <i>yoga-shakti</i> made her body still and being very alert lived there. But <i>gurupatni</i> did not come to know that he had entered her body. Until Vipula's guru Devasharma completed the <i>yajna</i> and returned he lived there merged in her body.</p>			
210	Anushasana parva; Daandharma	51	4002	27
	Chyavana <i>rishi</i> ordered king Kushika to ready a chariot and bring it immediately. Kushika asked in clarification, (Shl 28) Bhagawan! Which type of chariot shall I bring? Should it be of sports type or war type?			
211	Anushasana parva; Daandharma	56	4023	27
	Chyavana predicting the future course of events to king Kushika: ...They will kill from <i>Bhrigu vamsha</i> . Under the terrible influence of <i>daiva-danda</i> they will slit and kill all foetuses in the womb of Bhrigu women...			
212	Anushasana parva; Daandharma	84	4297	28
	<p>Rudrani to <i>devatas</i>: (Shl 74) Oh <i>devatas</i>! At the time when my husband had intended to beget a child in me, you all joined together and made him retract from it. Therefore you will all be childless. (Shl 75) Because you all made me not have a child in future none of you will have children.</p> <p>When Umadevi cursed like this only <i>agnideva</i> was not there. Therefore except agni all other devatas became childless.</p>			
213	Anushasana parva; Daandharma	103	4487	28
	Bhagiratha to Brahma: ..I performed <i>sarvamedha yaaga</i> (all sacrifice) eight times. Seven times I performed <i>naramedha yaaga</i> (human sacrifice)....			
214	Ashwamedhika parva; Ashwamedha	10	5660	30
	Indra to Marutta: (Shl 30) Marutta! For <i>havis</i> let a <i>lohit</i> species deer representing <i>agni</i> be sacrificed. For <i>havis</i> to Vishvedevatas let a deer of many forms be sacrificed. Let the brahmanas here sacrifice a blue coloured bull with fluctuating/quivering genital organ (<i>chalacchishnam</i>) as per my directions.			
215	Ashwamedhika parva; Anugita	85	6089-6093	31
	The invited kings when they came to Hastinapura came with variety of precious stones, women, horses and weapons to please Yudhishtira. The kings who had come to see the Ashwamedha <i>yaaga</i> saw that all kinds of animals that live on land or water had been brought there. Cows, buffaloes, aged women, water animals, carnivorous animals, birds, <i>jarayuja</i> , <i>svedaja</i> , <i>andaja</i> & <i>udbhijja</i> animals, animals which live on mountains, animals that live on shores of seas were all seen to be present there by kings who had come for the <i>yajna</i> .			
216	Ashwamedhika parva; Anugita	92	6140-6141	31
	In Agasthya's <i>yajna</i> there were some who ate only roots and fruits. There were <i>ashmakuttas</i> who pounded there grains with stones and ate it. There were marichapas who lived only by drinking Sun rays. There were <i>pariprishtikas</i> who ate only after someone asked them if they wanted food and whatever was given to them. There were <i>vyghasirikas</i> who ate only food left over after offering in <i>yajna</i> .			

217	Ashramavasika parva; Ashramavasa	23	6434	31
	Among the foot soldiers who were travelling with Pandavas to visit Dhritarashtra and others in the forest there were those who could fight just with their nails.			

T13: Philosophy/Vedantha/Varna-Ashrama/Dharma related

Sl. No	Parva; Upa parva	Adhyaya	Page Nos; Shloka Nos	Volume
1	Adi; Anukramanika	1	51-52	1
	About the Lord & creation			
2	Adi; Anukramanika	1	54, Shl 267	1
	Study of <i>itihasa & purana</i> is very important in understanding the secrets of Vedas. By using <i>itihisas & puranas</i>, the secret meaning of Vedas should be enlarged & publicised. Vedas feel scared that an <i>alpavidya</i> (someone with limited learning) who has not studied <i>itihisas & puranas</i> in attempting to explain them may interpret them wrongly & hence destroy them.			
3	Adi; Anukramanika	1	56, Shl 275	1
	Right & wrong attitudes for studying & doing karmas It is not a <i>dosha</i> (defect, not wrong) to do <i>tapas</i> . Studying <i>shastras</i> to know <i>tattva-jnana</i> is also not wrong. Practicing various rituals (<i>oupasana, agnihotra, vaishvadeva etc</i>) ordained by Vedas is also not a defect. Earning money by hard work is also not a <i>dosha</i> . But if all these are done with a different intention, then they are <i>doshas</i> . Meaning, doing <i>tapas</i> with an evil intent is a <i>dosha</i> . Studying <i>shastras</i> only for increasing one's ego is wrong. Karmas ordained by Vedas if done with a wicked resolve then it is <i>dosha</i> . Money earned in wicked ways (even if by hard efforts) is <i>dosha</i> . Similarly while studying Mahabharatha it should be done with concentration & with a pure mind. Then it yields good results.			
4	Adi; Poushya	3	91-92	1
	Importance of following dharma in life Sauthi: Let your minds always be firm in dharma. For one who wishes to go to the <i>paraloka</i> dharma will be the only relative. No one can escape death. Whether a pauper or a rich, one day he has to go to <i>paraloka</i> . When living on earth, the clever may earn money; may enjoy with women freely. But when leaving this body, neither money nor women will come with you. Those who are very dear when living will not remain so after death. The truly dear one of man is dharma. This will always remain firm. Even after the end of the body, it stays with the <i>jeeva</i> and goes with it to <i>paraloka</i> and helps enjoy the fruits. Therefore the mind should always be absorbed in dharma.			
5	Adi; Sambhava	81	499-501, Shl 50-53	1
	Yayati about withdrawing from karma & realising Brahma Yayati: (Shl 50) The more <i>ghee</i> you pour into the fire it will burn more fiercely and cannot be doused. Similarly, the fire of <i>kaama</i> (desires) will only burn brighter as you pour the <i>ghee</i> of consumption/enjoyment/fulfilment of pleasures/desires and will not get doused. (Shl 51) It is true at all stages that there is no limit to desires. Even if the whole earth filled with precious gems, gold, cattle, animals & women is handed over it will not be enough for even one person. After possessing all this, he will want to possess <i>swarga loka</i> but certainly will not feel contented and say, 'I am satisfied with this much'. For this reason one should realise that there is no limit to desires and withdraw the mind from all items of pleasure and completely relinquish desire for pleasures. (Shl 52) If a resolve is made that no being in this world will be hurt/troubled by actions, mind or speech and if it is carried out without fail, it will be possible to realise <i>parabrahma-vasthu</i> . (Shl 53) As desires increase so will fears. There will be no fears to one who gives up desires. Efforts should be made to achieve such a state. When a state is reached in which he is not afraid of any and none are afraid of him, that is, everyone likes him, and when there is no item/thing that he desires and he does not hate/have malice towards any, then he can realise Brahma.			
6	Adi; Sambhava	85	572-573	1
	Yayati on futility of chasing desires Yayati called Pooru, his son, who was experiencing old age for a 1000 years and had no enjoyment of youth and said to him: "Child! By virtue of your gift, I enjoyed for a 1000 years all kinds of pleasures according to the time, place & existing circumstances (<i>kaal-desha-varthamana</i>). But do not think I am satisfied with 1000			

	years of enjoyment. In this world desire & contentment are opposites. As soon as one desire is fulfilled another arises and we do not find contentment of desires. Just as pouring <i>ghee</i> into fire, fulfillment of one desire only stimulates another desire. (A few statements identical to ones in Sl. No. 5 above). The wicked can never give up desires. Because, even if the body deteriorates, desires do not. Desires are truly like a chronic terminal disease. One who relinquishes desires is truly extremely happy man.Now I wish to completely relinquish desires and turn my mind towards the <i>sacchidananda-swaroopa</i> in all of us. ...I am very happy with your generosity. May all good things happen to you! You can take back your youth now. Along with this the entire kingdom is also yours.”			
7	Adi; Sambhava	89	588-589, Shl 8-9	1
	Achieving equanimity for peace & happiness. (Shl 8) Happiness and grief are ordained as ordained by fate. It is not possible to change the worldly happiness and grief with <i>atma-shakti</i> . Therefore, considering both as god given, one should neither feel elated nor feel depressed. (Shl 9) Both happiness and grief are impermanent and are not under control of human being. They are determined only by <i>daiva</i> . Therefore a wise & brave person should treat both with equanimity.			
8	Adi; Sambhava	90-92	585-627	2
	Ashtaka-Yayati <i>samvada</i> ; many interesting philosophical issues are answered by Yayati. See Sl. No. 12 of Table: Long Translations			
9	Adi; Sambhava	100	676, Shl 5	2
	The citizens after seeing the <i>sadachara, sadguna</i> of Shanthanu and its influence/power came to the conclusion that dharma is greater than artha & kaama.			
10	Adi; Sambhava	108	738	2
	Animandavya: If man has to know all the mistakes he has done he has to go to Yamadharmas only. There he can come to know the mistakes done knowingly, unknowingly, as if unknowingly even though known and done wilfully.			
11	Adi; Sambhava	108	740	2
	Dharma rahasya—daan & paapa Yamadharmas: The secret of dharma is: Just as the fruits of <i>daan</i> are infinite even though the <i>daan</i> is small, even though the sin committed is small its results can grow manifold and cause much grief. (Could this be a modern day example: http://timesofindia.indiatimes.com/world/uk/UK-student-raises-45000-for-homeless-man-who-offered-help/articleshow/45802970.cms)			
12	Adi; Sambhava	119	781-782, Shl 27	2
	Kunthi to Pandu: There are many other ways also for doing <i>tapas</i> . Taking <i>sanyasa</i> is not the only way. One can be with wife, do great <i>tapas</i> and attain <i>uttama-lokas</i> .			
13	Sabha; Sabhakriya	14	1513	3
	Sri Krishna to Yudhishtira: Once born as mortals some day for some reason one has to die.			
14	Sabha; Rajasuyarambha	17	1528, Shl 9	3
	Sri Krishna to Yudhishtira: Just as Paramatma shines in the hearts of all as <i>antaryami</i> , today Jarasandha is shining with his fame.			
15	Sabha; Jarasandha	20	1544, Shl 13	3
	Conditions of disinterest Yudhishtira to Sri Krishna: I have no interest in living without Krishna-Arjuna-Bhima just as a person loses interest in life if he has no success in <i>dharma-artha-kaama</i> , is chronically sick or subject to grief.			
16	Sabha; Jarasandha	22	1558, Shl 13	3
	<i>Karma-phala</i> Sri Krishna to Jarasandha: Whoever does karmas in whatever states (times) (<i>avasthayam</i>) will get corresponding fruits in corresponding states (times).			
17	Sabha; Jarasandha	22	1559, Shl 18	3
	Condition for Swarga-prapti Sri Krishna to Jarasandha: Studying Vedas, doing <i>tapas</i> are all ways to attain <i>swarga</i> . But the three ways of studying Vedas, earning fame and doing <i>tapas</i> may not result in attaining <i>swarga</i> under some conditions (Commentators: Not pronouncing the Vedas properly, uttering <i>apaswara</i> etc). But gaining <i>swarga</i> is assured by death in battle-field. There is no doubt in this.			
18	Sabha; Arghabhiharana	38	1628, Shl 22-31	3
	About Sri Krishna being Paramatma Bhishma justifying to Shishupala: (Shl 22) Sri Krishna is also a <i>ritwija</i> ; he is also a guru; also a <i>snathaka</i> ; also a king; also a well wisher			

	<p>of Pandavas. Therefore we have done <i>agrapooja</i> to him. (Shl 23) All these I have said from a worldly point of view. Even if seen from the point of view of <i>shaastras</i>, he has even greater merit. Sri Krishna himself is the cause of creation. He is the annihilator. He himself is non-destructible. This world & all the moving and non-moving objects are created only for Sri Krishna. (Shl 24) He himself is the <i>avyaktha Prakriti</i>. He is the doer; he is the cause; he is the <i>sanatana</i> without beginning and end. Therefore he is greater than all living beings. Therefore we have done <i>agrapooja</i> to him. (Shl 25) All the following are incorporated/established in Sri Krishna: <i>buddhi, manas, mahat-tattva, vayu, tejas, jala, akasha, bhumi</i>, four types of life-forms viz <i>jarayuja, andaja, udbhijja, swedaja</i>. (Shl 26) All these are also incorporated/established in Sri Krishna: <i>Aditya, Chandra, nakshatras, grahas</i>, all the <i>diks</i> (directions), <i>upa-diks</i>. (Shl 27-29) <i>Agnihotra</i> is the most important in acts prescribed by Vedas. Among <i>chhandas</i> Gayathri is important. Among humans king is important. Among rivers ocean is great. <i>Chandra</i> is prominent among <i>nakshatras</i>. <i>Aditya</i> is important for all <i>tejo-rashis</i>. Among all mountains Meru mountain is prominent. Among flying birds Garuda is important. Similarly among all <i>lokas</i> including <i>devaloka</i> and wherever the world has spread, <i>Madhava</i> is the most important throughout.</p>			
19	Vana; Aranya	2	1874-1883 & 1886-1891, Shl 64-80	4
	<p>Shaunaka's upadesha to Yudhishtira based on Janaka maharaja's sayings (About suffering due to physical & mental afflictions & overcoming them: Affection & attachment, true <i>tyaga/tyagi</i>, thirst (<i>trishna</i>) for worldly possessions, pursuit of pleasure of senses & consequences, <i>Ashtanga dharma</i>) Shaunaka to Yudhistira: (Shl 22) The following four cause physical illnesses: Diseases, undesirable/unwelcome happenings, excessive efforts (stress?), and separation from loved things/people. (Shl 23, 24) There are two ways to cure these: Taking medicines; not brooding on them. These two methods can help cure both physical & mental illnesses. Therefore wise people arrange in advance for listening to stories one likes and providing items of enjoyment to cure mental grief. (Shl 25) Just as by dipping a hot iron ball in water, the water also becomes hot, in the same way due to mental illnesses the physical also is affected. (Shl 26) Just as fire is doused by pouring water, mental illnesses should be overcome only by <i>jnana yoga</i>. Once mind becomes calm, the physical side effects will also be cured. (Shl 27) The main cause for mental worries is love or affection. It is because of this affection/liking that the <i>jeeva</i> gets attached to objects of <i>indriyas</i>; it also brings grief. (Shl 28, 29) Grief & fear are rooted in affection/love. Having a strong attachment to something is <i>sneha</i> (affection/love). This is the cause for both grief & fear. Sadness, joy and exhaustion – all these arise from this <i>sneha</i>. Due to interest in objects of senses <i>bhava</i> (sentiment, passion) & <i>anuraga</i> (affection, love) are born. These two become causes for <i>ashreyas</i> (not good). Among these the first one viz <i>bhava</i> is worse compared to second one. (Beautiful psycho-physical analysis) (Shl 30) Just as a small fire in the hollow of a tree can burn down the whole tree, however small may be the defect of attachment, eventually it will become cause for destruction of <i>dharma</i> & <i>artha</i> of man. (Shl 31) One who does not merely experience the pleasures/comforts of the world cannot be said to be <i>tyagi</i> (given up). Only the person who after clearly understanding the blemish of worldly pleasures retires from them can be called a <i>tyagi</i>. He will not have envy towards any. He will not have any kind of anxiety. (Shl 32) Therefore one should not have too much attachment/passion towards the wealth earned or friends, children and others. The attachment/pride to one own body should also be given up with the study of <i>adhyatma</i>. (Shl 33) Those who are <i>jnanis</i> and <i>atma-darshis</i> will not have such attachment. Wherever and however they are, they will have pure soul without attachments just like a drop of water on lotus leaf. (Shl 34, 35) That person who is under control of passions gets pulled by desires. Desire encourages/incites one to obtain worldly objects. This desire is sinful and the root of all confusions/delusions. The desire for objects of senses incites man to acts of <i>adharma</i>. (Shl 36) Those who desire a life of bliss should give up desire for worldly objects. The wicked can never do this. Even if the body decays the desire does not. This unquenchable thirst is the incurable disease of death for human being. One who gives it up will have happiness. (Shl 37) There is neither beginning nor end for desire (<i>trishna</i>). Just like a hot iron ball it will enter the heart and eventually burn him. (Shl 38) Just as firewood is destroyed by the fire born in it, in the same way a person who is not <i>jitendriya</i> will be destroyed by the greed within him. (Shl 39) Just as the mortals are fearful of death every moment, in the same way the wealthy are always fearing king, thief, fire, water and relatives due to love of their wealth. (These are called snatchers of money). (Shl 40) If a piece of meat is kept on ground, it won't survive. Animals will eat it</p>			

up. It cannot survive in the sky too. Many types of birds will eat it up. Even if kept in water, it will be eaten by fish etc. In the same way **wealth earned by much desire attracts dangers from all sides.** (Shl 41) **For many who are devoted to artha, this artha itself becomes the cause of their anartha** (destruction, calamity). One who considers that wealth is everything and is always engaged in accumulating it and is interested in worldly pleasures obtainable by money will not have *shreyas* (benefit, auspiciousness). (Shl 42, 43, 44) All things which cause delusion in the mind like *karpanya* (niggardliness), *darpa* (arrogance), *maana* (pride), *bhay* (fear), *udvega* (anxiety, agitated mind) etc come behind *artha*. **That is why jnanis know the many difficulties, its defects and consequences of accumulating wealth.** First people struggle a lot to accumulate money. Then they find it difficult to protect it. Even the spending of accumulated money brings them sadness. Sometimes even lives are lost for wealth. **Even a person brought by him can become an enemy to him because of wealth.** The wise will be always content. The fools are always unsatisfied. (Shl 46) There is no end to the love for money. Only contentment can give lasting happiness. That is why the wise look at the *param* (The ultimate) to gain lasting happiness. (Shl 47, 48) The wise scholar understands that youth, physical beauty (looks), life, collection of precious stones, company of loved ones are all impermanent and hence do not long for it. Therefore an intelligent person should understand these and not go after money. **No wealthy person is free from grief.** Therefore *mahatmas* praise wealth earned by methods of dharma without chasing it. (Shl 49-52) Some say that money should be accumulated only for performing acts of dharma. It is my opinion that instead of struggling physically & mentally to accumulate it, it is better not to desire it. Isn't it better not to touch mire rather than touching and washing hands later? *Maharaja!* Therefore do not desire anything. If you wish to be a *dharmisht* give up desire for worldly things.

Hospitality to guests

After listening to Shaunaka patiently, Yudhishtira replied appropriately: Great Brahmana! My intention in wanting to accumulate wealth is not for enjoying it. I desired money only to support and care for brahmanas who have come depending on me. **What is the use of someone like me being in grihasthashrama if I cannot treat well my guests?** (Shl 53) **We see everywhere that living beings earn food for themselves and share the food they have.** But there are also people who find food for themselves and cook food for themselves. But to *brahmacharis* & *yatis* who are not allowed to cook for themselves, a *grihastha* has to provide food. (Shl 54) In the house of *satpurushas* hospitality like offering a good seat, a place to rest, clean drink to overcome thirst and sweet words never stop. (Shl 55) A bed for one who comes tired, a seat to sit to one who is tired of standing, water to the thirsty and food to the hungry should be given by one who is in *grihasthashrama*. (Shl 56) What an *atithi* (guest) needs are: happy looks on face of host, good mind & good words and the gesture of getting up, welcoming with joy and offering a seat. This is *sanatana dharma*. (Shl 58) A *grihastha* should never cook only for himself. **He should not sacrifice animals without worthy reasons.** A *grihastha* should not eat food which has not been offered to *pitrus* & *devatas*. (Shl 61) A look of trust and happiness when guest comes to the door, heartfelt faith in serving him well, good & polite talk with him, making him feel satisfied with things he likes and walking with the guest some distance when sending him – these five are called *pancha-dakshinas* of *atithi satkar*.

Shaunaka's reply to Yudhishtira

Shaunaka sighed deeply and said again: (Shl 64) Certainly there are differences of opinion in this world (including with respect to *smritis* & *shrutis*). This is the great difficulty. Those things that *sadhus* feel ashamed of doing, the *asadhus* feel very satisfied in doing it. (Shl 65) The fool who is interested only in satisfying stomach & genitals and only in pleasures of the senses may eat many *vighasas* (residue of food offered to gods) by acts like *atithi satkar*. He many even perform many *yajnas* to fulfill desires. (Shl 66) But just as scared horses go out of control of the charioteer and drag the cart and the charioteer to destruction, *indriyas* which race towards pleasures of senses will cheat even the knowledgeable and drag them towards destruction. (Shl 67, 68) **The six indriyas including mind develop a desire to possess whenever they 'see' (sense) what they want. Soon the mind is excited by it and resolves to somehow possess it. Whatever sense organ through which the mind proceeds to enjoy, that organ becomes engaged in serving the mind with enthusiasm.** (Shl 69) Then, just as the moth falls into the flame thinking it as mere light, man is subject to the arrows of *kaam-deva* born from desire/resolve and falls in the fire of greed. (Shl 70) Men when chasing pleasures of the senses behave/act without restraint and are charmed by them. They become completely absorbed in the transient pleasures they derive. They lose awareness of who they truly are. (Shl 71) *Jeeva* takes several kinds of births repeatedly due to *avidya* (ignorance), karma and desires just as a rotating wheel. (Shl 72) **Jeeva takes births all the way from that of Brahma to a**

	<p>blade of grass. It spends many many births on land, water and sky. This is the fate of <i>ajnanis</i> (ignorant). I will tell you how the wise will be. They will always be interested in dharma & auspicious ways and will always be engaged in matters connected with <i>moksha</i>. (Shl 74) Vedas ordain karmas. But they also say repeatedly that it should be done without desire for fruits of karmas. All karmas should be done purely as offering to <i>deva</i> and not with ego/attachment to self. (Shl 75) The following are the <i>ashta-dharmas</i> (eight dharmas) to be practiced by human beings: <i>yajna</i>, <i>adhyayana</i> (study of Vedas & <i>shastras</i>), <i>daan</i> (giving to charity), <i>tapas</i>, <i>satya</i>, <i>kshama</i> (forgiving), <i>dama</i> (control of <i>indriyas</i>) and <i>alobha</i> (absence of greed). (Shl 76) The set of first four viz <i>yajna</i>, <i>adhyayana</i>, <i>daan</i> & <i>tapas</i>, are useful to obtain <i>pitru-lokas</i>. These four should be done without ego, with a sense of duty and without desiring fruits. (Shl 77) Practice of the remaining four results in obtaining <i>devaloka</i>. A pure hearted person obtains <i>mukti</i> with these eight dharmas. (Shl 78, 79) Man achieves ultimate welfare by having a firm resolve towards noble goals, by restraining the <i>indriyas</i> well, by practicing <i>vrat</i> like non-violence, by serving elders with faith, by consuming food that favours accomplishment of yoga, by studying Vedas properly, by doing karmas without desire for fruits and by preventing the mind from going towards pleasures of the senses. Those who wish to conquer the world and who wish to stay away from love & hatred do these things. (Shl 80) Devatas obtained devatva by becoming free of attachments & hatred. ... You can fulfil your obligation towards the brahmanas who have come with you by performing <i>tapas</i>. Siddhas obtain whatever they want by tapas. You can also fulfil your desires with <i>tapas</i>.</p>			
20	Vana; Kirmira vadha	11	1941	4
	<p>Vidura: Grief saps the power or curtails the natural tendencies of the five <i>indriyas</i> in humans. (Also see Gita, <i>adhyaya 2</i>, Shl 8, line 2) (<i>Indriyas should take interest in their faculties for the desiring mind to be satisfied</i>).</p>			
21	Vana; Arjunabhigamana	30	2044-2053, Shl 1-42	4
	<p>Draupadi: Births are acquired according to one's karma. See Table: Long Translations, Sl. No. 28 Her long & logical response to Yudhishtira's lecture on forgiveness as ultimate quality.</p>			
22	Vana; Arjunabhigamana	30	2047, 2048-Shl 9, 10,	4
	<p>Draupadi: Man is controlled by Ishwara & has no independence. Karmas are contained like a seed contains the entire tree & its fruits. We are mere dolls in the hands of Paramatma.</p>			
23	Vana; Arjunabhigamana	30	2048-2052 Shl 24-42	4
	<p>Draupadi: Just as a <i>sutradhara</i> moves the limbs of a wooden doll, so does Paramatma with our lives. He, like the <i>akasha</i>, is all-pervasive & thus directs our lives. Ishwara is the supreme <i>prabhu</i> & none other. Man can do nothing independently etc. Mentions several important concepts of vedantha & raises pertinent doubts an ordinary person would have. (Shl 24) Just as the sky is all pervasive, in the same way Paramatma being all pervasive directs the happiness & unhappiness of <i>jeevas</i>. (Shl 25) Like a bird tied to a string, all <i>jeevas</i> are under the control of Ishwara. There is no lord other than Ishwara. (Shl 26, 27) Every <i>jeeva</i> is subject to the will of Ishwara just as beads in a string, ox tied by the nose rope and tree caught in the middle of a flood. This man can do nothing independently. (Shl 28) Man is ignorant. He alone is not responsible for his happiness & grief. He does his karmas as prompted by daiva and goes to Swarga or Naraka. (Shl 29) Just as a blade of grass flies in the strong wind helplessly, man does good or bad deeds prompted by the mighty <i>daiva</i>. (Shl 30) Yudhishtira! One peculiar thing about this is this: it is sure that <i>daiva</i> resides in us. It is also sure that living beings do good or bad deeds due to its promptings. Still no one considers that these deeds are prompted by daiva. (Shl 31) This body designated as <i>kshetra</i> is merely a pretext for Brahma. He makes the body perform karmas yielding auspicious & inauspicious fruits as he wishes. (Shl 32) See the greatness of the maya of Paramatma, Yudhishtira! He makes this foolish man believe that this body, which is actually a pretext, to think it is 'me & mine' and causes this kshetra to kill another which is similar to it. (Shl 33, 34) Matters understood by <i>maharshis</i> who know <i>tattva</i> will change at another time like the direction of wind. Man thinks/understands something; daiva does something quite different. (Shl 35) Yudhishtira! To cut an insentient tree, an axe is used which has a piece of tree itself as its handle. Stone is broken using stone itself. Iron can be cut with a tool made from iron only. The insentient cannot do things. It is daiva that does everything. (Shl 36) Yudhishtira! In this manner that Almighty, <i>swayambhu</i>, <i>devadeva Bhagawan</i> kills animals through animals by his <i>maya</i>. (Shl 37) Just as children play with dolls, that God plays this game of creating and destroying lives as he wishes. (Shl 38) This daiva, like a mother would be affectionate towards all children, does not behave with affection towards all jeevas. It acts like someone who is not our own and is an enemy full</p>			

	of rage. (Shl 39) Because, we have seen that in this world due to the mischief of this <i>daiva</i> , the <i>satpurushas</i> , the truthful, the followers of dharma etc suffer only difficulties and the wicked live happily. I feel very sad seeing this. (Shl 40) I certainly do not agree that the Paramatma is the greatest, seeing the difficulties you are experiencing and the pleasures that Duryodhana is enjoying. He is not impartial. (Shl 41) What great fruits does the <i>daiva</i> enjoy by giving that wicked, arrogant and greedy Duryodhana all the wealth? What is the benefit to the <i>daiva</i> by doing this? (Shl 42) If it is true that, 'the karmas done follow the doer and no one else can share it', then this Sarveshwara who prompts all karmas will also have to share the sinful deeds. If this is not so and it is said that the fruits of good and bad deeds do not go to the Paramatma who prompts everything, then, I have to conclude that strength and weakness are the causes for happiness & unhappiness and I pity the weak.			
24	Vana; Arjunabhisgamana	31	2054-2061, Shl 6-10, 16, 18, 20, 25, 30, 34, 38, 41-42	4
	Yudhishtira's reply to Draupadi: I do karma & dharma both without desire for any fruits as it is my <i>swabhava</i> ; etc.....how <i>paap</i> or <i>punya phalas</i> are obtained for karmas and how one has natural tendency to do or not to do different karmas is a <i>deva-rahasya</i> ..Only yogis are able to understand this <i>dharma-sookshma</i> ... See Table: Long Translations, Sl. No. 29			
25	Vana; Arjunabhisgamana	32	2061-2076, Shl 1-58	4
	Draupadi: Insists on <i>Purusha prayatna</i> ; has many interesting points on karma, its inevitability for all & speciality of the human being w r t karma & its fruits/results; (Pg 2068) Human being is able to live on earth only because he can get immediate results of his efforts;... See table: Long Translations, Sl. No. 30			
26	Vana; Arjunabhisgamana	33	2080-2088, Shl 22-53	4
	Bhima: His opinion on Dharma, <i>artha</i> & <i>kaama</i> & their mutual relationship. Several interesting & powerful points for practical living: 'If you are always sitting & chanting 'dharma, dharma', then some times that dharma will itself make you weak & powerless. Just as happiness & unhappiness leave the dead person, dharma & <i>artha</i> will both relinquish such a weak person. One who follows dharma just for dharma's sake (ignoring <i>artha</i> & <i>kaama</i>) will suffer in many ways & will not understand the benefits of dharma also'... Etc. See Table Long Translations, Sl. No. 31			
27	Vana; Kairatha	40	2144-2145	4
	Parameshwara praising Arjuna & Shriman Narayana.			
28	Vana; Tirthayatra	86	2534	5
	Six Aishwaryas: <i>Aishwarya</i> (wealth? Or yogic powers), <i>jnana</i> , <i>yashas</i> , <i>sampath</i> , <i>vairagya</i> , <i>dharma</i> (difference between Aishwarya & sampath?) Shadangas: <i>Sarvajna</i> , <i>thrupiti</i> , <i>anaadibodha</i> , <i>swatantratha</i> , <i>nirliptatha</i> , <i>anathah shakthi</i>			
29	Vana; Tirthayatra	88	2544, Shl 25-27	5
	Dhaumya: About Krishna being the Parama Purusha etc.			
30	Vana; Tirthayatra	93	2564-2565	5
	Vyasa: Manusha-vrata —control in food, fasting etc disciplines of the body, Daiva-vrat — <i>antahkarana shuddhi</i> & consequently <i>buddhi shuddhi</i> ; Pavitratma —one whose mind is clean, free from <i>kaama</i> , <i>krodha</i> etc. How to prepare oneself for <i>tirthayatra</i> .			
31	Vana; Tirthayatra	94	2567-2569, Shl 2-13	5
	Lomasha <i>maharshi</i> 's clarifications to Yudhishtira on results of <i>adharma</i> ; it gives good results & prosperity in the beginning, but is not lasting.			
32	Vana; Tirthayatra	119	2711-2712, Shl 5, 6, 7	5
	Balarama to Krishna in the presence of Pandavas in Prabhasa <i>tirtha</i> : I do not accept that dharma brings good tides & <i>adharma</i> brings bad tides. Yudhishtira is a living example that it does not happen so. Ordinary folks will get confused whether to follow dharma or not by the examples of what has happened to Yudhishtira & Duryodhana.			
33	Vana; Tirthayatra	128	2764-2765	5
	Yama to king Somaka: 'One cannot enjoy/suffer the fruits of someone else's karmas'. Somaka insists on sharing the <i>naraka</i> with the <i>purohit</i> though he need not have done it. The overall time in <i>naraka</i> for both is reduced!!			

34	Vana; Tirthayatra	131	2777-2778, Shl 11, 12	5
	Indra as an eagle--Shhenapakshi: If one dharma poses obstacles & hurdles to another dharma then it is not a dharma. Such dharma is considered an evil path. That dharma which does not become an enemy or hurdle to another dharma is called a noble dharma. When two dharmas are in opposition one should weigh which is important & which is not. That dharma which causes lesser problems/hurdles should be followed.			
35	Vana; Tirthayatra	133	2799-2802	5
	Janaka's puzzles & Ashtavakra's replies. Also its philosophic meanings.			
36	Vana; Tirthayatra	134	2812, Shl 16	5
	Vandi: world order is subject to the following nine: (i) <i>Prakriti</i> (ii) <i>Purusha</i> (iii) <i>Mahat-tattva</i> (iv) <i>Ahankara</i> (v) <i>Pancha-tanmatras</i> .			
37	Vana; Tirthayatra	141	2852	5
	Yudhishtira: Our previous karma <i>phalas</i> follow us in this birth also. <i>Karma-phalas</i> do not get exhausted in that birth itself.			
38	Vana; Tirthayatra	147	2897-2898, Shl 8	6
	Bhima as to why he would not hop over Hanuman's body: Paramatma who is without any <i>gunas</i> is in the body of all. He can be seen only by <i>jnana</i> & I will not humiliate Him by hopping over your body. If I had not known Him as one from whom all creatures become manifest, I would have leapt over you and also the mountain, even as Hanuman had bounded over the ocean.			
39	Vana; Tirthayatra	149	2908, Shl 9	6
	Hanuman: <i>Yugam samanuvarthami, kalo hi durathikaramah</i> : Everything has to conform to the tendency of the times. Time cannot be trespassed.			
40	Vana; Yakshayuddha	163	3005-3007, Shl 17-26	6
	Dhaumya describing Shriman Narayana to Yudhishtira.			
41	Vana; Ajagara	180	3101, Shl 20-	6
	Nahusha-Yudhishtira QA: About qualities of a brahmana; does quality/nature or birth decide the <i>varna</i> ; possibility of a state without <i>sukha</i> or <i>dukha</i> ; critical clarification on <i>varna</i> & birth—categorically states that birth cannot determine <i>varna</i> ; only his <i>vritti</i> determines <i>varna</i> .			
42	Vana; Ajagara	181	3107-3114, Shl 2-30	6
	Yudhishtira's questions & Nahusha's answers: See Table: Long Translations: No. 1			
43	Vana; Markandeya Samaasya	183	3123-3124, Shl 16-20	6
	Sri Krishna praises Yudhishtira for his unshakeable faith in dharma.			
44	Vana; Markandeya Samaasya	183	3127-3128, Shl 38-40	6
	Yudhishtira to Sri Krishna: Those who seek refuge in you cannot do <i>adharma</i> . We have surrendered everything to your protection. <i>Nice shlokas</i>			
45	Vana; Markandeya Samaasya	183	3131-3145, Shl 57-58; 64-92	6
	Yudhishtira's questions to <i>Maharshi</i> Markandeya & his responses: If man is the doer of all karmas, where does Ishwara come in? Are the karma <i>phalas</i> enjoyed in this birth or do they carry over to/carry over from other births? Where do karma <i>phalas</i> remain when there is no body associated & how do they follow the dead person? (Background is: I am living with unshakeable faith in dharma but am suffering whereas Duryodhana, though a sinner, is enjoying all comforts. This issue generalised is the context) See table: Long Translations, No. 2			
46	Vana; Markandeya Samaasya	184	3146-3150	6
	Markandeya <i>Rishi</i> : Illustrates with a story greatness or uniqueness of brahmana: Not having fear of death, commitment to truthfulness, performing karmas according to his <i>swadharma</i> .			
47	Vana; Markandeya Samaasya	186	3159-3172	6
	Does not look very authentic, convincing or comprehensible like other parts of Vyasa's discussions on vedantha. Parts on <i>daan</i> look somewhat artificial & deliberately favouring brahmanas.			
48	Vana; Markandeya Samaasya	187	3178	6
	Vedanthic interpretation of <i>Mathsya avatara</i> given by Editors.			

49	Vana; Markandeya Samaasya	189	3210-3223, Shl 1-57	6
	Complete description of Narayana as in Vedantha; essence of Purushottama being both the 'container' & 'content'; by virtue of infinite powers, entire creation & its progress in time has already been conceived in a flash. Some points difficult to interpret: such as (i) earth sinking in water when water is a part of earth—Pg 3212 (ii) I am carrying the earth as Shesha—Pg 3212 (iii) why always shankha, chakra, gadadhari only—not any other weapons—Pg 3219, Shl 40;			
50	Vana; Markandeya Samaasya	199	3304, Shl 26,27	6
	Shibi <i>chakravarti</i> : I do not give <i>daan</i> to gain success or fame. I have not adopted this path out of thirst for enjoyment or desire for wealth. This path is impossible for the sinners & hence I follow this path. This path followed by the virtuous (<i>satpurusha</i>) is a precious path. My mind always follows the path followed by the virtuous.			
51	Vana; Markandeya Samaasya	200	3330, Shl 82	6
	Markandeya: There are three types of <i>shuddhis</i> : <i>Vakshuddhi</i> , <i>kriya shuddhi</i> & <i>jala shuddhi</i> . One who does these <i>shuddhis</i> & chants Gayathri <i>mantra</i> thrice a day will not have any sin attached to him. (Note the mention of <i>jala shuddhi</i>; they did not have any water purification plants; it was river/lake/well water but no mention anywhere of large scale infections or death due to water)			
52	Vana; Markandeya Samaasya	200	3333-3334, Shl 95	6
	Markandeya: <i>Satpurushas</i> always enjoy the company of <i>sadhus</i> and become holy by the sprinkling of water in the form of wise sayings (<i>subhashita</i>). (Their words can cleanse & uplift the mind which mere water cannot do)			
53	Vana; Markandeya Samaasya	200	3334-3335, Shl 96-106	6
	Observing variety of acts to show-off without genuine devotion & faith is of no use Markandeya: It cannot be said that the <i>indriyas</i> can be controlled only by fasting etc. The six <i>indriyas</i> are enjoying <i>sukha</i> or <i>dukha</i> through the <i>manas</i> . If mind is controlled, then it is effectively controlling the <i>indriyas</i> . But controlling the mind is very difficult. Therefore, one who does not commit sins in mind-speech-body-action is considered a great <i>tapasvi</i> . Merely punishing the body is not <i>tapas</i> . <i>Tapas</i> of one who does not have kindness towards wife & children, one who does not have internal purity is only a violence; mere fasting is not <i>tapas</i> . One should have kindness towards all beings. A <i>muni</i> need not necessarily go to forest. There is no rule that he should fast. He can be a <i>samsari</i> at home. But he should have internal – external purity. Only such person attains freedom from all sins. Merely fasting & such other practices only result in making the body lean & weak. See definition of <i>upavasa</i> in Shl 117, Pg 3343: <i>Upavasa</i> does not mean giving up food & water and punishing the body. Controlling or withdrawing the outward movement of <i>indriyas</i> and seeing the <i>atma</i> with inner eyes is <i>upavasa</i>.			
54	Vana; Markandeya Samaasya	200	3337-3343, Shl 108-118	6
	Markandeya: About <i>Atma jnana</i> (Good explanatory comments by commentators)			
55	Vana; Markandeya Samaasya	201	3351-3352; Shl 25-26, 29	6
	Boons Uttanka asks (very important; great learning)			
56	Vana; Markandeya Samaasya	207	3388-3400, Shl 20-59	6
	Dhrama <i>vyadha</i> 's views on dharma: See table: Long Translations, No. 3			
57	Vana; Markandeya Samaasya	207	3400-3406, Shl 62-81	6
	Explanation of what is <i>Shishtachara</i> (Right practices) Very important & nicely stated principles. Nicely summarised on Pg 3408, in shloka 91, 92. Dharma <i>vyadha</i> : Non-violence, dedication to truth, kindness, honesty/no hypocrisy, no malice towards others, no ego, shying away from evil/sinful deeds, tolerance, control over senses, being peaceful—			

	these are important qualities of a <i>shishtha</i> . Also on Pg 3409, Shl 95-96: no jealousy, tolerance, remaining calm & peaceful in any difficult or turbulent situation, always happy, talking likeably to others, giving up <i>kaama</i> & <i>krodha</i> , serving the <i>shishtha</i> persons, not doing karmas which are against <i>shruthi</i> & <i>smrithi</i> . (3409, Shl 93) Their three main dharmas are: (i) not causing trouble to any at any time (ii) giving <i>daan</i> as much as possible or beyond capability (iii) steadfast on the path of <i>satya</i> (truth);
58	Vana; Markandeya Samaasya 208 3415, Shl 18 6
	Dharma vyadha: Relinquishing the karmas ordained by one's <i>varna</i> is <i>adharmas</i> & cause for sins. <i>(The logic according to previous shlokas appears to be: one's birth is determined by his past karmas & hence if you are born in a varna or community, you should live that life and work out the karmas)</i>
59	Vana; Markandeya Samaasya 208 3416, Shl 21, 22 6
	Dharma vyadha: It is possible to nullify the results of bad karmas by doing good karmas. I am doing the same. I give <i>daan</i> as much as possible. I do not lie even for a joke; I am steadfast in truth; I care for my parents & serve them well. I treat well the brahmanas. I practice the dharma of my <i>varna</i> . I have given up ego & arrogance. I do not speak much. I do not get into arguments with anyone on any matter. With these practices, I carry on with my dharma (karmas ordained for me)
60	Vana; Markandeya Samaasya 208 3417, Shl 23-30, 6
	Understanding ahimsa (non-violence) Dharma vyadha: It is said that agriculture is a good profession. But does not one who is doing it kill several small insects & worms when tilling the land. Is this not cruelty to them? Aren't even the seeds carriers of life? Just as many kill animals & eat meat, many others cut the plants & trees. The plants/trees & creepers also support many life forms which are killed in the process. Even the fruits in them many times have many life forms in them. Even the water we drink has many life forms. This world is filled with life-forms which have to survive on life-forms. Big fish eats small fish. Therefore, it appears to me that all the animals in the world live only by eating some life-form. One animal (life-form) lives by the essence of another. Isn't there cruelty to life-forms even when we walk on earth? Whether a <i>jnani</i> or <i>vijnani</i> , all are killing several life-forms through various acts of sitting, sleeping etc. This whole earth & sky are filled with life-forms. We do not realise that several such life-forms are killed every day. Therefore we have to properly understand the secret of the sayings of our revered ancestors about <i>ahimsa</i> . From all this, after much thinking, I have come to the conclusion that there is no one who is an <i>ahimsaka</i> (non-violent).
61	Vana; Markandeya Samaasya 208 3421, Shl 34-37+ 6
	Mix up of dharma & adharmas Dharma vyadha: Touches upon the fallacy we see both among the noble & the evil persons. Dharma & <i>adharmas</i> appear to be mixed up in each other. Much & different things can be said about dharma. But I believe one who is dedicated to <i>swakarma</i> will achieve much success. (Shl 34) Great among brahmanas! Even those who are well informed, are of noble birth and have very good character continue to perform the terrible karmas that have come down to them through generations in their family. Do they feel ashamed because of this? No. Even though it may appear as cruel deeds to others, for them what has come down from generations appears best thing to do. (Shl 35, 36, 37) There is no single opinion even among <i>satpurushas</i>. Among them also there are followers of different schools. The system of one is not acceptable to others. It is the same even with the wicked. They will not have unanimity. Even if they are of virtuous conduct, if they are not liked, they are not viewed cordially. Meaning all people on earth take the stand that 'whatever they are practicing is right and whatever others practice is wrong'. One can see fights among close relatives & friends. They do not tolerate someone among them being very prosperous. They will be envious of him. They hate him. There is anyway always jealousy and anger regarding the rich. The fools and those who think themselves to be very intelligent blame/censure the gurus who taught them. Therefore we see only opposites/contradictions all around. It appears that <i>adharmas</i> consists of dharma. What is your opinion on this? (Shl 38) Kaushika! One can talk in many ways about dharma & <i>adharmas</i>. But it is my decision that one who is engaged in karmas prescribed for his family/tribe will achieve great success.
62	Vana; Markandeya Samaasya 209 3424, Shl 2 7
	Dharma vyadha: Dharma is a very complex/intricate thing & the path of dharma has many branches & is unending.
63	Vana; Markandeya Samaasya 209 3424-3425, Shl 3,4 7
	Example of how <i>satya</i> & <i>asatya</i> can become <i>adharmas</i> & dharma respectively. That which results

	essentially in <i>sarvabhoota-hita</i> should be treated as <i>satya vachana</i> (truthful words) While two exception situations viz marriage & fear of death are stated & are acceptable, the generalisation contradicts absolutist theories of dharma where truth etc have to be followed invariably for their own sake; example: Raja Harishchandra. Dharma Vyadha's theory becomes judgmental w r t 'larger good' & hence becomes debatable.		
64	Vana; Markandeya Samaasya	209	3424-3430, Shl 7 5-24
	<p>Inevitability of the effects of our past karmas (Even the apparent anomalies in life we see are subject to that but are not realised by people)</p> <p>Dharma vyadha: (Shl 5, 6) Whether man does good deeds or bad deeds, he will get fruits corresponding to them. There is no doubt about this. But a fool does not think so. When he gets happiness he thinks that it happened due to his efforts and praises himself. When difficulties come, he blames <i>daiva</i>. He does not have the understanding that both are consequences of his own past karmas. (Shl 7) Whether the person is a fool or has no belief in rebirth or is cruel or is fickle minded, he will undergo these changes of happiness and grief. He feels elated when there is happiness. When unhappiness befalls him, he shrinks unable to withstand it. Not having the belief that both are consequences of past karmas is the reason for this. Man has to experience the fruits of own karmas. It is not possible to avoid this by being wise or having good morals/ethics or by prowess. (Shl 8) If it is said that accomplishment is dependent only on self-efforts and not dependent on fruits of karmas, then in this world whoever has whatever wishes or desires should all have been fulfilled, Isn't it? If the results of self-efforts were not in some one else's hands, everyone would have obtained whatever they wanted. (Shl 9) Many will have self-control; efficient; make continuous efforts; will be intelligent; will be virtuous. But all their efforts will be wasted. They will be in all kinds of troubles/difficulties. We see this also. (Shl 10) Even as we observe, we find that some are always troubling others. Hurting/violence, cheating etc will be their daily routine. Even then they will be happy. Some gain wealth even without doing any great work. (Shl 11) On the other hand many others will be working hard day & night and still will be poor. They do not get results commensurate with their efforts. (Shl 12) Some who do not have children perform various kinds of worship. They observe many difficult <i>vrats</i> & fasting. Many times children who are born after ten months due to their efforts become a blot on the family. (Shl 13) Some other children born due to various kinds of <i>tapas</i> and worships bring name & fame to the family, will be rich & prosperous and enjoy all kinds of comforts. (Shl 14, 15) Oh brahmana! All the physical & mental illnesses that man gets are consequences of karmas of the past births. There is no need to doubt this in the least. Men are agonised by these diseases just as hunters agonise lowly animals. Just as fowlers/hunters drive away cruel animals, skilled doctors cure diseases which are result of past karmas with excellent medicines. (Shl 16) Great among <i>dharmatmas</i>! I will tell you about another peculiarity in this world, listen. Many who have plenty and variety of foods before them to eat, suffer from indigestion and are unable to eat it. (Shl 17) Many of those who are strong, have good digestion power and are healthy will not get food to eat. They struggle even to find a square meal. (Shl 18) Therefore helpless people of this world drown and float in the strong floods of karma and manage their lives sometimes with grief and sometimes in confusion. Oh great brahmana! Just in case humans had all the freedom (independence)?! (Shl 19) They would not have died; nor become old. All would have fulfilled their desires. They would not have experienced anything that is unpalatable. (Shl 20) Everyone wants to give up this <i>loka</i> and wants to go to higher <i>lokas</i>. They even try for it continuously. But can it ever happen so? That is why humans are always subject to the fruits of their past karmas and experience both happiness & grief. I will tell you another peculiarity, listen. (Shl 21) Many are born in the same <i>lagna</i> (ascendant), same <i>nakshatra</i> (star), same <i>rashi</i> (zodiac sign), and same day. But there will be vast difference in the fruits they experience. Even the karmas they practice will be quite unrelated. That is why no human can change his past karmas. Because, (Shl 22) The karmas of his past births will be yielding their effects. His <i>buddhi</i> is also driven to good or bad deeds according to the karmas of previous births. Even the <i>shrutis</i> support the same. (Shl 23) <i>Jeeva</i> is eternal. The bodies of all living beings are impermanent. (Shl 24) That is why when a living being dies only its body is destroyed. But its <i>jeeva</i> is bound by the ropes of <i>karma-phala</i> and takes birth somewhere in some form.</p>		
65	Vana; Markandeya Samaasya	209	3430, Shl 24, 26, 27 7
	Dharma vyadha: When death occurs, the body alone is destroyed. But the <i>jeeva</i> bound by the accumulated karmas of that birth will be roaming around somewhere (till next birth). The <i>jeeva</i> is not destroyed by death of body. Karma or <i>karma-phalas</i> are not destroyed by death. Everyone has to experience the results of karmas himself/herself. No one can share this, however		

	close he may be as a relative or friend.			
66	Vana; Markandeya Samaasya	209	3432-3439, Shl 33-55	7
	Dharma vyadha explains: (Key points) See Table: Long Translations, No. 4			
67	Vana; Markandeya Samaasya	210	3440-3443, Shl 2-10	7
	<p>Dharma vyadha: about indriya nigraha & shadripus Key points: When kaama (desire for worldly things) finds a place in the mind, krodha follows immediately. Once desire enters mind, man starts trying hard to get the objects of desire. This leads to excessive interest (<i>raga</i>) in the objects. Then greed & next attachment follow. Once these feelings fill the mind, man does not think of dharma. In case he has to do <i>dharma karya</i>, it will be only for show-off & not genuinely. He collects wealth only by such hypocritical approaches. Since more wealth can be acquired by illegal methods, his mind will always take that route. If friends or well-wishers try to point out the hypocrisy or dangers of the path, they will convince them with very intelligent words & apparently clear logic. It will be as if they are speaking with full authority of Vedas. But there will be no correlation between their words & actions. Such <i>adharmas</i> are of three kinds: in mind, in speech & in action. They develop company of such sinners only. Though they may acquire a lot of wealth, eventually they will suffer great grief. They have no place in the higher worlds beyond.</p>			
68	Vana; Markandeya Samaasya	210	3443, Shl 11-12	7
	Dharma vyadha on the qualities of <i>dharmic</i> person: One who has understood by discriminative thinking the pitfalls <i>such as raga-dweshas</i> , and what is real happiness & grief, will listen to the great noble souls & practice their preaching regularly.			
69	Vana; Markandeya Samaasya	210	3444-3445, Shl 16-21	7
	<p>Dharma vyadha: On Brahmi vidya <i>Jagat</i> is not different (other) from <i>Brahma</i>. <i>Shabda</i> (<i>Akasha</i>), <i>Sparsha</i> (<i>Vayu</i>), <i>Roopa</i> (<i>Agni</i>), <i>Rasa</i> (<i>Jala</i>), <i>Gandha</i> (<i>prithvi</i>), Chetana or mind, <i>Buddhi</i>, <i>Ahankara</i>, plus five <i>indriyas</i>, <i>Atma</i>, <i>Sattva</i>, <i>Rajas</i>, <i>Tamas</i>—these 17 are called <i>avyakta</i>; those qualities which are known & unknown to the five <i>Indriyas</i>, mind & <i>buddhi</i> are said to be 24; understanding these <i>avyakta</i> is called <i>Brahma tattva</i> or <i>brahmi vidya</i>.</p>			
70	Vana; Markandeya Samaasya	211	3446-3448, Shl 3-11	7
	<p>Dharma vyadha: describes the pancha bhutas (Shl 3-4) <i>Bhumi</i> (earth), <i>Jala</i> (water), <i>Agni</i> (fire), <i>Vayu</i> (Air) & <i>Akasha</i> (Space/Sky) in that order; each exhibits not only its own qualities but also that of the elements following it in the order. The qualities in that order are <i>Shabda</i>, <i>Sparsha</i>, <i>Roopa</i>, <i>Rasa</i> and <i>Gandha</i>. Earth has all five, Water has first four, <i>Agni</i> the first three, <i>Vayu</i> has first two & <i>Akasha</i> has only the first quality. This combination of element & its qualities totalling to 15 (5+4+3+2+1) exists in <i>Pancha-bhutas</i> which form the basis for all Lokas (worlds). These exist harmoniously & integrally with each other. When disharmony develops among these, then the <i>jeeva</i> prompted by <i>time (kaal)</i> (in the fullness of time) leaves one body & occupies another. It arises & perishes in due order. All the mobile & immobile things in this world are composed of these five elements.</p>			
71	Vana; Markandeya Samaasya	211	3448-3449, Shl 12-17	7
	<p>Dharma vyadha: About Parabrahma Whatever is perceptible by the senses is called <i>vyakta</i> (knowable or comprehensible) and whatever is beyond the reach of the senses and can only be perceived by guesses is known to be <i>avyakta</i>. When one withdraws the mind from the outward movement of senses & merges in the Parabrahma, then he will see Parabrahma in all the lokas & all the lokas in his <i>atma</i>. Having understood the <i>para</i> & <i>apara</i>, he will see everything (at all times) only with that knowledge. In such a state no sin attaches to him. Grief is rooted in <i>ajnana</i>. Such a one with no beginning or end, born to Himself, indestructible, incomparable, without any shape is called Bhagawan by the <i>buddhiman</i> (wise or knowledgeable).</p>			
72	Vana; Markandeya Samaasya	211	3450-3453, Shl 19-27	7
	<p>Dharma vyadha: about Indriya nigraha Indriyas alone are the cause of both swarga & naraka. Controlling the indriyas gives swarga &</p>			

	losing control on them gives <i>naraka</i>. This control over <i>indriyas</i> is <i>yoga vidhi</i> & is the basis for <i>tapas</i> and results in emancipation or hell. Our body is like a chariot drawn by six horses (<i>indriyas</i>). That charioteer who can control the six horses simultaneously & skilfully can take the chariot smoothly wherever he wishes. Only by steadfastness they can be won. Intrinsic quality of <i>indriyas</i> is to be unstable & constantly changing. These <i>Indriyas</i> take control of the mind & drive it as they want. The mind under the control of <i>indriyas</i> drags the <i>buddhi</i> along (without allowing it its discriminative abilities). This is just like a powerful wind blowing away a boat as it wishes. Humans easily yield to the <i>indriyas</i> thinking that in it lies great happiness. But one who understands the ephemeral nature of this happiness by deep discriminative thinking controls the <i>indriyas</i> , devotes himself to <i>dhyana</i> and attains permanent happiness.			
73	Vana; Markandeya Samaasya	212	3453-3457 , Shl 4-11	7
	Dharma vyadha: Detailed exposition on <i>Sattva, Rajas & Tamo gunas</i> A few notable points: (Shl 4) <i>Rajas</i> is indulging in actions which are driven by <i>moha</i> . <i>Tamas</i> is predominantly <i>moha</i> . (Shl 6) A <i>Rajasi</i> is without jealousy; is proud, determined to achieve his goals, highly competitive with a desire to win, extrovert, thinks, consults & acts. (Shl 10) In a <i>Sattwic</i> person dualities (<i>dwandwas</i>) do not agitate him at all. (Shl 11) Even a <i>shudra</i> by practicing 'higher qualities' can attain births in higher <i>varnas</i> including that of a <i>brahmana</i> .			
74	Vana; Markandeya Samaasya	213	3461-3467, Shl 1-19	7
	Dharma vyadha: About various types of <i>pranas</i> & their functions. <i>Jeeva</i> is other than <i>prana</i> .			
75	Vana; Markandeya Samaasya	213	3467-3472, Shl 19-39	7
	Dharma vyadha: About <i>Atma</i> , <i>Brahma</i> & how to attain <i>Atma jnana</i> ; characteristics of a <i>brahmajnani</i> . See table: Long Translations, No. 5			
76	Vana; Markandeya Samaasya	214	3473-3479, Shl 8-28	7
	Dharma vyadha: On the power of serving his parents with love & respect Notable points: A) I have gained knowledge of all the philosophy & dharma by just serving my aged parents. B) Note the blessings given by the parents to their son. C) (Shl 22) I get the fruits of all <i>vedas</i> & <i>yajnas</i> just by serving my parents. D) (Shl 25-26) I speak words which are palatable to them. Despite this, if they do not want such speech, I do not speak so in their presence. When I do some act which is pleasing to them, I do not bother even if it is not dharmic. E) (Shl 27) For attaining <i>moksha</i> there are five gurus: father, mother, <i>agni</i> , <i>atma</i> & guru who teaches you that knowledge.			
77	Vana; Markandeya Samaasya	216	3486, Shl 13-14	7
	Brahmana to Dharma vyadha: If a <i>brahmana</i> is indulging in sinful acts, is arrogant & a hypocrite, always doing mean acts, then probably he is equivalent to a <i>shudra</i> . If a <i>shudra</i> on the other hand is <i>jitendriya</i> , truthful, committed to dharma then I would treat him as a <i>brahmana</i> . <i>Brahmana</i> status is attained by noble behaviour & character.			
78	Vana; Markandeya Samaasya	216	3487-3492, Shl 17-28	7
	How to discriminate between ephemeral happiness & grief and endless happiness Dharma vyadha: (Shl 17-19) Mental illness should be cured with the medicine of <i>parjna</i> (Wisdom, judgment). Physical illness can be cured with powders & pastes. This indeed is the power of <i>jnana</i> . That is why a <i>jnani</i> should not wail like a child when in grief. Only <i>jnana</i> has the ability to cure such mental illness. One who has <i>prajna</i> can separate happiness & unhappiness with discriminative thinking based on the principles of <i>atma</i> & <i>anatma</i> . He can overcome mental sickness. People with limited intelligence grieve when misfortune befalls them or when loved things are lost. It is the unseen fate that brings good things to a living being. Many times he does things which are favourable and sometimes he takes away convenient things. No one suffers difficulty or happiness all the time. They come in alternating cycles. There shall be a place for grief in human life. This is unavoidable. (Shl 20) All living beings that are born will have this kind of happiness & grief. It is not restricted to a human being or a particular class/group. Intelligent people analyse when unhappiness comes to them, understand its reasons and overcome it by going to its roots. Even more intelligent			

	<p>people anticipate trouble and take precautions to see that it does not come. (Shl 21) One who sits worrying when an undesired thing happens will only suffer mental agony and grief does not solve the problem. (Shl 22) Those who overcome grief by <i>prajna</i> will be truly happy. Those who have given up both happiness & grief, are content with <i>jnana</i> and are contemplative get greatest happiness (<i>ta eva sukhamedhante jnanatruptaa manisinah</i>). (Shl 23) Unhappiness means discontentment; fools are always discontent; they never feel contented about anything; their mind is always immersed in materialistic pleasures; the wise are always contented. Discontent has no limits. There is happiness & peace in contentment. (Shl 24) Those who have started out to reach a certain destination rejoice as the destination comes nearer and do not grieve for the long distance walked. Our aim should be to attain the greatest <i>parama-pada</i>. We should be constantly trying for it. (Shl 25, 26) Just as an angry serpent bites and kills a boy, worry kills a fool/ignorant. That energy-less person who sits worrying about some past happening when something valorous has to be done now, will not accomplish anything. If what has to be done is executed then the corresponding fruits will become available. (Shl 27) After thinking thoroughly about what has to be done in the present, one should proceed on that path. No one should grieve for what has happened in the past. If the <i>sadhana</i> is continued bravely in this manner, he will attain <i>mukti</i>. Eventually he will conquer all worldly difficulties & passions. (Shl 28) <i>Atma-jnanis</i> who have deeply thought about the worldly affairs and found them to be impermanent, who have understood the existence of Parabrahma through <i>tattva-jnana</i> and have made <i>atma-jnana</i> the aim of life do not bother about the worldly happiness & grief.</p> <p>It is for this reason that I do not worry about this birth of hunter I have obtained. I do not look down upon the duties I have inherited by birth. I am performing my duties and waiting my time. I have no doubts in the path I have taken to.</p>			
79	Vana; Vrihidraunika	259	3712-3716, Shl 13-26; 3716-3718, Shl 28-30; 3718-3719, Shl 32-34	7
<p>Mahamuni Vyasa visits Pandavas & talks about philosophic living</p> <p>Importance of <i>tapas</i>, <i>dharma</i>, <i>ahimsa</i>, <i>arjava</i>, no jealousy, earnestness, control on anger, control on <i>Indriyas</i>, etc.</p> <p>(Shl 13) Those who do not perform <i>tapas</i> will not have best happiness in this world. Whether happiness or grief, they are experienced alternatively. (Shl 14) No one can have endless happiness in this world. Only a wise man understands the true nature of Paramatma and does not feel elated when happiness comes or feels depressed when grief befalls him. (Shl 15) When happiness comes on its own, it can be enjoyed. When grief comes it should be withstood bravely. Whatever comes our way at different times should be experienced with a steady mind. Does not a farmer work hard, till the land, sow the seeds etc and wait for the crop to come? The crop may be full or only partial or may even be destroyed completely. He does not worry much about it and makes his efforts once again. (Shl 16) There is nothing greater than <i>tapas</i>. By this, one can attain the <i>parama-pada</i>. Yudhishtira, Understand that there is nothing that cannot be accomplished by <i>tapas</i>. (Shl 18) The following are holy qualities for the virtuous: Truthfulness, absence of crookedness, not getting angry under any circumstance, sharing own money with others, restraint on senses, peacefulness, absence of jealousy, not hurting any and internal & external purity. (Shl 19) The above said qualities will not be palatable to the ignorant. They have a taste only for <i>adharmic</i> activities. They are always interested in walking the wicked path. As a result of their wicked deeds they are born as birds & animals in subsequent births. True happiness will elude them over several births. They do not think even once that the fruits of their wicked deeds are behind them all the time. (Shl 20) Whatever acts we do in this birth, they will certainly yield their fruits in next birth. Therefore this body should be engaged in <i>tapas</i> and other restrictions. (Shl 21) One should worship and bow to great <i>vipras</i> at appropriate times and give suitable <i>daans</i>; also should not have jealousy towards any and should be ever content. (Shl 22) One who is truthful obtains the fruits of having no worries, honesty and long life. One who has conquered anger and has no jealousy will obtain the greatest happiness of <i>moksha</i>. (Shl 23) One who has conquered his <i>indriyas</i> and is always calm will not have any kind of anguish. One who has control over <i>indriyas</i> will certainly not feel agonised looking at other's wealth. (Shl 24) One who donates food and who donates money to the deserving will enjoy all kinds of happiness on earth. One who practices non-violence will enjoy good health. (Shl 25, 26) One who honours those who are worthy of it will take birth in noble lineage. No addictions will touch the <i>jitendriya</i>. Those who are engaged in virtuous deeds will be reborn to enjoy the fruits of their</p>				

	<p>karmas. Even in this birth his mind will have auspicious thoughts. (Shl 28-30) On the difficulty of people willing to give to charity: all are desirous of & thirsty for wealth & money; also money is obtained with much difficulty & struggle. They will even stake their lives for it; they will enter seas or dangerous forests; they take up agriculture, animal husbandry or even slavery etc. Thus having earned money from various difficult ways, they find it very difficult to donate money voluntarily. Therefore there is nothing more difficult than giving money to charity. That's why '<i>daan dharma</i>' is more precious than <i>tapo dharma</i>. (Shl 32-34) But <i>daan</i> should be given properly. Out of the money earned by just means & dharma, after due consideration of the person and the context of time & place, it should be donated to the deserving only. Donation made out of earnings by unjust means does not save the donor from the great fear (of <i>naraka</i>). Also, donation need not always be a huge sum. It can be based on the income & capacity. But if donated with pure mind, it can bring great results.</p>			
80	Vana; Vrihidraunika	260	3724, Shl 24-28	7
	<p>Durvasa to Mudgala: Hunger is a terrible thing. It drives away dharma. A hungry person has no discrimination of dharma & adharmas. Tolerance is simply absent. The tongue is always driven by tastes. By its influence, it draws the man to tasty food. Life is dependent on food. Mind is inconstant & difficult to control. Concentration of the mind & control of the senses are the main tools for <i>tapas</i> or they are themselves <i>tapas</i>. It is very difficult to give away hard earned things to charity. But you have transcended all these.</p>			
81	Vana; Vrihidraunika	261	3727-3736, Shl 3-39	7
	<p>Description of <i>swarga</i> & other better/higher <i>lokas</i> & the life there. (Some key points) See Table: Long Translations, No. 6</p>			
82	Vana; Draupadiharana;	263	3752, Shl	7
	<p>Sri Krishna to Pandavas: One who is always dedicated to the path of dharma will not be destroyed due to any reason.</p>			
83	Vana; Jayadrathavimokshana	272	3798	7
	<p>Parabrahma has three states: As Brahma he creates the world; as Vishnu he protects the world and as Rudra he ends/involutes (<i>upasmahara</i>) the world.</p>			
84	Vana; Pativratamahatmya	297	3951-3964, Shl 21-60; Particularly Shl 21, 23, next two, 30, 34-36, 41-43, 47-50, 53-54	7
	<p>Savithri & Yama conversation Savithri: (Shl 21) Wherever my husband is dragged to or wherever he goes on his own will, I also should go there. It is <i>sanatana dharma</i> that wife should follow her husband all the time. (Shl 23) <i>Yamadeva!</i> Scholars who know <i>tattva</i> say that by merely walking seven steps together, friendship is established. Now I have walked more than seven steps with you. Therefore our friendship is established. Using this friendship I wish to tell you a few things; kindly listen to them. (Shl 24, 25) It is not possible for those who have no control on their <i>indriyas</i> to live in forest and practice dharma, <i>tapas</i> or living in guru's <i>ashram</i> etc. <i>Mahatmas</i> practice dharma by discriminative thinking. They exemplify dharma through <i>atma-jnana</i>. Saints say that such dharma based on special <i>jnana</i> is main dharma. (Shl 26) By practicing this one dharma recommended by <i>satpurushas</i> or by practice of this one dharma, all the four <i>ashramas</i> merge in it. Once it is accepted that the four <i>ashram-dharmas</i> are for the purpose of <i>atma-sakshatkara</i>, the <i>pravrttis</i> & <i>nivrttis</i> of these <i>ashram-dharmas</i> will not apply to one who has had <i>atma-sakshatkara</i>. If not within the boundaries of dharma, the second one viz <i>artha</i> and third one viz <i>kaam</i> will not be desired. I only desire that dharma viz <i>atma-dharma</i> which the <i>satpurushas</i> consider the main dharma. (Shl 30) Even one meeting with <i>satpurushas</i> is great. Having friendship with them is even greater. Meeting with them will never be a waste. Therefore one should always try to have company of <i>satpurushas</i>. .. (Shl 34) <i>Yamaraja!</i> Because of you all living beings are subjected to rules. Their longevity is regulated by you. You subject them to your rules and you take them away. Depending on their longevity taking away lives without any favours is your job and you have no expectations from it. You are the one who determines the longevity of living beings. It is your duty to simply take them away after knowing their assigned longevity based on their karmas. You have neither likes nor dislikes in this (or willingness or unwillingness). Since you take under your control the lives of all living beings, you are well known as <i>yama</i>. I will tell you one more thing, listen. (Shl 35, 36) It is the dharma of <i>satpurushas</i> to not commit treachery towards any living being by way of</p>			

	<p>speech, actions or mind and gracing living being by being kind to them and giving them what they need. Perhaps in this world all human beings are powerless. Satpurushas show kindness even to their enemies if they seek help. (This being so, why are you not being merciful to me?). .. (Shl 41) You are the powerful son of Surya. That is why scholars call you Vaivasvata. Because all living beings follow a uniform dharma due to your influence, you are also called Dharmaraja. (Shl 42) The kind of trust one has in satpurushas may not be found in oneself. That is why people particularly prefer friendship with them. (Shl 43) By showing love or cordiality towards all, trust is developed. That is why people trust <i>satpurushas</i>. (Shl 47 – 50) Dharmaraja! Satpurushas never deviate from the path of dharma. That is why they are not destroyed & do not worry. The meeting of two <i>satpurushas</i> will never be wasted. They never cause trouble to each other. They are not afraid of each other. They make it possible for the Sun to move because of their steadfastness to Truth. They bear this earth by virtue of their power of <i>tapas</i>. They become the cause for past, present and future. No <i>satpurusha</i> who is in the midst of such <i>satpurushas</i> will ever be destroyed. They are always interested in the welfare of others and work for it without expecting any fruits. Kindness done to satpurushas will never be wasted. Due to their grace, artha & honour also will not be lost. Because they have such great ability and intent to grace, they are always protectors of all. .. (Shl 53, 54) I, who have lost my husband, do not desire any happiness of <i>Swarga</i>. I do not even desire great wealth. I do not even wish to live if I do not get back my husband.</p> <p>You have already granted me a boon to have 100 sons. Even after this kind grace you are dragging away my husband. Therefore I am now asking you to make Satyavan get back life. Only by your granting this boon can the previous boon become true.</p>			
85	Vana; Araneya	314	4159-4160	8
	<p>Yama to Yushishtira after <i>Yaksha prashna</i>: I have many bodies viz: <i>Yashas</i> (Success/fame), <i>Satya</i> (truth), <i>Dama</i> (self-restraint), <i>Shaucha</i> (purity), <i>Rujutva</i> (candour), <i>Lajja</i> (modesty), <i>Achupalatha</i> (steadiness), <i>Daan</i> (charity), <i>tapas</i> (austerities), <i>Brahmacharya</i>. I can be seen through these: Equanimity in heat-cold-<i>sukha-dukha</i>, <i>shanthi</i> (peace), <i>tapas</i> (penance), <i>antah-shuddhi</i> (sanctity), <i>bahir-shuddhi</i> & freedom from malice.....<i>Kaama</i> & <i>krodha</i> should be won in boyhood itself (first part of life), <i>lobha</i> & <i>moha</i> should be conquered in youth (middle part of life), <i>mada</i> & <i>matsarya</i> should be given up in old age (third part of life).</p>			
86	Virata; Keechakavadha	20	4305-4309, Shl 4-9	8
	<p>Wealth & poverty are like a rotating wheel. Neither is permanent</p> <p>Draupadi: A certain circumstance may become the reason for victory and at another time the same circumstance may become the cause of defeat. I keep thinking about this & await better times. (<i>Example: Gambling, betting etc.</i>)</p> <p>One who gives charity may have to sometimes beg or one who begs may be able to donate at some other time. A killer may be killed by someone else. A victor of many competitions may sometimes be defeated. Or someone who is rejoicing and elated upon defeating someone may be defeated by another soon after. Therefore whether wealth or victory, they are not permanent.</p> <p>There is nothing impossible to the destiny/fate (<i>daiva</i>). No one can transgress fate.</p> <p>A lake will be filled in rainy season. Eventually the water reduces. Again when it rains, it fills up. So the states of full water & no/less water are not permanent. This changes cyclically.</p> <p>A work might have been done intelligently and efficiently. But at the time of reaping the fruits if there is no support of destiny then all the effort gets wasted. Therefore those who wish to complete the work successfully should make all the right efforts and also pray to God for his kindness.</p>			
87	Udyoga; Sanjayayana	26	4791, Shl 4, 5	9
	<p>Yudhishtira responds to Sanjaya</p> <p>We desire happiness rooted in dharma. Those who desire pleasures of <i>indriyas</i> only, will try hard to avoid or remove all obstacles in its path. Their efforts will all finally end in grief. Desire for <i>indriya sukhas</i> (pleasure of senses) leads to suffering & pain to the body. One who desires satisfaction of <i>indriyas</i> can never be happy. One who does not desire will have no grief. If firewood is fed to the fire, it will burn tenfold more intensely. Similarly man is never content with gains of <i>kaama</i> & <i>artha</i>. Dhritarashtra himself is an example for this. Compare the things of pleasure we have. He has a pile of all of them. Still he has no contentment.</p>			
88	Udyoga; Sanjayayana	27	4800-4814	9
	<p>Sanjaya responds to Yudhishtira as Dhritarashtra's ambassador (hence conveying Dhritarashtra's intent) with some strange statements: Some extracts:</p> <p>However, his speech also has many genuinely philosophical points which are included here:</p> <p>See Table: Long Translations, Sl. No. 13.</p>			
89	Udyoga; Sanjayayana	28	4815-	9

	<p>Yudhistira's response to Sanjaya Responding to Sanjaya's strange advice, Yudhishtira makes many points, some of them philosophical. A few are given here: (4815, Shl 2) Sometimes <i>adharm</i>a takes the shape of dharma and at some other times dharma appears completely as <i>adharm</i>a. It is only some times that dharma shows itself up in its true forms. It is impossible for ordinary people to determine what dharma is & what <i>adharm</i>a is. Only learned scholars, using their subtle intelligence and after thinking through can decide this. (4816, Shl 3) Dharma & <i>adharm</i>a are eternal; they do not change. What exactly each is has already been decided. Still, in <i>aapatkaal</i> (in times of emergency/distress) they may undergo some changes. Dharma starts with the birth of a person. The dharma of each <i>varna</i> is determined. They have to be followed. Only in times of distress some dharmas may alter. (This is slightly puzzling in that dharmas have been tightly linked to <i>varna</i> of birth. Earlier on more than one occasion, Yudhishtira has stated that it is only the karma & practices of a man which determines his <i>varna</i> & not his birth!!) (4816-4817, Shl 4) Sometimes a person born in a <i>varna</i> is unable to survive even according to that dharma. (A <i>brahmana</i> is expected to live by <i>yajana-yaajana</i>, <i>adhyayana-adhyapana</i> & <i>daan-pratigraha</i>. But for some valid reason he may not be able to do so). What to do under such situation is the issue. Such times are called <i>aapat-kaal</i>. In such times he can take to other methods (weapons--like a <i>kshatriya</i>, agriculture & animal husbandry--like <i>vysya</i> etc.) But he should not live like a destitute under the belief that he should not do anything other than that which is ordained. Therefore in times of distress he should adopt <i>aapdharm</i>a & survive. But as soon as he is able to live according to the ordained dharma, he should return to it. (4818, Shl 5) Brahmanas always should desire <i>Atma-sakshatkara</i> (Self-realisation). But they may face many difficulties in normal living. Brahma has prescribed atonements for such deviations. The objective is that such atonements should be done & then one can proceed towards the achievement of prescribed goal. Similarly for other <i>varnas</i>. (4818, Shl 6) Whoever wishes to control his mind, in order to transcend the <i>trigunas</i> (<i>Sattva</i>, <i>rajas</i>, <i>tamas</i>) should find company of <i>satpurushas</i> and lead his life. Those who are not brahmanas or those who do not know <i>brahma-vidya</i> should live in the society according to the ordained principles of the <i>varnas</i>. (4821, Shl 14) Do not think Sri Krishna is an ordinary person. He is himself veritable Parameshwara. He knows all <i>shaastras</i> & their secrets. He has the knowledge to discern what action will lead to which result. He is the greatest among <i>sadhu-satpurushas</i>.</p>			
90	Udyoga; Sanjayayana	29	4822-4845	9
	<p>Sri Krishna speaks to Sanjaya as desired by Yudhishtira & expresses his opinion about the approach to war & peace. Some philosophy related points: See Table: Long Translations, Sl. No. 14.</p>			
91	Udyoga; Sanjayayana	32	4870-4872, Shl 24, 25, 26, 27	9
	<p>Sanjaya to Dhritarashtra (Commentary given goes beyond the literal translation) (Shl 24) Man obtains his <i>guna-karmas</i> according to his karmas in the past. The <i>karma-phalas</i> are responsible for birth in <i>sadvamsha</i> (noble lineage), among <i>satpurushas</i> (noble/virtuous persons), in <i>dushkula</i> (wicked lineage), among <i>dushtas</i> (wicked persons) and as birds & animals. This is one theory. Even when born as a virtuous person, many kinds of difficulties have to be suffered. Rise & fall are transient. Even when born in <i>sadvamsha</i> as a <i>satpurusha</i> why does he suffer with problems? It is very difficult to find an answer to this issue. Many are born as wicked persons in <i>dur-vamsha</i>. Still they live happily. King Bali also could not unravel this secret and decided that at all times <i>daiva</i> alone is the cause and nothing else. (Sri Aurobindo discusses this issue brilliantly in his book 'The Problem of Rebirth') (Shl 25) Eyes, ears, nose, skin & tongue—these are tools for a man to acquire 'object' oriented knowledge as well as <i>atma jnana</i>. Trying to satisfy their desires is <i>dukha</i> (grief). These <i>indriyas</i> apparently & temporarily appear to get satisfied but there is no end to their demands. There is no end to the grief as long as efforts are being made to satisfy them. Therefore, to be rid of grief, to be rid of many addictions, the <i>indriyas</i> have to be brought under control. They have to be turned inwards towards <i>atmajnana</i>. Then, these same <i>indriyas</i> will taste the nectar of <i>atmananda</i> & become satiated. (Shl 26) A child grows (even as we see) based on the efforts of parents and the nourishment given as food (nurturing-nourishing). I have a disagreement with the view that, similarly, the karmas done systematically & with self-efforts will yield (good) <i>phalas</i> now itself. However systematically the effort may be done, the <i>phalas</i> are given by <i>daiva</i>—this is my opinion. (That is karma itself does not give</p>			

	<i>phalas</i> (particularly as we expect it to be) but daiva decides the <i>phalas</i> . (Sri Aurobindo discusses this issue brilliantly in his book 'The Problem of Rebirth')		
	(Shl 27) Likes & dislikes, happiness & grief, blame & praise—these are always present in life. When a mistake is committed, people blame & when virtuous behaviour is displayed, the same people praise.		
92	Udyoga; Sanatsujata	41	5094-5096, Shl 2, 11-12
	Vidura: Once in the past the great & eternal Sanatsujata had clearly said that there is no death. (5096, Shl 11-12) Vidura to Sanatsujata: Kindly preach to Dhritarashtra that great <i>upadesha</i> after listening to which he will be free from all kinds of grief and will not be bothered by—gain & loss, likeable & unlikeable, old age & death, fear or intolerance, hunger or thirst, intoxication or wealth, worries or laziness, desires or anger, prosperity or decline.		
93	Udyoga; Sanatsujata	42	5096-5125, Shl 2-46
	Sanatsujatiya: The philosophical preaching of Sanatsujata to Dhritarashtra. See Table Long Translations: Sl. No. 20		
94	Udyoga; Sanatsujata	43	5126-5156, Shl 1-64
	Sanatsujatiya: The philosophical preaching of Sanatsujata to Dhritarashtra. Continued See Table Long Translations: Sl. No. 20		
95	Udyoga; Sanatsujata	44, 45, 46	5157-5210
	Sanatsujatiya: The philosophical preaching of Sanatsujata to Dhritarashtra. Continued Focussed about Parabrahma; particularly <i>adhyaya</i> 46.		
96	Udyoga; Yanasandhi	63	5336-5341
	<p>Vidura on dama (indriya nigraha)</p> <p>(Shl 9) The elders who have clear & accurate knowledge say that for <i>shreyas</i> <i>dama</i> is the best tool. Particularly for a brahmana <i>dama</i> is the best & ancient dharma.</p> <p>(Shl 10) For one who has control over his external <i>indriyas</i> (i.e. is <i>jitendriya</i>), generosity, forgiveness and success become natural traits. It is <i>dama</i> that brings charitable disposition, dedication to <i>tapas</i>, <i>jnana</i> and <i>vidya</i>.</p> <p>(Shl 11) <i>Dama</i> increases one's <i>tejas</i>. With the practice of <i>dama</i> his <i>atma-tejas</i> increases and he understands Parabrahma who is designated as '<i>mahat</i>'.</p> <p>(Shl 12) One who is not a <i>jitendriya</i> is like a beast. Just as people are afraid of carnivorous animals, so are they afraid of the person who has no <i>indriya nigraha</i>. Swayambhu Brahma created kshatriyas to keep such people under restraint & control.</p> <p>(Shl 13) <i>Dama</i> is considered best dharma for all the four <i>ashramas</i> such as <i>brahmacharya</i> etc. I will tell you about the characteristics of a person with <i>dama</i>.</p> <p>(Shl 14-15) One who has following qualities is considered a <i>daanta</i>: forgiveness, enthusiasm, ahimsa, equanimity in heat, cold, happiness, grief etc., simplicity, truth, control on <i>indriyas</i>, courage, softness, shyness/sense of shame, not being of inconstant mind/desire for sensory pleasures, generosity, absence of anger, happiness & faith.</p> <p>(Shl 16) A <i>daanta</i> does not even allow the following qualities to come near him: <i>kaama</i> (desires), greed, haughtiness, excessive sleep, self-praise, too much ego, malice/jealousy and grief. Not being crooked or obstinate and being of pure heart are the characteristics of a person with <i>dama</i>.</p> <p>(Shl 17) A <i>daanta</i> is one who has no greed, is satisfied with less, does not even think of objects of desire and is dignified as the ocean.</p> <p>(Shl 18) He is full of <i>sadachara</i> & <i>sheela</i>, is of happy disposition, is an <i>atmajnani</i>, and is respected by the whole world & attains <i>sadgati</i> after death.</p> <p>(Shl 19) The person who has no fear from any living being and due to whom even the other animals lose their fear, such a mature person becomes famous as the greatest person.</p> <p>(Shl 20) Because he is interested in the well-being of all the living beings and looks upon all with a friendly attitude, people do not get disturbed about a <i>daanta</i>. He is satisfied with earning <i>jnana</i> and is always calm.</p> <p>(Shl 21) Peace loving <i>daantas</i> enjoy doing the <i>kartavya karmas</i> which have been followed since ancient times and the <i>karmas</i> performed by <i>satpurushas</i>. But <i>daantas</i> are of two types: one approach is to perform the prescribed <i>karmas</i> and practice <i>shishtachara</i>.</p> <p>(Shl 22) The second approach is: To take refuge in the path of no-karma having become a <i>jnana-trupta</i> (attaining <i>atmajnana</i>), and by developing disinterest in worldly affairs, travels around the world and awaits the end. Such people become eligible to attain <i>siddhi</i> of <i>brahmabhava</i>.</p> <p>(Shi 23) Just as you cannot trace the foot prints of a bird flying in the sky, you cannot come to know the path walked by a <i>muni</i> who is <i>prajnana-trupta</i>. (Meaning you cannot know how he lives, where he</p>		

	lives, what he does etc.) (Shl 24) That person who relinquishes <i>grihasthashrama</i> or residences that a grihastha deserves, and is constantly trying to achieve <i>moksha</i> , will attain permanently to <i>tejomaya lokas</i> .			
97	Udyoga; Yanasandhi	68	5356-53, Shl 7-15	10
	<p>Sanjaya on greatness of Shri Krishna</p> <p>Ordered by Vyasa to tell all the answers truthfully to the best of his knowledge Sanjaya tells Dhritarashtra: Arjuna and Sri Krishna are always together. They behave as if they are one body. They are born as separate individuals of their own resolve. They have not taken birth due to the karma phalas of previous births. They are veritable brahma-swaoopas. The Sudarshana Chakra will always be near Sri Krishna, but it is not visible to others....Kauravas do not know the fact that it is always with him...</p> <p>(Shl 7) If with the entire universe on one side & with Sri Krishna on the other side were to be weighed, Janardana will overweigh the universe. (<i>atyatishtheadashangulam: Purusha sukta</i>)</p> <p>(Shl 8) Janardana can turn the whole universe into ash but even if the whole universe tries as one entity, it cannot burn Janardana.</p> <p>(Shl 9) Govinda is present wherever there is Truth, dharma, modesty & simplicity. Wherever there is Govinda, there will be victory. (Later: <i>Tatrashtreervijayobhuti dhruva neetir matirmama</i>)</p> <p>(Shl 10) Purushottama, who is in everyone's heart, moves the whole universe as if a play.</p> <p>(Shl 11) At this time he has created an illusion (though he is the prime mover of everything, he is not revealing it), and using Pandavas as a pretext, has decided to annihilate your children who are engaged in <i>adharma</i>.</p> <p>(Shl 12) Bhagawan Keshava with his <i>atmayoga</i>, constantly turns the cycle of time (<i>Kalachakra: paksha, maasa, samvatsara etc</i>), cycle of Universe (<i>jagachakra: cycle of birth, maintenance & annihilation</i>), cycle of yugas (<i>yuga chakram: responsible for change of yugas & their associated characteristics</i>).</p> <p>(Shl 13) I am telling you this Truth repeatedly (do not fall under an illusion again & again) Sri Krishna alone is the governor of the Time, Death and this World with all the moving & non-moving things (<i>chara-achara</i>).</p> <p>(Shl 14) Even though Hari, the <i>maha-yogishwara</i>, is the Lord of the Universe, He keeps initiating newer works just as a farmer repeatedly tills the land & sows the seeds to increase his crop. (Commentary: Keeps doing karmas natural to humans without showing his Reality as the Lord)</p> <p>(Shl 15) Sri Keshava cheats the World in this way with his <i>mahayoga</i>. But only those who surrender to him with absolute devotion do not get trapped in this <i>mayayoga</i> and do not fall under the illusion.</p>			
98	Udyoga; Yanasandhi	69	5360-5365, Shl 1-21	10
	<p>Dhritarashtra's Q & A with Sanjaya on knowing Paramatma</p> <p>(Shl 1) Dhritarashtra to Sanjaya: How did you manage to know the truth of Madhava, the Lord of the Universe? Why am I not able to know that Truth? Tell me this clearly.</p> <p>Sanjaya: (Shl 2) I will tell you this also unambiguously. The reason for your not coming to know Keshava's Reality is <i>avidya</i>. You do not have knowledge of the Truth (<i>tattva-jnana</i>). My 'knowledge-vision' (<i>jnana-drishti</i>) will not lapse under any circumstance. This special sight is the reason for my understanding Keshava. One without <i>tattva-jnana</i> and immersed in the darkness of <i>ajnana</i> cannot know the Truth of Keshava.</p> <p>(Shl 3) It is only through <i>tattva-vidya</i> which overcomes <i>tamas</i> and through <i>jnana-drishti</i> have I been able to see Madhusudana who unifies the <i>sookshma-sthula-kaarana sharira (triyuga)</i>, who is the <i>nimitta-kaarana</i> for the universe, who is inactive, is cause for the birth & annihilation (<i>laya</i>) of all that exists.</p> <p>(Shl 4) Dhritarashtra: How did you come to realise Janardana who is <i>trigunatmaka</i>? What kind of special devotion helped you to know Him? Which <i>parabhakti</i> helped you in knowing the Truth of Sri Keshava?</p> <p>(Shl 5) Sanjaya: I do not serve the <i>maya</i> (in the form of wife-son-friend etc). I do not practice hollow dharma (for mere show-off and without dedication to God). I have developed pure <i>bhava</i> & with the consequent devotion & knowledge of <i>shastra</i> I have come to know the Truth of Janardana.</p> <p>(Shl 6) Dhritarashtra tells Duryodhana who was present there: Sanjaya is very dear & close to us. It would be wise to trust him. As he has said, Sri Krishna is the Creator of this Universe. Therefore take refuge in Sri Krishna who is the prompter of <i>indriyas</i>. Surrender to Keshava.</p> <p>(Shl 13, 14) Vyasa to Dhritarashtra: Normally humans have happiness & anger. Sometimes they become angry. They are bound by many bonds like spouse, children, cattle etc. They are not satisfied</p>			

	<p>with the wealth acquired by self-efforts. They feel jealous about wealth of others. Just as a blind following another blind falls into a deep pit, such persons obsessed with desires again & again submit themselves to Death (Yamaraja) driven by their own karmas.</p> <p>(Shl 15) The <i>jnana-marga</i> (path of knowledge) through which <i>jitendriyas</i> realise Parabrahma is only this. This is the only way to attain to Paramatma. The knowledgeable understand this <i>jnana-marga</i> and cross the states of birth & death. Mahatmas do not ever get attached to this world which is a death trap.</p> <p>(Shl 16) Dhritarashtra to Sanjaya: Please tell me the way to become free of this worldly bondage. Tell me that path which will enable me to realise Hrishikesha and attain the highest <i>moksha-siddhi</i>.</p> <p>(Shl 17) Sanjaya: One who has not won over his mind, who does not have mind under his control, cannot ever see the eternally True Janardana. Without gaining control over <i>indriyas</i>, by no other ways or karmas is it possible to realise Paramatma.</p> <p>(Shl 18-19) The desires which run forcefully behind alert <i>Indriyas</i> have to be relinquished by careful effort. Staying away from <i>pramada</i> (carelessness) and not hurting any animal—these two are root causes for <i>tattva-jnana</i>. There is no uncertainty about this. Give up any indolence/disinterest and try hard to win over the <i>indriyas</i>. Do not let your mind dwell on anything other than <i>tattva</i>. Control your mind which runs away randomly with force in all directions.</p> <p>(Shl 20) <i>Indriyas</i> have to be controlled (<i>samyama</i>) with determination. Knowledgeable brahmanas call this <i>jnana</i>. This <i>jnana</i> is the fearless path to the attaining of Hrishikesha. Through this path the wise reach <i>parama-pada</i> (highest state).</p> <p>(Shl 21) Sri Keshava cannot be attained by those who do not win over the <i>indriyas</i>. Pleased, Ishwara shows himself to the one who has <i>shastra-jnana</i> and has controlled the random movements of mind (<i>chittavritti nirodha</i>).</p>			
99	Udyoga; Yanasandhi	77	5423-5428	10
	<p>Sri Krishna preaches/clarifies to Bhima on <i>daiva</i></p> <p>Sri Krishna to Bhima: I would like to tell something. When analysing very complex or delicate matter of dharma, people do not take into account alternatives/possibilities for gods & humans. (They do not consider what could be '<i>daiva sankalpa</i>'). <i>Daivabala</i> plays a more prominent role in the achievement of <i>artha</i> by humans. An effort without <i>daivabala</i> is also responsible for destruction. It is doubtful if ends can be achieved by mere human efforts. Many times decisions of good & bad reached after careful thinking of pros & cons even by scholars change just as a storm may change its directions. Therefore, Bhima, mere human resolve and mere effort become useless.</p> <p>(Shl 8) Man discusses with experts; uses his intelligence & discriminative thinking to do the task; the job done will also be just. But for such a well thought out work also obstructions are posed by <i>daiva</i>.</p> <p>(Shl 9) It is however possible to overcome problems posed by <i>daiva</i> by human effort. Examples are cold (by covering properly), heat (by fanning air) & rains (by umbrella). Similarly hunger (by eating food) & thirst (by drinking water) can be overcome. It is also possible to neutralise effects of some bad karmas of past lives by doing karmas for repentance in this birth. There are many examples for this also.</p> <p>(Shl 11) Therefore humans should consciously come to the conclusion that there is no alternative to human effort for leading our lives and engage in the work needed. But it should be understood that the results are a combination of human efforts & <i>daiva-anugraha</i> (God's grace).</p> <p>(Shl 12) One who decides that 'doing the needed effort is my duty, result is determined by Gods' will not grieve if the result is not as expected. He does not exult also if the results turn out to be as expected. I would like to iterate the same in the matter of war also.</p> <p>(Shl 13) There is no reason to believe that victory is certain when fighting an enemy. This does not mean that obstacles posed by Gods cannot be overcome. It is possible to overcome them by self-efforts.</p> <p>(Shl 15) When luck changes sides you should not get depressed. You should not weaken in the mind.</p>			
100	Udyoga; Yanasandhi	78	5428-5432	10
	<p>Arjuna on self-efforts Vs <i>daiva</i></p> <p>Arjuna's answer (opinion) to Sri Krishna: You appear to think that it is not fair to come to a compromise between us. Or perhaps you think that human effort is useless, that everything will happen according to <i>karma phalas</i> of past births and that just human effort cannot achieve everything. Whatever you have said in this matter is correct. It is certain that everything happens according to past birth's <i>karma phalas</i>. But we cannot say that always things will happen according to this rule. '<i>Asadhyamapi</i></p>			

	<i>kinchana</i> it is not possible to say that any work is impossible. For those who do not have (favourable) fruits of past births, work done systematically will yield the fruits. (<i>This statement appears to have a few versions/interpretation</i>). Any effort done systematically/properly/appropriately will certainly yield results.			
101	Udyoga; Bhagavadyana	90	5510, Shl 48 & 5512	10
	Kunthi to Sri Krishna: Draupadi who is always doing <i>sadachara</i> , has <i>sadvritti</i> , is <i>pati-parayana</i> could not enjoy unlimited & continuous happiness in proportion to her <i>satkarmas</i> ; this being so it is not true that man enjoys happiness & comforts by doing <i>punya-karmas</i> . (Pg 5512) If it is true that <i>punya-karmas</i> decline as you enjoy their fruits, it should also be true that <i>paap-karmas</i> should decline as you suffer them out. (In reference to Kauravas & Pandavas after 13 years of exile)			
102	Udyoga; Bhagavadyana	90	5522-5523, Shl 103-104	10
	Kunthi to Sri Krishna: I know how influential & capable you are in organising work, gathering friends and in intelligence & bravery. Krishna! You are born in our <i>vamsha</i> as personification of dharma. You are the Truth. You are the embodiment of <i>maha tapas</i> . You are the Protector. You alone are <i>parabrahma-swaroopa</i> . Everything is established in you. Everything happens according to your wish. Because, in you everything becomes the Truth.			
103	Udyoga; Sainya-niryana	159	5981, Shl 9, 10	11
	Sanjaya on karmas & their consequences Sanjaya to Dhritarashtra: (Shl 9) One who obtains bad results due to his own bad acts should not make time or <i>devatas</i> responsible for the results. (Shl 10) A sinner who always indulges in blameworthy acts towards humans, becomes worthy of being killed in the interest of the world's well-being. (Shl 14) Man is not the doer of <i>shubha & ashubha karmas</i> (auspicious & inauspicious/ good & evil acts). Just like the wheel of a machine (<i>daaruyantravath</i>), man who is not really independent, is driven by another 'doer' to do such karmas (Understand this and steady your mind) (Apparently contrary to Shl 9, but should be read along with Shl 15 below!) (Shl 15) We see that actions happen in three ways. Those which are controlled by <i>Ishwara</i> (such as drought etc). Those directed by Parameshwara (<i>daivika</i>). Those which happen due to our will (Man is free to do actions which bring <i>punya or paapa</i> . Which acts will result in <i>punya</i> and which in <i>paapa</i> are indicated by <i>shruthi & smriti</i> . Understanding all these, using discrimination and then acting is left to the human). For some acts of man, results are obtained immediately. For some others the results are obtained in later <i>janmas</i> (births). That is why some of the acts of humans (the third type) happen according to past <i>karmas</i> . You are trapped in this grief and agony perhaps due to some acts of your past and therefore make your mind steady.			
104	Udyoga; Ambopakhyaana	178	6112-6114,	11
	Bhishma to Parashurama: relating artha & dharma (Pg 6114, Shl 53) If you act in the same way that someone has acted with you, it will not result in <i>adharma</i>. (cheating a cheat etc) (Pg 6114, Shl 54) When the question of accumulating <i>dharma & artha</i> comes up, then an able & knowledgeable person should act after deciding if <i>artha</i> is founded on <i>dharma</i>. If there is a doubt whether <i>artha</i> is founded on <i>dharma</i>, then <i>artha</i> should be rejected & <i>dharma</i> about which there is no doubt should be stuck to. In case the <i>dharma</i> itself is suspect that also should be rejected. There should be no doubt about <i>dharma or artha</i>. There should not be any doubt whether gaining that <i>artha</i> is right; or whether following that <i>dharma</i> is right. In such situations it is better to reject both <i>dharma & artha</i> . (Commentators elucidation: Ambe is like <i>artha</i> . But there is a doubt about her because she is interested in another man. Therefore she is not fit to be accepted. Obeying the orders of a guru is <i>dharma</i> . But one should analyse what is the nature of the order. If you obey the guru, 'suspect <i>artha</i> ' will have to be accepted. Therefore, in the present situation, there is a doubt whether guru's order is in accordance with dharma. Though it is true that one has to obey the guru, it cannot be assumed that everything guru says is in accordance with dharma. In such circumstances discriminative thinking is called for. After analysing, if dharma is in doubt, the order should be rejected. One should follow the purified conscience).			
105	Bhishma; Bhagavadgita	23	159, Shl	12
	Sanjaya: Sri Krishna will be present wherever there is just dealing, <i>tejas, kanthi, lajja, sampath</i> , virtuous thinking <i>and dharma</i> . Victory will be only to that side which has Sri Krishna with them.			
106	Bhishma; Bhishmavadha	66	1852-1854, Shl	15

			8-22	
	Brahma explains to <i>rishis</i> & <i>devatas</i> the attributes & <i>mahatmya</i> of <i>nirguna</i> & <i>saguna roopi</i> Paramatma. He also tells them that he will take <i>avatar</i> as Vasudeva to rid the earth of <i>asuras</i> .			
107	Bhishma; Bhishma vadha	66	1858-1863, Shl 1-24	15
	Duryodhana questions Bhishma: (Shl 1) Grandfather! All say that Vasudeva is the primary/fundamental <i>maha-tattva</i> . I want to understand the birth (<i>utpatthi</i>) and continuance (<i>Sthithi</i>) of such Vasudeva. Bhishma explains to him. (Shl 2-24).			
108	Drona; Dronabhisheka	11	2284, Shl 44	15
	Dhritarashtra to Sanjaya: (Shl 44) One cannot overcome death by always practicing <i>brahmacharya-vrata</i> . It cannot be done by always studying Vedas either. It cannot be achieved by any kind of religious practices. It cannot be defeated by any weapons. To one who is born, death is unavoidable.			
109	Drona; Samshaptakavadha	29	2411, Shl 26-28	16
	Sri Krishna to Arjuna: I take four forms and protect this world at all times. I divide myself into different forms and achieve the welfare of the world. My one form is engaged in <i>tapas</i> on earth. My second form observes as a witness this world of auspicious and inauspicious karmas. My third form takes refuge in human world and discharges several karmas. My fourth form sleeps for one thousand years.			
110	Drona; Abhimanyuvadha	42	2492, Shl 13	16
	Jayadratha did intense <i>tapas</i> . He withdrew the <i>indriyas</i> from their <i>indriyarthas</i> . (Not seeing what the eyes love to see; not hearing what the ears love to hear; not smelling the fragrances that the nose desires; not eating tasty foods that the tongue desires; not providing any of the pleasures of touch – such as women etc.—to the skin. Overall withdrawing the <i>indriyas</i> from all things they love to have).			
111	Drona; Abhimanyuvadha	52-54	2543-2562	16
	<p>What is mriytyu</p> <p>Story of Brahma creating <i>mriytyu devathe</i> narrated by Vyasa <i>maharshi</i> to Yudhishtira when he laments the death of Abhimanyu and questions Vyasa on what is <i>mriytyu</i> or death.</p> <p>It has hidden meanings though externally a difficult to believe story. The story should be read in full in the original.</p> <p>Extracts:</p> <p>Yudhishtira to Vyasa: <i>Kshatriyas</i> who live on war desire to fight with those who are equal to them and who are equally equipped to fight. The war our enemies fought with Abhimanyu is surely unequal fight. Great warriors got together and killed a lone boy. I am very grieved by this. I have no peace thinking about this repeatedly.</p> <p>Yudhishtira to Vyasa: <i>mritah</i>—‘are dead’ if this word instead of being <i>samgyaa</i> (indicative/symbolic/a designation) has any meaning, then perhaps it would mean mighty kings ‘died; were taken over by death’. Does ‘dead’ apply to the state of being non-independent, becoming controlled by others? ...Where did this <i>samgyaa</i> ‘mritah’ come from? Who is <i>mriytyu</i>? From where did he come? For what reason does <i>mriytyu</i> snatch away the lives? Please tell me about this matter.</p> <p>When creation was done at the very beginning, Brahma created animals (life-forms). At that time there was no mechanism for death. Therefore the whole world got filled with life-forms. Seeing these deathless forms continually increasing, Brahma started thinking about their death.....</p> <p>(Pg 2552) Brahma quelled the <i>agni</i> within himself and created the paths of <i>Pravaritti</i> & <i>Nivritti</i>. At the time he quelled his fire like rage, a woman was born from his <i>indriya-samooaha</i>.</p> <p>He ordered her to kill all life-forms without any discrimination. But <i>Mriytyu</i> was very worried at this and started sobbing with tears flowing. Brahma caught the tears in his palm without allowing it to fall down. She refused to kill people saying that she cannot do it as the grieving persons would curse her in various ways. She also said she is afraid of the tears of the grieving. Brahma then tells her that as she is born only for that purpose she would not acquire any <i>adharma</i> or blame and that she has no choice as it is her duty. Then she performs <i>tapas</i> for thousands of years & when pleased Brahma offers a boon she prays: “(Shl 30) I will not kill those who are healthy and are crying and screaming.”</p> <p><i>Brahma to Mriytyu</i> (a woman born when Brahma withdrew his anger): You kill all life forms of four types—<i>Udbhijja</i>, <i>Swedaja</i>, <i>Andaja</i> and <i>Jarayuja</i>...<i>Lokapala Yama</i>, several types of diseases, me and <i>devatas</i> will assist you in this.</p> <p><i>Mriytyu</i> prayed to Brahma: Let the following also decrepit the human being in various ways—jealousy, treachery, <i>moha</i> (delusion), shamelessness and speaking harshly to others (Mental afflictions will also reduce longevity).</p>			

	<p>Brahma also tells her that the tears that had dropped into his palms when she cried first will become the diseases that will attack the body. After their longevity comes to an end, these diseases will kill them. (Physical afflictions will also bring an end to the life-forms. With tears as the seed, the result is also tears!!)</p> <p>Brahma to Mrityu: The <i>adharma</i> in <i>mithyacharis</i> (acting falsely or hypocritically) will itself kill them. After the life term ends, all the <i>indriyas</i> will go with the life-forms to other <i>lokas</i> and stay there for some time. Again they will come back here with the <i>indriyas</i>. Similarly all animals will go there and be there in the form of <i>devatas</i> for some time and return here. Even <i>devatas</i> will come here after their <i>punya-phalas</i> are exhausted.</p> <p>..All animals will kill themselves. Mrityu does not kill anyone with a <i>danda</i> (staff) in its hand.</p>			
112	Drona; Pratigya	74	2644	16
	Drona to Jayadratha: Killed by mighty <i>kaal</i> (time), we will all go one after the other to <i>paraloka</i> along with our baggage of our <i>karmas</i> .			
113	Drona; Ghatothkachavadha	181	3410-3411	17
	<p>Sri Krishna to Arjuna</p> <p>....I have taken this <i>avatar</i> along with you only to kill Shishupala and such others enemies of <i>devatas</i> and for the welfare of the world.</p> <p>.....Whoever does <i>dharmalopa</i> (lapse of dharma) will be killed by me.</p> <p>(Shl 29) Arjuna! I have made this unshakeable vow only for the establishment of <i>dharmas</i>. <i>Vedabhyas, satya-nishtha, jitendriyatva, shuchitva, dharmacharan</i>, shame in doing sinful deeds, <i>satvik-sampath, dhairya, kshama-guna</i>—I live wherever these qualities exist. Partha! I am making this promise vouching on <i>satya</i>.</p>			
114	Drona; Dronavadha	191	3528	17
	(Shl 52) The famous phrase, ' <i>Om ityekaksharam Brahma</i> ' appears here.			
115	Karna	33	3940	18
	<i>Devatas</i> saw Ishana (Shankara). (Shl 51) <i>Devatas</i> imagined him according to their own <i>bhavas</i> even though he is only one. They saw him as each of them had imagined him. Not just this. They saw themselves as well as others in that Paramatma. Having seen such <i>chideka-swaroopa</i> they looked at each other with utter amazement. Having seen the <i>Ishana-murthy</i> who has no birth and death, who embeds all creation in himself, they all prostrated before him.			
116	Karna	34	3950, Shl 50, line 1	18
	Vishnu is the <i>atma-swaroopa</i> for Bhagawan Hara who is <i>maha-tejaswi</i> .			
117	Karna	37	3975-3986	18
	<p>Karna on death & karma</p> <p>Karna to Shalya: (Shl 17) Drona had all these qualities—unmatched training in archery, vigilance, might, courage, <i>mahastraas</i> and humbleness. If such a <i>mahatma</i> died, I think death for all the remaining is imminent. (Shl 18) Because <i>karma</i> has no permanence, however much I think, I feel nothing in this world can survive infinitely. (Shl 19) When <i>acharya</i> Drona who was almost immortal could die, who can say with certainty that by sunrise tomorrow he will be alive? (Shl 19) <i>Astras, might, good deeds, good ethics & morals, great weapons—none of these can assure happiness to man.</i> Because, even though <i>acharya</i> had all these he was killed by enemies.</p> <p>(Shl 25) Whether a scholar or idiot, once his longevity is exhausted he will get appropriate hospitality by <i>Yamaraja</i>. No one can escape this. No one has freedom from death. I, who have understood this principle clearly, am going to fight Kunthi's sons. Whatever is in destiny will only happen. No one can avoid <i>daiva-niyama</i>.</p>			
118	Shalya Parva	5	4564-4566	19
	<p>Duryodhana on dying in war</p> <p>Duryodhana to Kripa: (Shl 31) In this world happiness and comforts are not permanent. This being so how can kingdom and success (gained by valour) be permanent? The important duty in this world is to gain fame. For a <i>kshatriya</i> this can only come through war and by nothing else. (Shl 32) For a <i>kshatriya</i> death at home is the worst. Not just this; a <i>kshatriya</i> dying at home lying on the bed is major <i>adharma</i>. (Shl 33) That <i>kshatriya</i> who dies in war or in forest performing great <i>yaagas</i> gains much importance. (Shl 34) That person who dies amidst crying relatives with an aged & weak body, tormented by diseases, wailing pitifully is not a man at all. (Shl 35) I have already attained the same <i>punya-lokas</i> which are attained by relinquishing variety of pleasures and <i>tapas</i> by way of this <i>dharmayuddha</i>. (Shl 36) For all those who have very good <i>achara-vyavahara</i> (practices and behaviour), who do not turn their backs on the battlefield, the brave who are steadfast on the path of truth, who perform <i>yajna-yaagas</i>, who have been bathed with the sharp edge of a weapon, living in</p>			

	swarga is assured.			
119	Shalya; Gada	48	4928	20
	Indra to Shrutavati: (Shl 14) All desires are fulfilled by <i>tapas</i> . All the divine places of <i>devatas</i> are obtained by <i>tapas</i> . <i>Tapas</i> is the main cause for great happiness.			
120	Shalya; Gada	60	5021-5031	20
	Managing <i>dharma</i>, <i>artha</i> & <i>kaama</i> Dhritarashtra! After hearing Vasudeva, Balarama, a <i>dharmavid</i> said, "(Shl 21-22) Krishna! The <i>dharma</i> which has been practiced well and properly by <i>satpurusahas</i> keeps shrinking due to <i>artha</i> & <i>kaama</i> . (Commentary: <i>Artha</i> & <i>kaama</i> distort <i>dharma</i> in various ways). The <i>artha</i> of a highly greedy and <i>kaama</i> of a highly lustful person damages <i>dharma</i> (<i>Dharma's</i> role becomes insignificant in achieving <i>artha</i> & <i>kaama</i>). One who does not damage <i>dharma</i> & <i>artha</i> for the sake of <i>kaama</i> , <i>dharma</i> & <i>kaama</i> for the sake of <i>artha</i> , and <i>kaama</i> and <i>artha</i> for the sake of <i>dharma</i> and practices <i>dharma</i> , <i>artha</i> & <i>kaama</i> appropriately will enjoy ultimate happiness. (Shl 23) In this instance since Bhima has damaged <i>dharma</i> for the greed of <i>artha</i> , all the decisions made in respect of <i>yudhha-dharma</i> in the past are now distorted.			
121	Souptika parva	2	5092-5101	20
	Kripacharya explains at length the relevance of & relation between of <i>Purusha-prayatna</i> and <i>daiva</i> . (See Table: Long Translations: Sl. No. 35). This is very similar to the exposition of Draupadi to Yudhishtira as in Table: Long Translations, Sl. No. 30.			
122	Souptika parva	7	5140	20
	Then Bhagawan Mahadeva appearing before him (Ashwatthama) said, "(Shl 62-63) Sri Krishna who is capable of finishing most difficult tasks easily has worshipped me appropriately through <i>satya</i> , <i>shoucha</i> , <i>saralata</i> , <i>tyaga</i> , <i>tapas</i> , <i>niayama</i> , <i>kshama</i> , <i>bhakti</i> , <i>dhairya</i> , <i>buddhi</i> and <i>vak</i> (words). Therefore there is none who is dearer to me than Sri Krishna.			
123	Stree; Jalapradanika	2-7	5221-5228	20
	Vidura's extensive philosophical exposition to console Dhritarashtra. See Table: Long Translations. Sl. No. 36			
124	Stree; Stree-vilapa	18	5319	20
	Gandhari to Sri Krishna: Varshneya! The fruits of <i>paap</i> & <i>punya</i> (sins and good deeds) do not get destroyed until they are experienced.			
125	Shanti; Rajadharmanushasana	7	32, 33,	21
	Moksha is possible only through <i>tyaga</i> Yudhishtira to Arjuna: (Shl 20) Those who are given to <i>kaama</i> & <i>krodha</i> , and who cannot balance <i>krodha</i> (anger) and <i>harsha</i> (joy), can never enjoy the fruits of victory. (According to commentators: <i>Kaama</i> means desire for <i>artha</i> (want, material resources); <i>manyu</i> means wretchedness as a consequence of not having <i>artha</i> ; <i>krodha</i> is anger due to obstacles in obtaining <i>kaama</i> ; <i>harsha</i> means the joy when the desire for the needed <i>artha</i> is fulfilled; those whose minds go through ups and downs due to these reasons will not at all enjoy the fruits of victory).(Shl 36) Dhananjaya! The sins done can be remedied by doing auspicious acts, by publicising the sinful deeds done and repenting for them, and by charity & <i>tapas</i> . (Shl 37, 38) Sins done can be atoned by <i>tyaga</i> (sacrifice), pilgrimages, <i>Veda-parayana</i> and by repetition of <i>mantras</i> in <i>shrutis</i> and <i>Smritis</i> . But <i>Shruti</i> states that a <i>tyagi</i> (who gives up worldly objects) will never again commit sins. <i>Shruti</i> proclaims that <i>tyagi</i> will be freed of birth and death and will attain <i>amritatva</i> . (Shl 39) The path of <i>mukti</i> (liberation) is easily accessible to a <i>tyagi</i> . A <i>muni</i> who has his mind firmly fixed on <i>mukti</i> , who has <i>jnana</i> , who has a firm mind, who has given up all attachments (<i>sarva-sanga-parityagi</i>) will transcend dualities and attain <i>Brahma-sakshatkara</i> . Therefore, Parantapa! With all your permission, I will go to forest. (Shl 40) <i>Shruti</i> states that for a man who indulges in <i>parigraha</i> (acceptance, acquisition) and <i>sangraha</i> (accumulation) (meaning one who is not a <i>tyagi</i>), practice of <i>dharma</i> (<i>atma-darshana</i>) will not be possible . Moreover, it is my personal experience also. (Shl 41) By desiring kingdom and wealth, I have accumulated a heap of sins. This has become the cause for several birth & death cycles. <i>Veda</i> itself states that <i>parigraha</i> (taking, acquisition) results in sin . Performance of <i>yajnas</i> , <i>daan</i> , <i>japa</i> etc does not remedy its sins completely. It is not possible to do repentance corresponding to the <i>parigraha</i> . Therefore the heap of sin grows and becomes the cause for birth and death cycles. Once in that cycle, you cannot get <i>moksha</i> . That is why it is better not to indulge in <i>parigraha</i> .			
126	Shanti; Rajadharmanushasana	9	53-61	21
	Yudhishtira: on life of an ascetic Yudhishtira explains in minute detail how he will lead the day to day life of an ascetic in forest. It consists of the physical, mental and spiritual practices that he would follow . He insists that other			

	<p>than attaining <i>paramapada</i> everything is transient and not worth pursuing. (Limited extracts) ..I will not get any work done by others. I will not speak to any one. I will not say anything, see anything or hear anything (famous three monkeys popularised by Gandhi!!).When I see sights which perturb the mind, I will remain like a blind man. I will withdraw both my sight and mind.....I will not make fun of any, nor will I get angry with any.....If I don't get alms in one house I will go to the next. In this manner if I do not get alms even in seventh house, I will not go to eighth house....I will not indulge in activities like accumulation of money etc as a person who wishes to live would do. I will not also indulge in fasting etc which a person who wishes to die would do.....I will neither praise life nor hate death. I will not make any difference between living and death.....I will have zero resolves (<i>sankalpa-shunya</i>)...I will give up attachments to all kinds of relationships/bondages and moving around like the free air will enjoy bliss....At the end of our lives, this <i>jeeva</i> leaves the body and only retains the sins that he might have done through this body. Because that is the <i>karma-phala</i> of the doer....Even <i>devatas</i> will fall from <i>swarga</i> when their <i>punya-phala</i> is exhausted. Even <i>maharshis</i> fall from their places. This being so, why would anyone who knows the <i>kaarana-tattva</i> (<i>avidya-tattva</i>) expect benefits from this world bound by cycles of birth and death?...For all these reasons this <i>amrita</i> of <i>jnana</i> (nectar of knowledge) has found a firm place in me. I wish to have this nectar of knowledge and attain <i>parama-pada</i> which is imperishable, eternal and unfluctuating....</p>			
127	Shanti; Rajadharmanushasana	10	67,	21
	<p>Bhima: Importance of doing karma Bhima to Yudhishtira: (Shl 20) Those who are bereft of the wealth of <i>rik</i>, <i>yajus</i>, <i>sama</i>, those who have no money and atheists, taking refuge in words based on Vedas which propound <i>adhyatma-jnana</i>, preach <i>mithya-mata</i> (false opinions: <i>sanyasa-mata</i>) which appear like truth. It is certainly not correct for a <i>kshatriya</i> to take <i>sanyasa</i> believing such arguments (<i>artha-vada</i>). (Shl 21) One can live by just finding one's food by wearing the mask of dharma and by being silent. But this only results in spending time and does not help in achieving meaningful/significant purpose in life.</p> <p>(Shl 26) Mountains, trees and animals are not <i>karma-yonis</i>. They are just experiencing the fruits of past <i>karmas</i>. But we are born in <i>karma-yoni</i>. We have to attain eternal <i>paramapada</i> only by self-efforts. In respect of our fortunes, we have to do our <i>karma</i> and obtain the fortune; someone else's attainments do not improve our fortunes. Therefore, for whatever we want to accomplish now (<i>siddhi</i>), doing our <i>karmas</i> is the main duty. One who gives up all attachments and all <i>karmas</i> (<i>sarva-sanga</i>, <i>sarva-karma</i>) achieves nothing. (Shl 28) Brother! You can yourself see how this whole world and all animals in this world are bound by the <i>karmas</i> ordained for them. Any animal or human being is constantly doing its <i>karmas</i>. The whole universe is pervaded by <i>karma</i>. There is no world without <i>karma</i>. Examine this aspect carefully. Nothing is achieved by one who does no <i>karma</i>.</p>			
128	Shanti; Rajadharmanushasana	12	79-90	21
	<p>Value of <i>grihasta dharma</i>; true yogi Nakula praises <i>grihasta-dharma</i> strongly and advices Yudhishtira against taking <i>sanyasa</i> and going to forest. He also defines who a true <i>tyagi</i> is. (Extracts) (Shl 4) <i>Pitrus</i>, who provide food even to the atheists (through rains etc), keep doing their <i>karmas</i> as prescribed for them. ..(Shl 8) '<i>Tyagi</i>' does not mean one who has given up all relationships/attachments or one who has given up all <i>karmas</i>. One who uses all the wealth he has earned by sticking to dharma for performing <i>yajnas</i>, and one who has his mind under control is '<i>tyagi</i>'. (Shl 9) One who rejects all the pleasures of <i>grihasthashrama</i> and has dedication to <i>vanaprastha</i> and <i>sanyasahrama</i> is called a '<i>tamasa-tyagi</i>'. (Shl 10) One who has no abode to live, who cannot prepare his food, roams randomly, lives under the tree, is always absorbed in yoga, is silent, has relinquished all relationships and attachments and all <i>karmas</i> is called a '<i>bhikshuka</i>'. (Shl 11) A brahmana who has rejected anger and joy, and particularly, finding fault in others, studies Vedas & performs prescribed <i>karmas</i> of Vedas is called a '<i>tyagi</i>'. (Shl 12) <i>Maharaja</i>! Once scholars weighed the specialities of these four <i>ashramas</i>. On one side of the scale they placed the specialities of <i>grihasthashrama</i> and on the other specialities of <i>brahmacharya</i>, <i>vanaprasta</i> and <i>sanyasa</i>. (Shl 13) In this manner when they were weighed in the scale of discrimination (<i>viveka</i>) it was proved that <i>grihasthashrama</i> is superior to all others. The reason for this is simple: Through <i>grihasthashrama</i> all desires can be enjoyed; after death great <i>lokas</i> can also be obtained. Therefore this <i>ashrama</i> is followed by <i>rishis</i> also and by those who understand the world. (Shl 14) One who stays in <i>grihasthashrama</i>, and believing it a better approach to perform the <i>karmas</i> prescribed in Vedas does them without desire for fruits is really a '<i>tyagi</i>'. (Shl 15) If</p>			

	<p>a person who is living in forest, by some turn of circumstances gets attracted to the pleasures of the senses, Yama will immediately tie his neck with his rope of death. (Commentary: If one is in <i>sanyasashrama</i> without having reached the maturity of mind and gets attracted to sensual pleasures, he will have a great fall).</p> <p>(Shl 16) Any karma done with a sense of huge ego will not yield fruits. If any karma is done without attachment to self (I and mine) and with sense of 'sacrifice' (tyaga-buddhi), then it yields great fruits. (Shl 17) The following bring benefits (<i>hita</i>) to <i>rishis</i>: <i>shama, dama, dhairya, satya, shoucha, saralata, yajna, dhriti and dharma.</i></p> <p>(Shl 18) Since activities related to worship of <i>pitrus, devatas</i> and <i>atithis</i> are combined in <i>grihasthashrama</i>, it has received much praise. It is in this ashrama that dharma-arth-kaama all three can be realised. (Shl 19) At the same time, for a person in this ashrama who performs karmas prescribed in Vedas but without desire for fruits (without phalapeksha) adhyatmic rise is not denied (possibility of <i>moksha</i> also exists). ..(Shl 22) To one in <i>grihasthashrama yajna-karma</i> is a compulsory act just like a natural bondage. For this reason, this <i>ashrama</i> is difficult to manage and difficult to obtain.....(Shl 27) I have not seen anyone who has responsibility of a family giving up all relations and contacts. But you can give up everything you have through <i>yajnas</i> like <i>Ashwamedha, Rajasuya</i> or <i>Sarvamedha</i> etc.....</p> <p>(Shl 35) Only by rejecting ahankara and mamakara which always attach a person's mind internally and externally, can one become a 'tyagi'. Instead of this, by merely relinquishing home and going away, one does not become a tyagi.</p>			
129	Shanti; Rajadharmanushasana	13	90-96	21
	<p>No siddhi unless 'I & mine' are given up</p> <p>Sahadeva to Yudhishtira: (Shl 1) Just by relinquishing external wealth (house, any abode, wealth etc) one does not get siddhi (accomplishment, fulfilment). By giving up ahankara-mamakara which is related to the body it is possible that one may get siddhi; or may not get also. (Shl 2) May the kind of dharma and happiness attained by one who devoid of external material wealth, desires luxuries and comforts, be reserved for our enemies. (Commentary: If one has lost or in some way is devoid of all sources of external wealth, he also is like a 'tyagi'. But he still has desire for all physical comforts and luxuries. Which kind of dharma will he adopt? Where is happiness for him? Where is dharma for him? Let such miserable fate be reserved for our enemies. Let us not face such a state). (Shl 3) Let the kind of dharma and happiness that can be attained by giving up body related ahankara and mamakara and governing the kingdom be reserved for our friends. (Shl 4) By adopting the two akshara mantra 'mama' (mine) we get death. By adopting the three akshara mantra 'na-mama' (not mine) the same human being can attain immortality and obtain eternal brahma-loka.</p> <p>(Shl 5) <i>Maharaja!</i> Both brahma and mrityu (death) are residing in our body. One does not have to go to forest to search for brahma who is within us. Both these are residing hidden in our body and keep fighting with the animals. There is no doubt about this. (Shl 6) Brother! As you have already understood, if there is no destruction to the <i>jeeva</i>, then no violence is done to it even if the body is cut to pieces. (Shl 7) In case you have the doctrine that <i>jeeva</i> is born with the body, dies with the body and is lost with the body, then all these <i>vaidika-margas</i> are essentially a waste. (Commentary: <i>jeeva</i> is indestructible. With the assumption that he can eventually give up 'I-mine' and achieve freedom from this <i>samsara</i>, towards helping in that <i>sadhana</i>, several <i>samskaras</i> are given to the <i>jeeva</i> by Vedic rituals, such as <i>shodasha-karmas, yajnas, satkarma</i> etc. If the assumption is not valid, then all these are a waste) (Shl 8) Therefore a learned person should give up the idea of living in isolation and should follow the path of our forefathers and their forefathers and <i>satpurushas</i>.</p> <p>(Shl 10) Suppose even though one goes to the forest and lives by consuming only roots and fruits, if the desire for worldly pleasures (wife-children-house etc) takes hold of his mind, he is as good as dead. (Shl 11) <i>Dharmaja!</i> Think about it. The external behaviour/appearances of animals will be of one kind; their internal behaviour can be quite another. Though it is believed that the internal nature should be in accordance with external appearance, it cannot be said that in all humans the external shape and internal characteristics will be complementary. (Commentary: Though a <i>sanyasi</i> for appearance sake, he may not have given up 'I-mine' and may be a <i>samsari</i>. Even though a <i>grihastha</i> for external appearance, he may have given up 'I-mine' and be doing all karmas prescribed by Vedas without any desire for fruits and he may be established in <i>Brahma</i>. Therefore, whatever be the external appearance, wherever he may be living, one who has the <i>Mahavishnu, Paramatma</i> in their heart, will have no fear from death).</p>			
130	Shanti; Rajadharmanushasana	15	125	21
	<p>Arjuna to Yudhishtira: (Shl 56) There is no doubt that the <i>antaratma</i> in every animal is indestructible/cannot be killed. How is it meaningful to say that one killed the other when this is the</p>			

	truth? (Shl 57) Just as human being moves to new houses to live, in the same way the <i>jeeva</i> in us keeps donning new bodies. It discards old and dilapidated body and gets new bodies. People who are <i>tattva-darshis</i> call this itself as the face of death.		
131	Shanti; Rajadharmanushasana	17	132-143
	<p>Yudhishtira's reply to Bhima & others</p> <p>Yudhishtira's reply to Bhima (and others): (Shl 1, 2) Bhimasena! You are in the grip of all the following factors which lead to sins: Unhappiness, carelessness, intoxication (<i>mada</i>), vehement desire (<i>raaga</i>), lack of peace (<i>ashanti</i>), might, delusion (<i>moha</i>), pride (<i>abhiman</i>) and anxiety (<i>udvega</i>). Because you have all these sin causing factors, you desire the kingdom. Give up all desires, free yourself from the bonds of <i>samsara</i> and live happily with a peaceful mind. (Shl 3) Even the monarch who rules this entire earth has only one stomach. When the matter is so clear, why do you praise ruling the kingdom?</p> <p>(Shl 4) To gain the kingdom is the first desire. Once that desire is fulfilled, the desire to expand the kingdom germinates. In this way, desires keep growing. It is impossible to satisfy all desires of a human being in one day; not even in several months. A desire is something that for ever remains incomplete. Even if you try all your life, desires will remain unfulfilled and man cannot be satiated. That is the nature of desire. (Shl 5) Desire is like fire. It keeps burning bright as long as you feed fuel to it. However much fuel you feed, it is never satiated. Similarly, if one desire is satisfied, another takes birth. If you don't feed fuel, fire is automatically doused. In the same way, if you discourage the first desire that takes birth in the mind (or burn it with the fire of contentment), the next one will not be born. If you practice eating more, however much you feed the fire of stomach it will not be enough. Douse the fire of stomach which aggravates due to hunger by taking less food. (Shl 6) An ignorant man keeps eating a lot to fill his stomach. Therefore you have to mainly win over your stomach. It is better to gain victory over the stomach than over the kingdom. Winning stomach is better than winning land.</p> <p>(Shl 7) You are praising the wealth and objects of pleasure of this human world. But you are not aware that the bliss gained by <i>atma-jnana</i> is superior to the pleasures of this human world. To gain <i>atmananda</i>, there is no rule that you have to be a <i>bhogi</i> (devoted to material/sensory enjoyments). In this world those who have never enjoyed traditional pleasures, who perform severe <i>tapas</i> and become weak also attain the highest <i>sadgati</i>. (Shl 8) (Commentary: Obtaining what is not available is <i>yoga (alabdhasya labhah yogah)</i>. Protecting whatever is obtained is <i>kshema (labhda samrakshnam kshemah)</i>). The <i>yoga-kshema</i> of the kingdom is established in you. Accepting the responsibility for the world's <i>yoga-kshema</i> and getting engaged in the <i>dharmadharma</i> related to it are both heavy responsibilities. Instead of bearing this huge burden and struggling under it, free yourself from that burden. Take refuge in <i>tyaga</i> (giving up), become liberated.</p> <p>(Shl 10) Bhimasena! Look at the difference in thinking between a <i>yati</i> (ascetic) and a king. A <i>yati</i> withdraws his mind completely from the attraction of sensory pleasures and fixes it in Paramatma. Enjoys bliss. But a king is not satisfied however many pleasures he may have. (Shl 11) Those who have crossed hell are not those who always enjoy pleasures. <i>Munis</i> who eat dry leaves, grains beaten on stones, only that which can be chewed, who have water as their food, air as their food etc., are the ones who have crossed it. (Shl 12) Between the king who rules the entire earth and the <i>yati</i> who treats gold and mud equally, it is <i>yati</i> who is <i>kritartha</i> (fulfilled).</p> <p>(Shl 13) Even if the inclination to do karmas appears in the mind, do not do them. Reject the desire which is the root of karmas and <i>mamakara</i> which is the root of desires. Attain undecaying and grief-less position in this and other world. (Shl 14) One who has given up pleasures will certainly not grieve. Therefore, why are you grieving for these pleasures? It is only by rejecting all sensory pleasures that you can free yourself from falsities (<i>mithya-vada</i>). (Shl 16) <i>Maharshis</i> by engaging in <i>tapas, brahmacharya and adhyayana</i> avoid becoming a target for 'death' and attain eternal Brahmaloka.</p> <p>(Shl 18) <i>Amisha</i> are those which invoke desires. These are the root cause for bondage. All works done with a desire (<i>kamya-karma, yaaga, yajna to fulfil some desire</i>) are also <i>amisha</i>. One who has freed himself from both these causes of sins, attains the best of all position, <i>parama-pada</i>. People still quote king Janaka who was beyond dualities in this matter. I will tell you also the same. (Shl 19) 'Others say that I have huge wealth. But I believe I have no wealth at all. There is nothing which is 'mine'. Even if the entire Mithila were to burn to ashes, nothing of mine will be burnt.</p> <p>(Shl 20) A <i>jnani</i> climbs the tower of <i>prajna</i> (wisdom, awareness, discernment) and looks at dim-witted people who are suffering in these worldly karmas just as a person standing atop a mountain looks upon those at the base. (Shl 21) One who, when seeing sees that which must be seen, will be considered both as intelligent and as having eyes. The faculty within us which reminds us of the hidden (<i>ajnata</i>) and informs us the special knowledge (<i>vijnana</i>) is called 'buddhi'. (This</p>		

	<i>shloka can have good vedanthic interpretations</i>). (Shl 22) One who understands the words of a scholar who has attained <i>brahma-bhava</i> and is a <i>shuddhatma</i> will gain great respect. (Shl 23) When man realises that the variations/differences among animals is merely an appearance, that all the moving and unmoving forms in the entire creation are rooted in the only Paramatma, and that the Universe has expanded from that parabrahma Paramatma, then he will attain brahma-bhava. (Shl 24) Only the intelligent and <i>tapasvis</i> can attain that <i>brahma-bhava</i> . The <i>ajnani</i> s, dimwits, those lacking in <i>buddhi</i> , who are not <i>tapasvis</i> certainly cannot attain it. Because, attaining brahma-bhava or not attaining it and remaining immersed in this samsara-sagara are both established in buddhi itself.			
132	Shanti; Rajadharmanushasana	18	143-155	21
	<p>Maharaja Janaka's wife dissuades him from taking sanyasa (Extracts)</p> <p><i>Maharaja!</i> There is no guarantee that you will achieve <i>moksha</i> by merely giving up all things externally. <i>Dehis</i> (those living in a body) are always dependent. They are controlled by fate (They may die before attaining <i>moksha</i>). This being so, I am unable to understand to which <i>loka</i> you will go later after failing all those who are in your refuge. (Shl 15) You, who want to give up your dharma-patni and live alone, in my opinion, will be happy neither in this world nor in the other world. (Shl 16) You were like a sacred large lake. Just as all animals and birds quench their thirst in the lake, all people came to you to get whatever they needed. You were like fruit laden tree which provides food and shelter. Many kings took refuge in you. Such a person as you now wants to depend on others to live. (Shl 20) Are you not wanting to give up kingdom and treasury, and to be graced by others for just a fistful of flour? You have to take from others that flour as alms. Therefore, even if you are a sanyasi you have one necessity.</p> <p>You have equanimity about all things, right? If you don't see any difference between a fist of flour and the kingdom, why do you give up the kingdom? A jnani may feel that there is no difference between an ordinary stone and gold; but just that feeling need not result in throwing out all the gold he possesses. You certainly need at least a fistful of flour to live. If you need one thing, why can't you have another? A man cannot live by not wanting anything at all. When there is no difference in the eyes of a <i>jnani</i> between flour and kingdom, just as he cannot give up flour there is no need to give up kingdom.</p> <p>(Shl 24) Know the difference between one who always has to accept and one who always donates. You can yourself decide who is greater of the two. (Shl 25) Is there any benefit to one who gives charity to someone who continuously needs charity for mere survival? No. The <i>dakshina</i> (money or gifts given in rituals as donation) given to one who begs all the time and to a pompose person are a total waste. (Shl 27) The food and support given by generous people is the foundation for the survival of <i>sadhu-satpurushas</i>. In other words, a king who donates to <i>satpurushas</i> ministers, friends, wealth, kingdom, fort, army and citizens will all remain firmly with him. If the king were not a generous donor, where would the munis desiring moksha be?</p> <p>(Shl 28) In this world, one becomes a <i>grihastha</i> by donating food. By begging for the same food you become a <i>sanyasi</i>. It is by food that <i>prana-shakti</i> grows. Therefore one who provides <i>anna</i> also becomes a <i>prana-prada</i> (one who gives life). (Shl 29) Even though <i>sanyasis</i> who are <i>jitendriyas</i> have freed themselves from <i>grihasthashrama</i>, they are dependent on <i>grihastha</i> (one who has a family). Therefore both the origin and refuge for a sanyasi is grihasthashrama.</p> <p>(Shl 30) One does not become a <i>sanyasi</i> merely by giving up everything. Even one who has taken <i>sanyasa</i> with the foolish understanding that the mere taking of <i>sanyasa</i> will get <i>moksha</i> also is not a <i>sanyasi</i>. One does not become a <i>sanyasi</i> by begging. Consider that person to be a true bhikshu who lives a life of simplicity, who has given up selfishness and who has not relinquished royal luxuries but enjoys them without attachment to them. (Shl 31) One who even though has no attachment to anything, carries on all worldly affairs as if attached and has equanimity towards friend or enemy, even if he is king will always be mukta (liberated).</p> <p>(Shl 32) Many who have shaved their heads and wear brown-red dress, roam around to accept many things. They are pulled by a variety of desires and keep thinking of several objects of pleasure and comforts. (Shl 33) Those who give up the study of three Vedas, the karmas prescribed in Vedas, worldly affairs like agriculture-cattle rearing-trade etc, and give up all children, are indeed fools. Because, though they relinquish what they should not, they cannot give up taking things. (Shl 34) Understand that wearing a kaashaaya dress (brown-red, the colour for <i>sanyasi</i>) without being fully rid of the kashaaya (<i>raga</i> etc impurities in the heart) is merely a show (make-believe). For such people with shaved heads who go about in the guise of dharma, in my opinion, <i>sanyasa</i> is a convenient method for making a living.</p> <p>(Shl 35) Let them live as they want, but you should certainly not take that route. You govern the</p>			

	kingdom by being a <i>jitendriya</i> and attain <i>punya-lokas</i> by supporting all such people who want to take the spiritual route. This is your main duty.		
133	Shanti; Rajadharmanushasana	19	155-162
	<p>Yudhishtira's reply to Arjuna</p> <p>Yudhishtira replying to Arjuna: "(Shl 9) The decision of those who have a firm desire for <i>moksha</i> is as follows: Among <i>tapas</i>, <i>tyaga</i> (sacrificing, giving up), <i>vidhi</i> (prescribed acts and rites) and <i>brahma-jnana</i>, second is superior to first, and the third is most superior. (Shl 10) I will now educate you that money is not the most important. (Shl 12) Many to whom no enemies are born, who live in the forest and are dedicated to self-study attain <i>swarga</i> after death as a result of such life. (Shl 13) Many <i>arya-purushas</i> who pull back the <i>indriyas</i> from their attractions and get rid of <i>ajnana</i> born of <i>aviveka</i> attain <i>punya-lokas</i> gained by <i>tyagis</i>.... (Shl 15) It is not possible to point out with certainty the path by which persons desiring <i>moksha</i> achieve <i>atma-sakshatkara</i> (There is no single path to it). (<i>jnana</i>) yoga is the main approach. But it is very difficult to understand its true form..(Shl 17) But many scholars who went beyond the <i>veda-vakyas</i> and studied <i>aranyakas</i> etc <i>shaastras</i> did not find any essence in <i>Veda-shaastras</i>, just as there is nothing left in a cut off stem of banana plant. (Shl 18) Some reject the existence of the eternal <i>parabrahma-vastu</i> and say that in this body constituted with <i>pancha-bhutas</i> there is an <i>atma</i> involved in love/desire-hate, with <i>ahankara-mamakara</i> (ego—I, mine) we all have being its indicators. (Shl 19) But there is something called <i>antaratma</i>. It is not visible to the normal eye. It is subtler than subtle (<i>sookshmaati-sookshma</i>). It is not possible to precisely describe it in words. That same <i>brahma-vastu</i> hides its real form, fronts <i>avidya</i> which causes karma and undergoes transformation as <i>jeeva</i>. When <i>brahma-vastu</i> transforms as <i>jeeva</i> it gets designated by various names and forms such as 'he is <i>grihastha</i>', 'he is <i>brahmana</i>', 'he is <i>kshatriya</i>' etc. (Shl 20) One who deploys the mind in <i>kalyana-marga</i> (virtuous path), brings desires completely under control, gives up the chain of karmas, does not depend on money or people, will achieve the ultimate happiness.</p> <p>Arjuna! Why are you praising dangerous <i>artha</i> (money) when there is the subtle and great <i>jnana-marga</i> followed by <i>satpurushas</i>, which can be understood by subtle or highly focussed intelligence? Even ancient scholars express the same opinion as mine. But those who hold the opinion that there is no <i>atma</i>, body itself is <i>atma</i> and argue based on visible evidences only, even though agree with cause and effect (<i>karya-kaarana</i>), by virtue of the strong influence of past <i>samskaaras</i> become fools. That is why even with much effort they do not agree with this doctrine. But scholars who know many <i>shaastras</i>, who are great orators, are effectively countering the arguments of 'there is no <i>atma</i>; there is no dharma; there is no <i>para-loka</i>' etc by their logical discourses and are going around the world establishing the truth...We have heard that there are great scholars who know the <i>shaastras</i>. But it is very difficult to identify them. (Shl 26) Kaunteya! One who knows the <i>tattva</i> (truth, reality) gets <i>vairagya</i> by <i>tapas</i>. He realises the <i>parabrahma-vastu</i>. One who knows the truth (<i>tattva-vid</i>) attains ultimate and permanent happiness by <i>tyaga</i> (giving up selfishness).</p>		
134	Shanti; Rajadharmanushasana	20, 21	162-167
	<p>Rishi Devasthana advices Yudhishtira on the importance of following the four <i>ashramas</i> and how to use money meaningfully. He also tells him the right approach to attaining <i>brahma-sakshatkara</i></p> <p>Adhyaya 20</p> <p>(Shl 4) There are four <i>ashramas</i> for achieving <i>brahma-sakshatkara</i>. These are <i>Brahmacharya</i>, <i>Garhasthya</i>, <i>Vanaprastha</i> and <i>Sanyasa</i>. All these are stated in Vedas. It is wiser to win these four <i>ashramas</i> sequentially in that order. The duties to be performed in each <i>ashrama</i> should be carried out as prescribed. Jumping an <i>ashrama</i> in the sequence is not recommended. These are the steps for <i>brahma-sakshatkara</i> prescribed in the Vedas. Therefore you must do all duties of <i>grihasthashrama</i> now.</p> <p>Yudhishtira! Therefore, perform <i>mahayajnas</i> with huge <i>dakshinas</i>. Those who do <i>swadhyaya-yajna</i> (study, learning, teaching of Vedas) are <i>rishis</i>. <i>Sanyasis</i> are immersed in <i>jnana-yajna</i>. A <i>kshatriya</i> who is a <i>grihsatha</i> has to perform <i>Ashwamedha</i> etc <i>yaagas</i>...Among <i>rishis</i> some are <i>karma-nisht</i> and some are <i>tapo-nisht</i>. You must understand this. (Shl 7) It is better to not desire money than desiring money with the sole intention of hoarding it. Because, in the person who is always worshipping money (immersed in hoarding it) major defects will be growing (A 'greedy for money' person may commit many sins. From this point of view it is better not to desire money). (Shl 8) Greedy people accumulate money with much effort as they want to pile it up. Because, a person who is perennially thirsty for money does not know how to spend it, he does not realise that he will be subjected to the same sin as killing a foetus. (Shl 9) Many donate money to the undeserving. They do not give to those who deserve it. When you do not have the discrimination to know who is deserving of donation and who is not, this <i>dharma of daan</i> becomes very difficult to practice.</p>		

(Shl 10) Brahma created money only for *yajna*. Brahma has created *Purusha* with the intention of *yajna* and for protecting money. Therefore all monies should be spent on *yajnas*. Once *yajnas* are performed, the performer gets all the desired fruits as a result of the *yajnas*. Therefore a king should dedicate all his wealth to *yajnas*. (He gives examples of past eminent personalities who gave everything to *yajnas*: Indra, Mahadeva, Maruttha and Harishchandra).

Adhyaya 21

(Shl 2) For man *santosha* (joy, delight) is superior to *swarga*. *Santosha* is the ultimate *sukha* (happiness). If joy is firmly established in his heart, there is nothing more valuable than it. Commentary: In this context joy really means *brahmananda* or *atmananda*. The bliss he experiences by *atma-sakshatkara* is eternal). (Shl 3) Just as a tortoise withdraws its limbs and head into its shell, when man withdraws all his desires into himself, he will immediately see the Paramatma who is *jyoti-swaroopa in his antahkarana*. (Shl 4) When a man is not afraid of anything, and when no one has any kind of fear due to him, when he wins over *raga-dwesha* (attachment-hatred), he will realise the Paramatma in his heart. (Shl 5) When a man does not commit treachery/offence towards any animal in the world (in action or mind or words) and does not even wish such treachery/offence to any one else, when he does not desire any objects, he will realise the *brahma* in the depths of his heart.

Yudhishtira! In this manner, all men, by practicing appropriate dharmas at the right time realise *atma*. Therefore you also should understand what your dharma is at this juncture and practice it. (Commentary: The intent is that one does not necessarily have to go to forest as a *sanyasi* to attain *atma-sakshatkara*. One can achieve it wherever he is. What you need for it is not begging or giving up everything....It is possible to live in a palace, and yet with the right attitude/practices one can attain liberation). ..(Shl 8) Some praise *yajna*. Some praise *sanyasa*. Some others giving to charity. Yet others praise accepting charity. (Shl 9) some give up everything and become devoted to silent meditation. (Shl 10) Some praise killing the enemy, breaching the fort and gaining kingdom and then governing it with dharma. Some praise living without any contacts or *communication*. After analysing all these matters, scholars have come to the following conclusion. **That dharma which does not offend animals and which does not even think of offending them is the best dharma for *satpurushas*.** (Shl 11, 12) **Not offending any one; telling truth; by practicing various prescribed daily rituals (*nitya-naimittika-karma*) distributing the share due to all animals; being kind to all; gaining victory over *indriyas*; begetting good children from duly wedded wife (*dharma-patni*); behaving with softness towards all; feeling shy in doing wicked deeds; being free of *chapalyas* (fickleness/unsteadiness in respect of taste, sight, hearing and touch); these are best and desirable dharmas.** This has been said by Swayambhu Manu himself.

...In my opinion obtaining *moksha* through *sanyasa* is very difficult and is wrought with hurdles. Yudhishtira! Rudras, Vasus, Adityas, Sadhyas, many *rajarshis* have taken refuge in this dharma and have attained *swarga* by their *punya-karmas*.

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Vyasa on the important role of *grihashthrama*

Maharshi Vyasa to Yudhishtira: "Yudhishtira! What Arjuna has said is true. This *rajya-shasana-dharma* which depends on *Grihashtha-dharma* is in accordance with *shastras* and is the best. Practice your *swadharma* according to the laid down procedures and practices. Giving up *grihashthrama* and living in forest is not for you, a *kshatriya*. (Shl 4) *Devatas*, *pitrus*, guests and servants—all these people depend on *grihashthas* all the time for their living. Therefore you should also stay in *grihashthashrama* and nurture and nourish all of them. (Shl 5) Oh King! Many animals as also cattle and birds have made *grihashthas* their protectors. Therefore *grihashthashrami* is considered the best. (Shl 7) Of the four *ashramas*, practice of *grihashthashrama* is the toughest. You should follow this dharma which cannot be practiced by a person with weak *indriyas*. Dharmaja! You have knowledge of all Vedas. You have performed *tapas*. Just as Paramatma bears this world, you are capable of taking the responsibility of this kingdom which has come to you from your fore-fathers. (Shl 8) *Tapas*, *yajna*, *vidya*, *bhaikshya* (begging), *indriyas-nigraha*, *dhyana*, *ekantha*, *santosha*, *shastra-jnana*—these are activities which bring *siddhi* to brahmanas. (Shl 10, 11, 12) The *punya-karmas* for kings are: performing *yajnas*; *vidyabhyasa* (studies); attack on enemies; **not being content with any amount of wealth**; punishing the wicked; being aggressive; governing the people; understanding the meaning of all Vedas completely; performing *tapas*; having *sadachara* (virtuous conduct); building huge wealth; and giving donations to the deserving. Kings who do these *karmas* will attain best results both in this world and in the other world. (Shl 13) In *kshatriya-dharma*, using *danda* (punishment) appropriately is the most important dharma. **The strength and might of a *kshatriya* is established in *danda*.** There is a *shloka* (verse) of Brihaspati in this matter: (Shl 14) **Just as a serpent swallows rats in holes,**

	earth swallows the king who does not stop the enemy and a brahmana who does not travel the country. (Then Vyasa narrates the story of king Sudyumna to illustrate the importance of <i>danda-neeti</i>).		
136	Shanti; Rajadharmanushasana	25	197-211
	<p>Vyasa: Things happen only when time is ripe</p> <p><i>Maharshi</i> Vyasa to Yudhishtira: (Shl 5) Dharmaja! The desired items are not obtained merely by performing the relevant karma. It is not even obtained by always thinking/worrying about it. There is no donor who gives everything man wants. Man obtains everything he has to by turns (<i>parayaaya</i>, wheel of destiny) according to the rule of Brahma when the corresponding yoga comes. (Shl 6) It is impossible for man to get extraordinary/special/out of turn fruits of efforts by intelligence or study of <i>shaastras</i> until the time is ripe. When the time is ripe, even a fool who has not done any studies of shaastras can get plenty of wealth. Therefore for success in tasks, generally it is only time which is the main cause and not intelligence or foolishness. (Shl 7) When man is experiencing a downfall, mantras, medicines or statues do not give any special results. But when he is having favourable time, these same things will, due to the promptings of time, help him gain success in everything and also increase in gains. (Shl 8) A storm blows only at its time. Rains fall only in their times. It is only at the right times that lakes become beautiful with lotuses. It is only at the appropriate times that trees blossom or grow in the forest. (He gives more examples of nature's cycles and events which happen only at the designated time and not otherwise).</p> <p>Yudhishtira! People talk of an old history of king Senajit and his song. (Shl 14) This wheel of time which is difficult to withstand keeps influencing all men. All kings caught in this wheel of time, when the time is ripe, die. (Shl 15) Some people kill some others. Those who killed are killed by others. It is only a social/transactional symbolism to say that one killed the other. If you examine the essence/principle, neither does one kill the other nor does one get killed by another. As soon as time is ripe, all men die due to one reason or the other. (Shl 16) A person may feel that 'that person will kill him; this person will kill him'. Another person does not think so. Overall, the death and birth of all animals is regulated by nature. (Shl 17) If wealth is lost, spouse, children, parents die, one can grieve saying, 'what a tragedy has occurred' and gradually reduce grief. (Shl 18) But why are you increasing your grief like a fool? Why are you continuously grieving for the women who have lost their dear ones? By grieving grief keeps increasing. By fearing fear keeps increasing.</p> <p>(Shl 19) 'This body is also not mine. Therefore this entire world is mine. Through the Paramatma residing in me I am all pervasive. In this way just as this earth is mine, it is also all others. (Reminds of <i>Isha Upanishad</i>). Because the antaryami Paramatma is all pervasive, this world belongs to all. If man analyses this truth, he will not get confused/deluded.</p> <p>(Shl 20) There can be thousands of reasons to feel sad. There can be hundreds to feel happy. These varying sadness and happiness influence everyday only the fool. They do not enter the mind of a pandita. (Shl 21) In this manner pleasant and unpleasant things keep changing in human beings according to time. (Shl 22) The world appears to be full of sadness. There appears to be no happiness. That is why one faces sadness at every step. The reason for this is: grief is born due to the agony of unquenchable thirst of desire (<i>trishnarti</i>, excessive desire). The destruction of the agony called dukha is sukha (happiness) (that is, giving up this excessive desire). (Shl 23) After happiness comes grief. After grief comes happiness. No one experiences continually only grief or only happiness. (Shl 24) Happiness generally ends in grief. Generally grief comes at the end of happiness, and happiness at the end of grief. Both these are transient. Therefore one who desires to achieve eternal atma-sukha should keep away from his mind both these which are effects of nature. He should treat both equally.</p> <p>(Shl 25) One should eliminate the cause due to which grief or acute anguish or extreme exhaustion/fatigue has occurred. If by chance these are due to an organ in the body, such organ itself should be removed. (Shl 26) Whether happiness or grief, pleasant or unpleasant, we should happily experience whatever comes to us according to our <i>karmas</i>. When negatives besiege us, one should not feel defeated. They should be faced with courage.</p> <p>(Shl 27) Do something slightly disliked/unpleasant to your wife or children. You will realise who you are, to whom you belong, from whom you have come here and how you have come. (Commentary: If you do unpleasant things to wife or children, they do not tolerate it. They will feel irritated/disturbed. However much loving you might have been towards them in the past that will not be remembered by them. Therefore, if you do things liked by others, all will welcome you. If you are unpleasant, they will behave as if there is no relationship with you. Therefore introspect and understand the extent to which you have relationship with the world) (Common remonstrance from spouse or children even after several years of living together, 'Who are you to tell me?').</p>		

	<p>(Shl 28) Only two types of persons have happiness in this world: the fool and the one who has had <i>atma-darshan</i>. Those who are at neither of these ends and fall in between will always suffer grief. (Shl 29) One who remains sad due to a grief he has experienced will never be happy. There is no end to the grief brought upon due to unquenchable thirst (of desires). They will keep taking birth one after the other. (Shl 31) Happiness-grief, profit-loss, birth-death, creation-destruction—man will face these in cycles continually. Therefore man should neither exult nor grieve about these dualities.</p> <p>(Shl 32) <i>Kshatriya</i>'s life itself is comparable to <i>yajna</i>. The war you fight in the battlefield is <i>yaaga-deeksha</i>. Ruling the kingdom properly by using <i>danda-neeti</i> is <i>yoga-sadhana</i>. The <i>daan-dakshina</i> you give in <i>yagas</i> is giving up of wealth (<i>vittha-tyaga</i>). Therefore the following three karmas should be considered as sacred for a <i>kshatriya</i>: Fighting wars to win over enemies; using <i>danda-neeti</i> with discrimination to punish the guilty and protect the good; performing several <i>yaagas</i> and giving generous <i>daan-dakshina</i>.</p>			
137	Shanti; Rajadharmanushasana	27	223-225	21
	<p>Vyasa: You are not master of karmas <i>Maharshi</i> Vyasa to Yudhishtira: (Shl 29) The coming together of all animals that are born ends in separation. This is certain. This is the rule of nature. Animals and humans are like bubbles on water. They are born and die. (Shl 30) All wealth accumulated finally end in their destruction. Excessive rise in life ends in downfall. Coming together ends in separation. Life ends in death. (Shl 31) Idleness/sloth causes happiness to end in grief. Working with efficiency results in rise of happiness (<i>Dharmaraja</i> should work efficiently to overcome the grief). Qualities like wealth, fortune, courage, fame reside in an efficient person and not in the idle. (Shl 32) Friends cannot cause happiness. Enemies are incapable of causing grief. Citizens are incapable of filling your treasury. Money is not capable of bringing you happiness. (Shl 33) You have to do that <i>karma</i> for which <i>Brahma</i> has created you. Only by doing that you will attain success/fulfilment (<i>siddhi</i>). You are not the master of <i>karmas</i>. Since <i>Brahma</i> has created you in <i>kshatriya vamsha</i>, you should perform those <i>karmas</i> and you have no liberty to give up <i>karmas</i> (<i>karma-tyaga</i>).</p>			
138	Shanti; Rajadharmanushasana	28	225-243	21
	<p><i>Maharshi</i> Vyasa continues to counsel Yudhishtira quoting <i>Ashma gita</i> of <i>rishi</i> <i>Ashma</i>. Once <i>Janaka raja</i> who was immersed in grief questioned a brahmana called <i>Ashma</i>: "(Shl 4) Rise and fall of family members; growth or destruction of wealth—if these things happen, how a man desiring happiness should behave? <i>Ashma</i> replied: "(Shl 5) From the time of birth, happiness and grief follow the man continually without any respite according to his karmas. (Shl 6) These happiness and grief which come one after the other, snatch away the mind of man just as winds blow away the clouds. (Shl 7) 'I am born of a noble lineage', 'I have all accomplishments', 'I am not an ordinary man'—these three streams of <i>ahankara</i> continuously sprinkle the man. (Shl 8) Man having become extremely proud/egoistic due to this, gets totally attached to sensory pleasures, and blows up all the wealth of parents and grand-parents; once he becomes a pauper, he feels that there is nothing wrong in stealing others wealth. (Shl 9) Such people who indulge in snatching others wealth in unacceptable ways will be punished by the king (just as hunters stop the animals with their arrows) who has to maintain dharma. Youth who may start such activities at the age of 20 or 30, will not survive till 100 (will be caught and punished by king). In this way their being pauper becomes the reason for their reduced longevity.</p> <p><i>Janaka Raja</i>! By examining the behaviour of all humans in this manner, one has to think of solutions for them and treat these ills. (Shl 12) There are two reasons for the mental afflictions (grief) of men: Confusion/agitation of mind and facing evil/undesirable events. Due to these two reasons variety of griefs attack humans. Additionally, the attraction of sensory pleasures also brings grief. (Shl 14) Old age and death are like two wolves which gobble up animals. They make no distinction. They eat all—the mighty, the weak, the small and the big. (Shl 16) Whether happiness or grief, they are obtained due to the combination of time and karma, and have to be borne with patience. There is no remedy to this. (Shl 17) These happiness and grief are unavoidable whether man is young or middle aged or old. They cannot be relinquished. They have to be experienced. But men always desire happiness and not grief. These keep changing in man's life. (Shl 18) Company of the unwanted, separation of the loved ones, gaining wealth, facing loss (<i>anartha-prapti</i>), happiness, grief, all these come according to their karmas. (Shl 19) Smell, form, taste, touch all these come and go according to nature. As the flower blossoms it spreads fragrance. As it slowly withers, its fragrance also reduces. Similarly, happiness and grief</p>			

come according to the rule of *daiva* in accordance with individual's *karma-phala*. (Shl 21) **Every single act of animals—sitting, sleeping, eating, drinking etc—is regulated by 'time'. Time is predefined for every event.** Karmas have to be done at the specified time only. Every act of man is under the control of 'time'. (Shl 22) Doctors can be sick. Physically strong may be mentally weak. Rich man may be a eunuch. In this way, the vagaries of 'time' are very peculiar. (Shl 23) Taking birth in a good family, strength and valour, health, beauty, fortune, items of luxury—all these are obtained only by luck. (Shl 24) Those who do not want children will have many. Those who long for children will not have even one to continue their lineage. **Surely the actions of fate are very peculiar.** (Shl 25) Diseases, fire, water, weapons, hunger, danger (accident), poison, fever, fall from a height—these are the main causes for the death of animals. These are like bridges to the other world. **Whatever is destined as the bridge for him for him at the time of birth, he will go to *para-loka* through that bridge only.** (Shl 26) **Many times we see that one who has not violated dharma, who has not committed any sins, does not manage to come out of difficulties or dangers. Many other times we see that one who has violated dharma, who is a great sinner does not get caught in any difficulty or danger.** (Shl 27) One with huge wealth dies at a young age. A *daridra* (indigent) pulls along his life with great difficulty and reaches very old age. We see these also. (Shl 29) Generally the rich will not have good digestive powers. But the indigent can even eat firewood and digest it. The indigent eat anything and digest and still remain hungry. (Shl 30) **Man prompted by time and by wickedness thinks 'I am doing this work'.** He will have no contentment in anything. Just to achieve or get whatever he wants, he commits many sins. (Shl 31) Hunting; gambling; too much interest in women; drinking wine—these addictions have been blamed by scholars. They say that man should not get attached to these. **But the irony is these scholars who have learnt all the *shastras* themselves appear to be more interested in these.** (Shl 32) In this manner it is with the influence of 'time' that all get what they like and dislike. These become available to them in accordance with their luck (fate) and there is no other reason. Air, sky, fire, Moon and sun, day & night, stars, rivers, mountains—other than '*kaal*' who creates them? Who maintains them? (Shl 35) Medicines, *mantras*, *japa-homa* etc cannot protect the person who is in the grip of old age or death. (Shl 36) **In the large ocean two pieces of wood come floating from somewhere and come together. For a short while they will be floating together. Then they separate and go there ways. The coming together of animals (& humans) is also similarly fleeting.** (Shl 37) *Kaal* (time) treats the rich who enjoys music and dance in the company of women and the poor/orphan who eats food given by others equally. (Shl 38) All of us have had thousands of births and have had thousands of parents, hundreds of children and hundreds of wives. But today who are they related to? To whom are we related? (Shl 39) In this world a man belongs to none. None is truly related to him. These relationships are transient. **Just as travellers meet at a point for some time and go there separate ways, in this world (*jeevas* in the form of) wife, relative and friends come together and separate later.** (Shl 40) Therefore the wise should question in his mind, 'Where am I? Where am I going? Who am I? Why have I come here? For whom and why am I worrying?' and make his mind firm. (Shl 42) ***Paraloka* cannot be seen physically. Scholars are aware that there is none who says I have seen *paraloka*. But one who wishes auspicious results should not violate the directives of Vedas and should repose full faith in *Veda-vakya*.** (Shl 43) A learned man should perform *shraadhha* etc for *pitrus* and *poojas* for *devatas*. He should practice *dharma-karyas*. He must perform *yajnas* as prescribed. He should serve *dharma-arth-kaama*. (Shl 44) The whole world is sunk in this large ocean of 'time' which has two crocodiles viz old age and death. But no one understands this. (Shl 45, 46) We have seen that many doctors who have studied *ayurveda* have been afflicted by many diseases along with their family members. They keep drinking a variety of medicines. But just as the sea does not cross its shores, they are unable to overcome death. (Shl 48) Those who are engaged in *tapas*, those who have studied *vedas-shastras*, who are great donors and who perform many *yajnas*, like the doctors cannot avoid old age and death. (Shl 46) **For none of the animals born in this world, the past days or nights or fortnights or months or years will come back.** (Shl 50) Man who is unsteady (transient), controlled will attain death as soon his time is up just as all other animals. (Shl 51) **Whether body is a creation of *jeeva* as held by believers or *jeeva* is the creation of body as held by the atheists, men come together to live like travellers for a short while and separate.** (The doctrine you hold has no influence on the system of life. Both suffer old age and death) (Shl 52) No man can live with any other man for ever in a single place. **When the *jeeva* cannot stay in its own body which is the most loved place, what to speak of being with others?** (Shl 53) Oh Janaka! Where is your father now? Where are your grandfathers now? You cannot see them. They also cannot see you. (Shl 55) First one should faithfully practice *brahmacharya-vrata* and learn Vedas-*shastras* from the

	<p>guru, and then take up <i>grihasthashrama</i>. In this <i>ashrama</i> to clear the debts of <i>pitru-deva-manushya</i>, he should beget a son and perform <i>yajnas</i>. He should not have envy towards any. (Shl 56) First he should start with <i>brahmacharya-vrata</i> and then enter <i>grihasthashrama</i> to get a children; he should keep his <i>indriyas</i> pure, should give up grief, untruth, <i>ahankar-mamakar</i>, should perform <i>yajnas</i> and should worship <i>swarga</i>, this world and Paramatma.</p> <p>(Shl 57) The fame of a king who treats all citizens equally (like children), governs the people with dharma, collects the taxes in proportion to the income from citizens, will spread in all lokas.</p>		
139	Shanti; Rajadharmanushasana	32	282-290 21
	<p>Maharshi Vyasa again talks to Yudhishtira and argues from different angles to convince him that he need not think of himself as the sinner</p> <p>(Shl 2) Governing the people with dharma is the primary duty of kings. For those who follow dharma all the time, it is the standard/authority....Veda has decided that for a brahmana <i>tapas</i> is the dharma. <i>Tapas</i> for a brahmana will be permanent and standard dharma. <i>Kshatriya</i> is the protector of the entire <i>brahmana dharma</i>. (Shl 5) The person who attracted by sensory pleasures/worldly objects violates the rules of dharma, destroys the boundaries of honour set by the world. A <i>kshatriya</i> should suppress such persons with the might of both his arms. (Shl 6) One who due to <i>moha</i> (confusion/delusion/foolly/ignorance) argues that the standard of dharma is not the standard/authority (<i>pramaana</i>)—whether he be servant, son, <i>tapasvi</i> or anyone else—should be destroyed by all methods or such persons should be suppressed. (Shl 7) If the king does not do this, he will be a sinner. A king who does not punish the sinners will himself be a sinner. (Shl 9) You, who were a follower of dharma, have destroyed along with their supporters those who were saying that dharma is not an authority. Why do you grieve for this? Why do you repent for having done your necessary duty? A king should kill the enemies, should donate to the deserving and should govern with dharma.</p> <p>Yudhishtira said, “..The reason for my grief is that I have killed many who did not deserve to be killed, purely for the sake of kingdom. Those acts of killing are now burning me.”</p> <p>Vyasa: (Shl 12) Did you not say that, ‘I killed many who did not deserve to be killed?’ It is not that easy to determine the causes of death. The causes for effects can be divided into four groups: It could be Ishwara himself who prompts good and bad deeds. It could be man who believes he does everything. Nature and accidents could be a cause. It could be the <i>karma-phalas</i> of the past births. (Shl 13)</p> <p>Man does auspicious or inauspicious acts as directed by Ishwara. Therefore when man does good or bad deeds, its fruits also go to Ishwara. (Shl 14) (Vyasa answers the possible question, ‘would it not be a sin, then?’) A man cuts a tree in the forest with his axe. It is true that sin is accrued by cutting a tree. In this instance it is also true that the axe cuts the tree. But the accrual of sins is to the man who uses it and not to the axe. Even though it is the axe which cuts the tree, it does not claim ‘I cut the tree’. Though the man cuts the tree with the axe, he makes no mention of axe when he says he cut the tree. Therefore one who does works by the promptings of Ishwara should be like the axe. ‘I-mine’ should be completely rejected. The paap-punya of all acts done by such persons will go to Ishwara himself. (Shl 15) Moreover, ‘Axe is an inert object. It has no freedom to act. Therefore it cannot have any smear of <i>paap-punya</i>. This is also natural. If you were to say, ‘The man who holds the axe becomes the doer. Hence he should experience the fruits of the karma’, then one who made the axe becomes eligible to accrue sins, because without him the tree could not be cut. Therefore, is it not possible to say that one who cut the tree does not get any sins? (Shl 16) It is not right to make someone else responsible for the act of a person. It is not acceptable to transfer the sins to the maker of the axe. (Moreover this chain will not stop. It can keep going backwards). Therefore deposit (niveshaya) the fruits of good or bad karmas with Ishwara. Surrender the fruits of karmas to Ishwara.</p> <p>(Shl 17) Suppose you believe that man himself is responsible for all acts, good or bad, and not <i>daiva</i>, you have indeed done a good deed by destroying those who were indulging in evil deeds. Therefore you have no reason to grieve.</p> <p>(Shl 18) Whoever or wherever it may be, the rule of vidhi cannot be violated. Therefore just as the sin of cutting the tree does not attach to the axe or the maker of the axe, if one dies according to the decisions of fate, then the sin of his death does not attach to one who killed him in the war.</p> <p>(Shl 19) If you think that, ‘the world runs by natural laws and accidents, inauspicious events happen due to them’, then you don’t have to worry about what occurs naturally. Whether you like or not these events will happen. Such acts will not be connected to happenings in the past, present or future. Everything happens by itself. There is no cause or effect. Similarly the war was such an event. Fruits of these attach to none.</p>		

	<p>(Shl 20) If it were to be said that in matters of <i>punya-paap</i>, <i>dharma-adharma</i> one should act taking into consideration the limits (expectations of moral conduct) imposed by the world (<i>loka-maryada</i>), (but then) these are related to <i>prarabdha-karmas</i>. <i>Shaastras</i> decide which are <i>dharma-adharma</i> and auspicious-inauspicious deeds. <i>Shaastras</i> also say how to stop <i>adharmas</i> or inauspicious deeds, and how to punish perpetrators of such deeds. It is universally accepted that the king's <i>danda</i> is always ready to punish the violators. Therefore you need not grieve for having punished the wicked.</p> <p>(Shl 21, 22) In spite of these, in this world good and bad acts keep rotating like the wheel. However much awareness may be there, fear of punishment may be there, it cannot be said that all the time good deeds only will be done. It cannot also be said that only sinful deeds will be done. It is my opinion that persons who do good or bad deeds accrue corresponding fruits. Dharmaja! Therefore, do not do <i>karmas</i> which are sinful. Even now it is my firm opinion that you have not done sinful deeds. Therefore do not grieve. (Shl 23) Yudhishtira! There are flaws in each <i>varna-dharma</i>. There could be some flaws in <i>kshatriya</i> <i>dharma</i> also. Therefore, you who are devoted to <i>swadharmas</i>, should certainly not commit suicide for insignificant reasons. (Shl 24) For all sinful acts there is atonement. If you keep your body fit, you can perform atonement as prescribed in <i>shaastras</i> for any sin and overcome its results. If you give up life assuming that you have committed sins, even after death you will face great loss and not any happiness. (Shl 25) If you perform prescribed atonements when you are alive, the possible results of sins, if any, will be remedied. In case you give up your life without doing this, you will have to suffer in other worlds also.</p>			
140	Shanti; Rajadharmanushasana	33	291-301	21
	<p>Vyasa: Kaal does everything</p> <p>Vyasa to Yudhishtira: <i>Maharaja!</i> Recollect <i>kshatra-dharma</i> and stop grieving. All these <i>kshatriyas</i> have died in accordance with <i>swadharmas</i>. Giving up life in a war is their <i>swadharmas</i>. As soon as the time came for them to go under the control of god of death (Yama) they died. You are not the killer of those kings. Bhima-Arjuna-Nakula-Sahadeva also did not kill them. It was kaal ('Time') who in his cycle of rotation took away their lives. (Shl 17) <i>Kaal</i> has no father or mother. He does not favour any. That same <i>kaal</i> who is the witness to all actions of people has killed your enemies also. (Shl 18) This great war was only a pretext for kaal. That mahakaal uses animals to kill animals. This is the Ishwara-form of kaal. (Shl 19) Kaal is the witness to the punya-paap of animals. He is like the controlling string for the karmas done by animals; he is the cause for the emergence of happiness & grief in future and for giving timely fruits for the karmas. (Shl 20) You can yourself think analytically about the good and bad deeds of Duryodhana etc who died in the war. They had all done wicked deeds that made them worthy of being destroyed. Therefore they were 'taken away by <i>kaal</i>' (<i>kaal-vasham</i>).</p> <p>(Shl 21) Note what kind of practices and behaviour you have. All your <i>karmas</i> were based on regular practice of auspicious <i>vratas</i>, virtuous traditions and you are full of noble qualities. That is why kaal forcibly took you, the personification of dharma, under his control and caused the destruction of Duryodhana etc. (Shl 22) Just as mechanism made by a carpenter (puppet) behaves as he directs it with the string, this world created by Brahma is under the control of kaal and acts as he directs. (Commentary: All this is the play of <i>kaal</i>. We are all under its control. We are incapable of finding an answer as to why it happened this way....Therefore, there is no reason to grieve thinking 'I have killed them all').</p> <p>(Shl 23) We do not know the reason for birth of man. (Commentary: We do not know why and how we are born. We do not know why Duryodhana was born). The destruction of the born also happens according the will of kaal. No one dies at their will when they want. Birth and death of animals are subtle matters under the control of <i>kaal</i>. Therefore it is a waste to feel joyous or sad about the birth or death of animals. (Shl 24) For these reasons it is incorrect to think that you have killed Duryodhana & others. They have all died according to their <i>karmas</i>. But the thought that 'I have killed them' is troubling your mind deeply. Hence you are very agitated. Many remedial measures have been stated for overcoming sins. You can also perform them and clear your mind. (One interesting interpretation could be that performing these atonements helps clear the mind and continue in life without burdens. The actual consequence in the 'system of kaal' may never be known! Could this also mean do anything and perform atonements to neutralise the consequences? The answer is provided in Shloka 35, 36 below)</p> <p>I will tell you the history of the war between <i>devas</i> and <i>asuras</i> for your learning. Asuras were elder brothers and Devas younger. They had a fight about who should get the lordship of the <i>triloka</i>...<i>Devatas</i> thus killed their elder brothers <i>Asuras</i> to gain control of <i>swarga</i>. Eighty eight thousand brahmanas who were great scholars in Vedas and Vedangas under delusion were on the side of asuras. <i>Devatas</i> killed all of them and took control of this earth.</p>			

	<p>(Shl 30) Those wicked people, who practice and propagate <i>adharma-marga</i> with the intention of terminating <i>dharma-marga</i>, have to be killed, just as <i>devatas</i> killed the <i>asuras</i>. (Shl 31) If by killing one (wicked) person in the family it ensures welfare of all others, it is better to kill him. If by killing an entire family (<i>kula</i>) it is possible to avoid danger to the whole country, then that family can be destroyed. Doing this does not amount to destruction of <i>sadachara</i> or <i>dharma</i>. (Shl 32) At some times the acts we do may appear like <i>adharma</i>. But upon close scrutiny they will be acts of <i>dharma</i>. Similarly, some sinful acts may appear like acts of <i>dharma</i>. But closer examination will reveal that they are acts of <i>adharma</i>. Therefore an intelligent (skilled) scholar has to understand the subtle difference between <i>dharma</i> and <i>adharma</i> in a proper manner. (Shl 35, 36) According to <i>shastras</i>, sins are firmly and fully established in that person who has sinful intents, gradually gets influenced by these intents and indulges in sinful deeds, and having done such deeds does not feel any repentance. There is no atonement for such persons. Even if he performs various atonements, his sins will not reduce even by an iota.</p> <p>(Shl 37) Dharmaja! By birth you are virtuous. You did not have any desire to go to war. You had to face the war inevitably due to the attitude of the enemies. You have completed this war even though you were quite unwilling. Even after the end of war, instead of rejoicing you are grieving intensely. Therefore do not grieve for having been the 'pretext' for total destruction. For this Ashwamedha <i>mahayajna</i> has been stated as the atonement. Perform that <i>yajna</i>. You will be cleared of all sins.</p>			
141	Shanti; Rajadharmanushasana	35	323-325	21
	<p>Arithmetic of sins & virtues; atonement <i>Maharshi</i> Vyasa to <i>Yudhishtira</i>: (Shl 40) Man does sinful deeds; he also does virtuous deeds (<i>punya-karmas</i>); The <i>Pancha-bhutas</i> are witness for his acts. After death, man obtains the auspicious and inauspicious fruits for the <i>karmas</i>. If in this birth he has done more sinful deeds and a few virtuous deeds, he will accrue more sins only. Similarly for more virtuous deeds. If he has done very little virtuous deeds, only to that extent it reduces the sins accrued. He has to experience the fruits of balance sinful deeds. Similarly if he has done more virtuous deeds & less sinful deeds. He can enjoy the good results of the excess virtuous deeds. (Shl 41) ...Therefore he should constantly do more virtuous deeds so that they are much more than the sinful deeds. ...(Shl 45) The sinful act may be only one. If it is done knowing that it is sin, then great <i>paap</i> accumulates. If the same act is done unknowingly, then less sin accrues. The atonement should be determined after finding out whether the act was done knowingly or unknowingly. (Shl 46) Sins can certainly be cleared by atoning in ways prescribed in <i>shastras</i>. But the person should be a believer. He must have faith in the <i>karmas</i> (acts of atonements). Only for such persons these methods are applicable. If there is no faith/belief it is useless to do these. (Shl 47) These methods are not seen to be used by those who are atheists, who lack faith, who are pompous and who are hateful. They do not even do these atonements. Even if they do, it is useless.</p>			
142	Shanti; Rajadharmanushasana	36	325-340	21
	<p>Swayambhu Manu: On sins & atonements; right & wrong acts Swayambhu Manu in response to clarifications sought by a group of <i>rishis</i>: (Extracts)</p> <p>These are essentially about sins and atonements, approved and disapproved acts etc.</p> <p>(Shl 6) If a specific atonement is not stated, <i>japa-tapa-homa-upavas</i> done regularly, <i>atma-jnana-sadhana</i>, bathing in sacred rivers near which such virtuous people live, all these are atonements which result in purification. (Shl 9) A wise man should never have ego (<i>garv</i>). (Shl 10) Taking what has not been offered, giving to charity, study of Vedas, being immersed in <i>tapas</i>, non-violence, truthfulness, not getting angry, performing <i>yajnas</i>—these are characteristics of <i>dharma</i>.</p> <p>(Shl 11) Same act depending on time & place (<i>desh-kaal</i>) can be <i>dharma</i> or <i>adharma</i>. Stealing, lying, violence etc <i>adharmic</i> acts can in certain special circumstances, depending on time and place, be considered as <i>dharma-karyas</i>. (Shl 12)... In worldly affairs and Vedic affairs there are two categories: <i>apravaritti</i> and <i>pravritti</i>. (Shl 13) By <i>apravaritti</i> (not being interested in worldly affairs) one attains immortality. Acts done by <i>pravritti</i> (deeper interest and attachment to worldly affairs) result in this <i>samsara</i> which is characterised by cycles of birth and death. Even in this <i>pravritti</i> based <i>karmas</i> there are two types viz <i>shubha</i> and <i>ashubha</i> (auspicious and inauspicious). Auspicious deeds bring <i>punya-phala</i>. Inauspicious deeds bring <i>paap-phala</i>. Since <i>karmas</i> themselves are categorised as <i>shubha</i> & <i>ashubha</i> corresponding fruits of karma will also be good or bad (this is subject to the statement in Shl 11).</p>			

	<p>(Shl 14) In matters relating to <i>daiva</i> (god, like statues of god?), which include god (like temples), own life, one who saved our life—even if an <i>ashubha-karya</i> is done to save/protect these four, that karma will yield <i>shubha-phala</i>. (Shl 15) There will be no doubt that what I am doing is sinful deed. It will be known that it is being done to gain some benefit to oneself. Such act is done wilfully. Or there may be a doubt that what one is doing could be a sinful deed. In such situations there will certainly be accrual of sins. By prescribed atonements, these can be overcome. (Shl 16) If sinful deeds are done under anger or delusion with intent to gain what is desired or to destroy what one dislikes, such acts can be atoned by referring to precedents and to <i>shastras</i>. (Shl 17) If a king does not punish one who deserve to be, he will be subject to <i>dosha</i>...If in these circumstances, the <i>purohit</i> does not advice the king his duty, he will also be subject to <i>dosh</i>. (Shl 18) If someone unable to withstand the grief due to death of near or dear ones, attempts to die (suicide) either by fasting unto death or by weapon and fails in the attempt, he is subject to <i>dosh</i>.</p> <p>(Shl 19) There is no atonement of any kind for those who give up the <i>varnashrama-dharma</i> (such as brahmana etc), <i>ashrama-dharma</i> (<i>brahmacharya, grihastha</i> etc), motherland, <i>kula-dharma</i> and who completely reject <i>dharma</i> itself. They will not be purified by any atonement.</p> <p>(Shl 35) Just as a <i>sanyasi</i> lives with <i>anasakti</i> (disinterest), even the <i>grihastha</i> should carry on all his duties in the same way. One who lives in this manner with wife and children will obtain full fruits of <i>dharma</i>.</p> <p>Right and wrong charity</p> <p>(Shl 36, 37, 38) A <i>dharmatma</i> should not give to charity with the desire to gain fame or out of fear. Charity/donation should not be given as a way of repaying for the good deed done by someone. Charity should not be given to those who have dance and music as a way of living and who are professional comedians. <i>Daan</i> should not also be given to: the intoxicated, the mad, who has no lustre in the face, the physically handicapped, a thief, who abuses others, the dumb, a midget, the wicked, one born in wicked lineage, who has not obtained <i>samskaras</i> by <i>vrata</i> and brahmana who has no knowledge of Vedas. (Shl 39) The following acts will bring danger to both the giver and receiver: Not giving charity in the prescribed manner with faith but as one pleases (with nonchalance?), and taking <i>daan</i> even if not deserving it.</p> <p>(Shl 42) If one is not steadfast in <i>sadachara</i> (virtuous practices), he does not become respectable by merely studying <i>Veda-Vedangas</i>, all the <i>shastras</i> or by being a great orator. Just as water even though pure, if kept in a skull is not considered so, even though milk is a good thing, but if kept in bag made of dog skin it becomes impure, if Vedas are in a man of wicked practices, they have no value. Things obtain their values depending on the good/bad qualities of where they are placed. (This is meant to identify right and wrong receivers for charity)</p> <p>(Shl 43) That brahmana who, even though not learned in Vedas and <i>shastras</i>, is always contented and does not find fault in others, deserves to be given <i>daan</i>. Even if someone is not doing any <i>vratas</i> but is really destitute, then out of compassion he can be given <i>daan</i>. (Shl 44) If someone is destitute but has the nature of doing evil to others, he should not be given charity out of compassion either because he does what one likes or out of a misplaced sense of <i>dharma</i>.</p> <p>(Shl 46) Just as an elephant carved in wood is an elephant only for namesake, a stuffed deer skin is only a deer for namesake (and has no qualities of an elephant or deer), similarly a brahmana who is devoid of <i>Vedadhyayana</i> is one only for namesake. He does not have any essence (<i>sattva</i>) that a brahmana should have. (Shl 47) Just as a eunuch cannot beget a child from a woman, a cow cannot get a calf from another cow, a bird without wings cannot fly, a brahmana without knowledge of Vedas is useless.</p>			
143	Shanti; Rajadharmanushasana	46	376-381	21
	<p>Yudhishtira's description of Sri Krishna's meditating state; Krishna advises him to gain knowledge from Bhishma <i>(Yudhishtira describes the state of meditation of Sri Krishna very beautifully and so to say 'technically'. Then he praises him with concepts of <i>adhyatma</i>. A beautiful <i>adhyaya</i> in which Sri Krishna's response (<i>bhakta-paradhina</i>) can touch the hearts of devotees and also give some <i>adhyatmic</i> knowledge)</i> Yudhishtira: "(Shl 1, 2) <i>Amita-parakrama! Jagadashraya! Purusharshabha!</i> Whom are you meditating upon? I am very surprised seeing you sitting in <i>dhyana-yoga</i>. Are the three <i>lokas</i> doing well? Where have you gone through <i>dhyana-marga</i> beyond the the three states of <i>jagrat-swapna-sushupti</i> and beyond <i>sthoola-sookshama-karana shariras</i>. My mind is surprised looking at your wondrous state. (Shl 3) The <i>prana-vayu</i> which in your body does <i>shwasa-prashwasa</i> etc five actions is restrained. All your</p>			

	<p>joyous <i>jnanedriyas</i> are merged in the mind. (Shl 4) Govinda! <i>Vak, manas and sattva</i> have all merged in your mind. The three <i>gunas</i> viz <i>sattva-rajastamas</i> and <i>indriyas</i> are merged in <i>kshetrajna</i> who is <i>antaratma</i> through the <i>buddhi</i>. (Shl 5) All the hairs on your body are standing erect. Your mind and <i>buddhi</i> are firm. Madhava! You are motionless like a wood or wall or a stone. (Shl 6, 7) Bhagawan! Devadeva! You are as still as a lamp in a place without wind.</p> <p>If I deserve to ask you what is this <i>mahayaga</i>--if it is not a secret you cannot reveal to any—I surrender to you and beg you to cut asunder my doubt. (Shl 8) Purushottama! You are the creator. You are the destructor. You are the <i>kshara-purusha</i> who is embedded in the constantly varying <i>Prakriti</i>. You are also the <i>akshara-purusha</i> who is <i>nirvikara</i>. You have neither beginning nor end. You are the origin of all moving and unmoving objects.”</p> <p>Sri Krishna returns to his normal state with a smile and tells him (extracts), “(Shl 11) Yudhishtira! Bhishma, who is like a fire which is about to end completely, who is sleeping on the bed of arrows, who is a lion in the form of man, is meditating upon me. Therefore my mind is completely merged with his mind. ..(Shl 15) Having aggregated all <i>indriyas</i> and merged it in the mind, having controlled the mind through the intelligence, Bhishma has totally surrendered to me by <i>dhyana-yoga</i>. Therefore my mind has also completely merged in him. (Shl 22) Oh king! Learn from him the four <i>vidyas</i> viz <i>dharma-arta-kaama-moksha</i>, the <i>yajna</i> etc karmas related to <i>hota-udgata-brahma-adhwaryu</i>, four <i>ashrama-dharmas</i> viz <i>Brahmacharya-grihastha-vanaprastha-sanyasa</i> and all the <i>raja-dharma</i>. (Shl 23) Once sun called Bhishma ‘sets’, all the great knowledge will also vanish with him. That is why I am encouraging you to go to him and question him on topics of <i>dharma-arta</i> etc.”</p>			
144	Shanti; Rajadharmanushasana	51	431	21
	<p>Sri Krishna to Bhishma: (Shl 10) It is because you have ultimate devotion (<i>para-bhakti</i>) towards me I showed my divine form (<i>divya-roopa</i>) to you in the depth of your heart. (Shl 11) Rajendra! I do not reveal my divine form to one who is not a devotee, or though a devotee has crooked nature and one who does not have peaceful mind. (Shl 12) You are my greatest devotee. You are earnest and straight-forward (no crookedness). You are <i>jitendriya</i>. You are dedicated to <i>tapas</i>; are steadfast in truth; diligent in giving <i>daan</i>; and you have internal and external purity (<i>antah-shuddhi, bahir-shuddhi</i>). (Shl 13) You have become capable of seeing me by the power of your <i>tapas</i>. Your attaining <i>divya-lokas</i> is imminent. Once you go to those <i>lokas</i> you will not return again.</p>			
145	Shanti; Rajadharmanushasana	55	452-453	21
	<p>Bhishma: on <i>kshatriya dharma</i> & killing in war</p> <p>Bhishma addressing Sri Krishna but to reassure Yudhishtira: “(Shl 14) There is no <i>dosh</i> in killing <i>kshatriyas</i> in a war. Just as <i>daan, adhyayana and tapas</i> are the <i>dharma-karyas</i> of <i>brahmanas</i>, killing enemies with weapons is the <i>dharma</i> of <i>kshatriyas</i>. (Shl 15) It is nothing but <i>dharma</i> for one who kills <i>pitrus</i>, grandfathers, brothers, gurus, relatives and others who had taken to path of <i>adharma</i>. (Shl 16) Keshava! That <i>kshatriya</i> knows <i>dharma</i> who kills the sinners who have crossed the boundaries of <i>dharma</i> due to greed, even if they are gurus (Commentary: A <i>kshatriya</i> who knows <i>dharma</i> should kill them). (Shl 17) That <i>kshatriya</i> knows <i>dharma</i> who kills in a war those who out of greed ignore <i>sanatana dharma</i> which is like a bridge. (Shl 19) A <i>kshatra-bandhu</i> (a warrior) should always fight with one who invites to a war. For a <i>kshatriya</i>, war is supportive of <i>dharma</i>. It is like a bridge to <i>swarga</i> and brings fame in the world. Manu himself has said so.”</p>			
146	Shanti; Rajadharmanushasana	60	521-539	21
	<p>Bhishma explains the <i>varnashrama dharma</i> (Dharmas of the four <i>varnas</i>) to Yudhishtira. See table: Long Translations, Sl. No. 42</p>			
147	Shanti; Rajadharmanushasana	61	539-546	21
	<p>Bhishma explains the characteristics of the four stage <i>ashrama dharma</i>. See table: Long Translations, Sl. No. 43.</p>			
148	Shanti; Rajadharmanushasana	62, 63	546-560	21
	<p>Bhishma continues his exposition on <i>varna dharma</i>, first specifically about <i>brahmana dharma</i> and then about others also. See table: Long Translations, Sl. No. 44.</p>			
149	Shanti; Rajadharmanushasana	64, 65, 66	561-590	22
	<p>Bhishma continues his exposition on the greatness and superiority of <i>Raja-dharma</i> or <i>kshatra-dharma</i>. See table: Long Translations, Sl. No. 45.</p>			

150	Shanti; Rajadharmanushasana	72	656-662	22
<p>Varnas and role of purohit as advisor to king</p> <p>Bhishma continued his discourse and said, (Shl 1) Yudhishtira! A king should choose such a brahmana as <i>purohit</i> who will protect and continue <i>satkarmas</i> of the king and keep him away from <i>asatkarmas</i>. In this matter scholars cite the conversation that took place between Pururava, the son of Ila, and <i>Vayu</i>.</p> <p>Pururava questioned <i>Vayu</i>: "(Shl 3) Vayudeva! From where was brahmana created? From whom were the other three <i>varnas</i> born? For what reason does brahmana becomes greater than other <i>varnas</i>? Tell me about these clearly."</p> <p>Creation of four varnas</p> <p><i>Vayu</i> replied: (Shl 4) Brahmana was born from the face of Brahma. <i>Kshatriya</i> from his arms. <i>Vysya</i> from the thighs. (Shl 5) After the creation of the three <i>varnas</i>, <i>shudra</i> emerged from the feet for serving the three <i>varnas</i>. (Shl 6) From the time of birth, brahmana becomes the regulator of all for the sake of protecting the treasury of dharma (dharma-kosha). (Shl 7) After creating brahmana for protecting <i>dharma-kosha</i>, Brahma created the second <i>kshatriya varna</i> for the protection of people; they hold the <i>danda</i> and carry out the administration. (Shl 8) It is Brahma's <i>shasan</i> (edict) that <i>vysya</i> through money and grains should provide nourishment to the other <i>varnas</i> and the <i>shudra</i> should serve the other <i>varnas</i>.</p> <p>Ilaputra again questioned: (Shl 9) In the eyes of dharma to whom does this fertile earth belong? Does it belong to <i>brahmana</i> or <i>kshatriya</i>? Tell me clearly about this matter.</p> <p><i>Vayu</i> replied: (Shl 10) <i>Dharmajnas</i> believe that everything here belongs to brahmana as he was born first from face of Brahma... (Shl 12) When a woman loses her husband, just as she can make her husband's brother as her husband, in the same way, after brahmanas gave up the earth, goddess earth chose <i>kshatriya</i> as her husband. I am telling this to you as the main or prominent alternative. In emergencies other alternatives (rules) may also be adopted.</p> <p>(Shl 13, 14) If you desire the great fruits of following <i>swadharma</i>, you should surrender or offer the lands you have won to a brahmana who is rich in knowledge, learning and humility, who is <i>dharmajna</i>, <i>tapasvi</i> and who is content with practicing <i>swadharma</i> and has no desire for money or wealth. (Shl 15, 16) A brahmana born in a virtuous lineage, knowledgeable, wise and humble will guide the king in every way with his intelligence. He will advise the king with interesting speech and lead him on the path of success. It is for this reason that king practices what is directed by the brahmana. (Shl 17) A wise king who is constantly engaged in <i>kshatra-dharma</i>, who is egoless, who likes to listen to his <i>purohit</i>, will live for a very long time as a successful king. The <i>purohit</i> also gets a share of all the dharma done by the king. Citizens who live under such a king will also be dedicated to <i>sadachara</i>, their respective <i>varnas</i>, and will live without fear from any quarter.</p> <p>(Shl 19) The king will get one fourth share of all <i>dharma-karyas</i> done by his citizens when they are well governed and protected by him.....(Shl 22) In hot summer, we get comfort by sitting in water, sitting under the shade of a tree and by fanning ourselves. In winter we get comfort by sitting near fire, by wearing warm clothes and by sitting in the sun. (Commentary: But in a kingdom where the king does not follow dharma, there will no comfort on any account. The fear of lack of protection is the reason for this). (Shl 23, 24) Mind of man is interested in sensory pleasures. But a scared man cannot enjoy any of these. That person who gives him assurance of protection (and removes his fear) will gain huge auspicious results. There is no <i>daan</i> comparable to <i>prana-dana</i> in all three worlds. (King is the guarantor of fearlessness and hence also life. Hence his greatness).</p> <p>(Shl 25) Raja alone is Indra; he is Yama; he is Dharma. It is by raja that this whole world is upheld.</p>				
151	Shanti; Rajadharmanushasana	75	684-687	22
<p>Practicing swadharma is safe way of practicing dharma</p> <p>Bhishma to Yudhishtira: (Shl 25) Donating, studying Vedas, performing <i>yajnas</i> and governing people are the karmas which are attached to you from birth. Though you feel that governance is adharmas, it is dharma for you. Having been born a kshatriya you cannot give up these dharmas. Giving up these dharmas thinking they are adharmas is itself adharmas...(Shl 27) That person who controls his mind and <i>indriyas</i> from all sides and discharges his responsibility of ruling without defects will not acquire any <i>doshas</i>. Because it is said in shastras that karmas have to be done. By discharging the responsibility of ruling the country you will accomplish the dharma you wish to achieve by going to forest. (Shl 28) Whether the person is totally faithful to dharma, or is a <i>grihastha</i>, or is a king, or is a <i>brahmachari</i>—it is not possible to do his karmas in a perfect and complete manner. There will be defects in the dharma-karyas. Because the path of dharma is very intricate and</p>				

	<p>subtle it is very difficult for anyone to practice it in its complete form. (Shl 29) Even if the work is small if it has ‘substance or essence’ in it, it is considered great work. It is better to do karmas than not doing it. Because there is no sinner greater than one who does no karmas. Therefore relinquishing your karmas and going to forest is not right.</p> <p>(Shl 30) When a person of eminent descent and who knows dharma takes up ruling of the kingdom then the <i>yoga-kshema</i> of the king will be for the good of the kingdom only. (Shl 31) After accepting the ruler ship, he should bring people under his control by giving charity or donations to some, some by might and some by sweet words.</p> <p>Yudhishtira asked, (Shl 33) Grandfather! What is the best method for attaining <i>swarga</i>? What kind of joy does it bring? Which wealth is much more superior to it?</p> <p>(Shl 34) Yudhishtira! If a person who is afraid of something seeks the assurance of protection from the king and having obtained it feels safe even for a moment, the king will be great among those who have won the <i>swarga</i>. I am saying this quite truthfully. (Shl 35) You are the most loved one by all. Therefore be the king of the Kurus. Suppress the wicked who create fear and protect the virtuous. Win <i>swarga</i> by doing this.</p>			
152	Shanti; Rajadharmanushasana	76	687-691	22
	<p>Bhishma explains the best and worst among brahmanas (first part) and how the king should deal with them. See Table: Long Translations, Sl. No. 50</p>			
153	Shanti; Rajadharmanushasana	78	700-712	22
	<p><i>Varna-dharmas</i> to be followed under extraordinary circumstances. See Table: Long Translations, Sl. No. 51</p>			
154	Shanti; Rajadharmanushasana	79	712-718	22
	<p>Dakshina in yajnas is must, but can be affordable; True jnana Yudhishtira raises some questions on <i>ritwijas</i> and <i>yajnas</i>. A few parts are extracted here. (It is interesting to note that Yudhishtira is not afraid of raising some controversial issues) Yudhishtira: (Shl 7) Grandfather! In the matter of <i>dakshina</i> (donation to the officiating priest & others) in performing a <i>yajna</i>, Vedas say ‘<i>idam deyam, idam deyam</i>’. ‘This should be given, this should be given’. This list keeps growing and does not stop. (Shl 8) This statement is not stated in view of emergencies (<i>aapatkaal</i>). It is an order in Veda. There is no room for discussing whether someone has the ability to give huge <i>dakshina</i>. Therefore I feel this <i>Veda-vachana</i> which is in the form of an order is very harsh. (Shl 9) At another place, <i>Shruti</i> also says that person with faith should perform <i>yaaga</i>. If a poor person starts performing a <i>yajna</i> according to this order and if he cannot give huge <i>dakshina</i> the <i>yaaga</i> will be wasted. At such times what will ‘faith’ do? (People in India face this problem even today and priests get labeled as being ‘exploitative’!!) Bhishma: (Shl 10) Yudhishtira! No one gains importance by blaming Vedas or by being haughty/arrogant or by cheating. Therefore let your attitude never become so. (Shl 11) <i>Dakshina</i> is an integral part of <i>yajna</i>, expands the Vedas and remedies the defects that may happen in its performance. <i>Yajnas</i> without <i>dakshina</i> do not elevate the <i>yajamana</i>. (Shl 12) You said that poor may have intense faith but may not have resources for huge <i>dakshina</i>. When the ability to give <i>dakshina</i> is unequal (between the rich and the poor), then <i>poorna-paatra dakshina</i> (256 fists-full grains) is equivalent to the stated <i>dakshina</i>. Where there is provision for the rich to give <i>dakshina</i> in the form of gold, there is also provision for the poor to give <i>poorna-paatra-dakshina</i>. Therefore all three <i>varnas</i> can perform <i>yajnas</i> according to prescribed procedures..... (Shl 17) There is a great statement of <i>shruti</i> that <i>tapas</i> is greater than <i>yajna</i>. I will tell you what the nature of such <i>tapas</i> is. Listen. (Shl 18) Mere punishing of the body is not <i>tapas</i>. Having the following qualities is called <i>tapas</i>: <i>ahimsa</i> (non-violence), <i>satya-vachana</i> (truthfulness), <i>akraurya</i> (no cruelty), <i>jitendriyatva</i> (control of <i>indriyas</i>) and kindness. (Shl 19) Saying that Veda is not a reference, trespassing the orders of <i>shaastras</i>, behaving chaotically everywhere are all self-destructive. (Shl 20) I will tell what will be the ‘tools’ of <i>yajna</i> for people with divine qualities (<i>daivi-sampat</i>). <i>Chitti</i> (<i>buddhi</i>) is the <i>sruk</i>, <i>chitta</i> (<i>manas</i>) is <i>aajya</i>, and superior <i>jnana</i> is the <i>pavitra</i> worn in hand during <i>yajna</i>. (Shl 21) Yudhishtira! All kinds of crookedness are the abode of death. All kinds of straightness/rectitude are the abode of Brahma. The substance of <i>jnana</i> is just this. Rest are useless babble. What will they do?!</p>			
155	Shanti parva; Rajadharmanushasana	104	946-959	22

Balancing dharma & artha

Yudhishtira asked Bhishma: (Shl 1) Grandfather! Even if the king is *dharmic* and making efforts, *artha* is not obtained. At that time even his ministers will trouble him. When a king desiring happiness is thus deprived of treasury and *danda* what should he do?

Bhishma replies by narrating a conversation that took place in the past between Kshemadarshi and Kalakavrikshiya.

Kshemadarshi asked Kalakavrikshiya: (Shl 4) Great brahmana! I have heard that man is eligible for *artha*. But even after desiring it repeatedly, if he cannot obtain *artha* or *rajya* (kingdom) what should persons like me do? (Shl 5) Tell me if there is any way other than hurting oneself, being miserable, being under others mercy or indulging in mean affairs to earn kingdom and *artha*. (Shl 7) **Only when man develops disinterest (*vairagya*) in *kaama* & *bhoga* (material enjoyments) and becomes ascetic like, then he will give up both love and grief and gains the wealth of *jnana* and attains happiness.** (Shl 8) **I feel pity on those who believe that happiness is dependent only on wealth.** I also had a lot of wealth. But just like wealth in the dream it all vanished. (Shl 9) **Those who give up great wealth with them certainly do an impossible task.** Now no money is left with me. **But the attachment to money has not gone. I am unable to give up even the money I do not have!** (Shl 10) Brahmana! Now I am derived of kingdom and wealth. I have become miserable and distressed. I am in a pitiable state. **If there is a happiness which is different from the one that comes from money, please preach that to me.**

Kalakavrikshiya replied: (Shl 12) Prince! You are a knowledgeable person. **Therefore you should have beforehand decided in your mind that whatever is 'I & mine' is temporal.** (Shl 13) **Whatever you think 'exists', understand that it 'does not'.** The wise who understand this will not grieve when in any kind of difficulty or danger. (Shl 14) **What existed before is not there now. Whatever manifests in future also will not exist later. If you realise this well you will be freed of all *adharmas*.** (Shl 15) Whatever existed among kings in the past and whatever was passed on from one to another, none of those objects exist now. Those kings are also not there now. If you think like this, why would you worry about what is not there today? (Shl 16) **Kingdom that was there earlier will not be there now. It goes to someone who did not have.** Whatever you possessed can be lost. What you do not have can come to you. **But grief does not have the ability to get you lost kingdom.** Therefore you should never grieve for not having the kingdom. (Shl 17) King! Where is your father now? Where is your grandfather? Now you are not seeing them. They are also not seeing you. Isn't it? (Shl 18) **This body is transient. You have been seeing this and you have understood this.** Therefore why do you cry for it? Analyse this matter well with your intelligence. **Someday in future, you will also not be there.** (Shl 19) Oh king! Me, you, your friends, enemies, none of us will be here. All will be destroyed. Not just we, whatever we are seeing will also not survive. (Shl 20) Whoever are now 20 or 30 years old will all die before they are a 100.

(Shl 21) Human being, who is in such a situation, even if endowed with huge wealth, should realise that 'this huge wealth is not mine' and work towards *atma-kalyana*. (Shl 22) We should consider whatever things that will become available to us in future as 'not mine'. Whatever was with us and lost that also should be considered as 'not mine'. **One who thinks that 'destiny is most powerful' is indeed a scholar. It is said that that is the state of *satpurushas*.** (Shl 23, 24) Those who are not rich also live; they also rule. Of them some are equal to you in valour and intelligence. But none of them grieve like you. Therefore you should also not grieve. Are you not equal or greater to them in intelligence and valour?

(Shl 25) Great brahmana! That whole kingdom had come to me without any effort. **I think that the most powerful *kaal* (time) snatched everything from me.** (Shl 26) *Tapodhana*! Just as a powerful flood takes away things, I have lost this kingdom in the flood of time. I am grieving now as a consequence of that. I am surviving on whatever I can find at that time.

(Shl 27) Kosala prince! **After understanding the truth (*tattva*) as it is, man should not grieve for what was lost in the past or what will happen in future.** Therefore you also should not grieve like this about all the *arthas*. (Shl 28) An intelligent man desires what he can obtain. He does not desire what is beyond his reach. In the same way you should also enjoy what has become available and not worry about the un-obtained. (Shl 29) Just as you were content in the past with whatever you had, are you content even now with whatever you have? I hope you are not grieving for the loss of kingdom since you are a man of pure character. (Shl 30) **The unwise man who thinks he is unfortunate when he loses his wealth always keeps blaming fate. But if he gets wealth, he does not consider it as god given. He thinks it is due to his own efforts.** (Shl 31) **He looks at wealthy people and considers them as undeserving of the wealth. This grief born out of jealousy**

	<p>always follows him. (Shl 32) Many people who consider themselves as <i>veera-purusha</i> (brave or eminent) will be full of jealousy and ego. Kosaleshwara! I hope you are not like them! (Shl 33) Even when you do not have wealth, be tolerant towards wealth of others. Do not be envious of it. Clever persons enjoy others wealth all the time. Those who hate people out of jealousy will lose their wealth even if they have it. (Shl 34) Those brave souls who know <i>yoga-dharma</i> voluntarily give up enormous wealth, children and grand-children they already have (They consider it as not theirs). (Shl 35) Wealth is built by continuous efforts but still it is transient. Understanding this, many consider wealth as very difficult to hold and give it up (they do not attempt to build wealth). (Shl 36) You are very wise. You know that happiness and comforts are controlled by <i>daiva</i>. You know that wealth is temporal. Still you do desire what are not worth desiring. You are even worrying yourself into a miserable state for the sake of troublesome kingdom which is controlled by someone else. (Shl 37) Try to grasp this advice and think about them. Give up desire for material enjoyments. What you see as <i>artha</i> are in reality <i>anartha</i>. Because, all material enjoyments are indeed forms of <i>anartha</i>. (Shl 38) Some lose their wealth to earn <i>artha</i>. They are constantly hastening with the feeling that wealth alone will bring eternal happiness. (Shl 39) One who is enjoying wealth thinks that there is no other means to happiness. But all his constant efforts at gaining money are brought to nought by <i>daiva</i>. (Shl 40) If all that wealth built with great effort is lost someday, that broken man loses attachment to money (<i>virakti</i>).</p> <p>(Shl 41) Only a few of noble birth desire <i>amushmika-sukha</i> (pleasures of the other world) and make dharma their refuge. They get detached from all worldly affairs. (Shl 42) Some greedy people even sacrifice their lives just for money. In their opinion there is nothing other than money which is of use. (Shl 43) Kosaleshwara! Look at the miserliness of such people. Look at their foolishness. When life itself is not eternal, they are focussed entirely on money. (Shl 44) All accumulation ends in destruction. Life ends in death. (people or things) Coming together ends in separation. When this nature is well established why merge the mind with these? (Shl 45) Man will leave all the money accumulated when he goes (dies). Money will also necessarily leave him. Therefore which scholar will worry when money is destroyed? (Shl 46) Oh king! Not just your money, other's money will also be lost. Friends will also be destroyed. Therefore apply your mind and think. You have also got problems just like other humnas. (Shl 47) Keep your <i>indriyas</i> under control. Bring your mind under control. Reduce speech and become silent. Who other than you can stop the weak, disadvantage oriented speech, mind and <i>indriyas</i> from going in search of pleasures? (Shl 48) All objects become visible when they are close. As they recede they become invisible. They cannot also be seen after they are destroyed. You were seeing <i>artha</i> when it was with you. You are unable to see it as it has left you. A highly knowledgeable person like you does not grieve for the invisible <i>artha</i>. (Shl 49) You are content with fewer things (<i>alpa-trupta</i>). You do not have fickleness desiring everything. You are of a soft nature. A <i>jitendriya</i>. Firm minded. Enriched with <i>brahmacharya-vrata</i>. Therefore persons like you just do not grieve. (Shl 53) Sometimes a highly stirred up lake becomes clear by itself. Similarly, a mind that is disturbed becomes calm.</p>			
156	Shanti parva; Rajadharmanushasana	108	979-988	22
	<p>Prime importance of parents and guru</p> <p>Yudhishtira asked: (Shl 1) Grandfather! This path of dharma is huge. It has many branches. Among these which is the <i>maha-dharma</i> that must be practiced? (Shl 2) Among all dharmas which important action do you find to be the best? I will also practice it and obtain fruits of both this and the other worlds.</p> <p>Bhishma replied: (Shl 3) Dharmaja! It is my feeling that care of father, mother and guru is the most important practice of dharma. One who is dedicated to this will obtain higher <i>lokas</i> and great fame. (Shl 4) If your parents or guru who are well respected by you order you to do something—whether that act is aligned with dharma or against it—you must simply do it. (Shl 5) If you are always following the orders of these three, there is no need to practice any other dharma. It has been decided that whatever they order you to do is dharma. (Shl 6) They are the three <i>lokas</i>. They are the three <i>ashramas</i>. They are the three Vedas. They are the three <i>agnis</i>. You should think of them in this manner. (Shl 8) If you nurse and care for them without becoming careless you will win all three worlds. You will win this <i>loka</i> by serving father, <i>paraloka</i> by serving mother and <i>brahmaloka</i> by serving guru.</p> <p>(Shl 10) You should not try to exceed them and behave as if superior to them. You should not eat food better than theirs. You should not find faults with them. You should always be engaged in their care and service. By caring for these three you will obtain fame, <i>punya</i>, success and higher <i>lokas</i>. (Shl 14) The fame of those who disrespect these three will not shine anywhere. (Shl 15) Yudhishtira! I used to perform all auspicious actions and would surrender the fruits to my parents & guru. That is why all the</p>			

	<p><i>lokas</i> are shining before me clearly. (Shl 17,18) <i>Acharya</i> is above ten <i>shrotriyas</i>. <i>Vidya-guru</i> is superior to ten <i>acharyas</i>. Father is superior to ten <i>vidya-gurus</i>. Mother has more significance than ten fathers. The whole earth cannot be more respectable than mother. In weight, Mother can overweigh even the earth. Therefore there is no guru who can equal mother. (Shl 19) But in my opinion, <i>adhyatmic-vidya-guru</i> is more significant than even parents. Because, parents are useful only to give birth to this body. (Shl 20) Parents give birth only to this body. But the rebirth that you get by the preaching of <i>acharya</i> has no ageing and is eternal.</p> <p>(Shl 21) Even if parents commit an offence they do not deserve to be killed (or punished). Because, if son or student make a mistake, parents or guru do not consider him as an offender.</p> <p>(Shl 22) One who graces the student by way of <i>satya & dharma</i>, who preaches Veda which are forms of Truth, such a guru should be considered as mother and father. Always remembering the benefit bestowed by the guru, no treachery should be committed against him. (Shl 23) The sins of one who does not respect the guru after learning (receiving knowledge) from him, not serving him by speech, mind and action in spite of being near him will be greater than the sins of killing a foetus. Just as it is the duty of guru to put the <i>shishya</i> in the path of <i>atmonnati</i> (self-improvement), it is the duty of the student to serve him with respect. (Shl 24) Therefore those who wish to enjoy the fruits of <i>sanatana-dharma</i> should worship this trio of father-mother-guru. With a conscious effort they should provide them whatever they need. (Shl 26) By serving and caring for the guru it is like worshipping Brahma himself. For this reason guru is more worship worthy than father & mother. (Shl 28) Lost in some duties, one should not ignore guru. Parents should never be ignored or disrespected. Just as guru is respectable so are parents.</p> <p>(Shl 32) We have not heard of any atonement for one who commits treachery against a friend, who is ungrateful, who kills a woman and who hurts the guru.</p>			
157	Shanti parva; Rajadharmanushasana	109	988-996	22
	<p>Satya-asatya; character of dharma; vyavayara neeti</p> <p>Yudhishtira asked: (Shl 1) What kind of conduct/behaviour should one who desires to sick to path of dharma have? (Shl 2) Satya & asatya – these two have enveloped the whole world and are always present. Which of these should one who has his mind fixed on dharma practice? (Shl 3) What is '<i>satya</i>'? What is '<i>anrita</i>'? What actions are suited for <i>sanatana dharma</i>? When should one speak <i>satya</i>? When should one speak <i>asatya</i>?</p> <p>Complexity of understanding dharma</p> <p>Bhishma replied: (Shl 4) Yudhishtira! It is of course good to speak <i>satya</i> (truth). There is nothing greater than <i>satya</i>. But finding out what is truth is very difficult. I will tell you about it. (Shl 5) Where <i>anrita</i> (lies) will do the job of truth, there lies should be told. Where truth will do the job of lies, there truth should not be told. These two should be used with discrimination. When there is danger to life and if lit can be saved by telling a lie, then lies only should be told. If by telling truth it results in loss of life or honour to someone, then truth should not be told. (Shl 6) When spoken word is not absolute, a fool who does not know the principle of <i>satya-anrita</i> will get stuck in these worldly affairs and become a sinner. Therefore one who decides <i>satya-asatya</i> according to the situation is the one who knows dharma.</p> <p>(Shl 7) Even if an <i>anarya</i>, idiot or very cruel, sometimes he can obtain a lot of <i>punya</i> like Balaaka who killed a blind wild animal (The story appears in Karna parva, Adhyaya 69: See Sl. No. 86, Table: Stories, similes etc). (Shl 8) What a surprise! A foolish <i>tapasvi</i> who wanted to be on the path of dharma come what may, told the truth and earned sins. (Also in Karna parva, <i>adhyaya</i> 69). Similarly, like the owl on the banks og river Ganga which did cruel deed and still earned <i>punya</i>. (Story: on the banks of river ganga a serpent had laid several eggs. The owl ate them up one by one. Thus by destroying the eggs it prevented the snakes from hatching out and troubling the people there. This earned the owl <i>punya</i>).</p> <p>(Shl 9) Yudhishtira! Your question is similar to this. Analysing and understanding the form of dharma is a very difficult task. Propagating it also very difficult. Who can say decisively in the matter of dharma? It is not possible to say that at all times this will be dharma. (Shl 10) Dharma has been propounded for the sake of <i>prabhava</i> (the basis or root of being or existence; progress and well-being of all). Therefore it is clear that that which conforms to this principle is dharma. (Shl 11) Because it bears up the whole world it is called 'dharma' (<i>dharanat dharmam</i>). People are borne by dharma. Therefore that which conforms to the principle of 'bearing' is surely dharma (<i>yah syad dharana samyuktah sa dharma</i>). (Shl 12) Dharma has been propounded so that 'animals' are not subjected to <i>himsa</i> (violence). Therefore that which conforms to <i>ahimsa</i> is surely dharma.</p> <p>(Shl 13) According to some whatever has been propounded in Vedas alone is dharma. But</p>			

some others do not agree with this. We do not find fault with either of these opinions. But everything related to dharma does not appear in Vedas. Veda does not ordain all dharmas.

Examples of tricky situations

(Shl 14) Thieves desire to snatch the money of a rich man. But they do not know where the money is kept or the rich man now is. At that time they ask persons close to him. In that situation, not giving them correct information, even if by lying, is considered dharma by scholars. (Shl 15) When the thieves come and demand to know the whereabouts of the rich man, if by not saying anything the thieves can be stalled then silence is better. If you think they will suspect by your not talking and talking appears necessary, in this situation telling lies is better. (The person has gone somewhere, he has moved his money to some unknown location etc) Elders have thought about and decided that doing so is the correct approach in such situations. (Shl 17) Even if by swearing falsely, you must try to escape from the thieves. As far as possible you must try that they do not get the money. **Because the money given to the thieves troubles the giver himself.** (Shl 18) A person would have taken loan from a rich person. He would have desired to repay it by working for him and he will be doing so. But the greedy loaner unjustly does not accept that the loan is cleared even after he works for several years. At that time the loanee calls witnesses for a discussion. The witnesses say something and not what they should have said. Then they all become liars. In some situations by not saying what should have been said you acquire *dosh*. (Shl 19) In times of danger to life, marriage and when protecting others money lie can have to be told. There is no *dosh* in telling lies in such situations.

Some principles of dealing

(Shl 20) If a mean/lowly person comes asking for alms for the sake of dharma and desiring success of others, after promising that you will give help, you cannot reject later even if you come to know that he is a mean person. If that person uses the aid received for his selfish interests, then he will become punishable. (Shl 21) If someone walking the path of dharma falls from it and takes refuge in sinful ways, he should be punished by death. (Shl 22, 23) That wicked person who has fallen from the path of dharma, is practicing *asuri-vritti* and having given up *swadharma* is living by sinful deeds should be killed by every possible method. **If the virtuous (*punyatma*) decide that dharma is the best and greatest, the sinners come to the decision that money is everything. They do not hesitate to indulge in any sinful deed just to make money.** (Shl 24, 25) **Such mean people become impossible to tolerate for the virtuous.** They are unworthy of even being fed. They fall by their deceit. Devoid of *yajna-tapas*, they fall from both the world of men and *devatas* and become like *pretas* (spirit of the dead) without a place/direction. **May you not have any contacts/relations with such people!**

(Shl 26) Yudhishtira! You should make an effort to tell this to the wicked: **“Loss of life causes greater grief than loss of money. Therefore give up your craving for money. Let this *sanatana dharma* be palatable to you.”** (Shl 27) **It will be the decision of sinners that there is nothing called dharma. One who kills such sinners will not earn any sin.** (Shl 28) **The sinners are killed by their own deeds.** Others kill them only as a pretext. Therefore by killing sinners no sin attaches to you. One who takes an oath to kill such ‘pre-killed’ (*hata-buddhi*) sinners is a *dharmatma*. (Shl 29) Even people who live by deceit and fraud like crows and vultures also live. After death they will all be born as crows and vultures.

(Shl 30) **A man should transact/ behave with another person the same way he does with him. That is dharma. One who deals with you with crookedness and deceit (*mayachara*) deserves to be treated with the same methods (pay back with the same coin). One who deals with virtuous conduct and practices should be accepted through the same ways.**

158	Shanti parva; Rajadharmanushasana	110	996-1003	22
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How to cross difficulties and suffering (*Durgatitarana adhyaya*)

Yudhishtira questioned: (Shl 1) Grandfather! People in the world are suffering in various ways. By doing what can they overcome these sufferings (cross this suffering)?

Bhishma replied: (Shl 2) Dharmaja! Those brahmanas who bring their mind under control, have adopted the four *ashramas*, and are practicing according to the *ashramas* will cross the sufferings (*durgani atitaranti te*). (Shl 3) Those who do not practice hypocrisy, who lives according to some regulations and who suppress too much interest in pleasures of senses will cross the sufferings. (Shl 4) **Those who in spite of hearing harsh and abusive language from others, do not talk back similarly, even though agonised by others do not cause violence to them, who donate to others but do not beg others will cross the sufferings.** (Compare with last shloka of previous *adhyaya*?!)

(Shl 5) Those who show hospitality to the guests’ every day, have no jealousy and study *Veda-*

	<p><i>shastra-puranas</i> regularly will cross the sufferings. (Shl 6) Those who are dedicated to the service of parents and do not sleep in daytime will cross the sufferings. (Shl 7) Those who do not commit sins by mind, speech or deeds, who do not cause any difficulty to anyone, will cross the sufferings. (Shl 8) Those kings who do not snatch the money of people out of greed, who protect the country from all directions, will cross the sufferings. (Shl 9) Those <i>grihasthas</i> who perform <i>agnihotra</i> everyday, mate with wife only at the fertile periods according to dharma will cross the sufferings. (Shl 10) Those brave men who leave aside fear of death in a war and fight with valour and desire victory by following dharma will cross the sufferings.</p> <p>(Shl 11) Such persons who even when the situation is such that one may have to sacrifice one's life for telling truth tell truth only, and thus are worthy of emulation by all others, will cross the sufferings. (Compare with some <i>shlokas</i> of previous <i>adhyaya</i>!)</p> <p>(Shl 12) Those who do not undertake auspicious tasks only for showing off, whose speech is sweet, whose wealth is reserved for virtuous deeds will cross the sufferings. (Shl 13) Those brahmanas who will not study on such prescribed days (<i>anadhyayana</i>), who are steadfast in <i>tapas</i>, such good <i>tapasvis</i> will cross the sufferings. (Shl 15) Those in whom <i>rajas</i> & <i>tamas gunas</i> are under control (are lying calm), those who are always established in pure <i>sattva guna</i> will cross the sufferings. (Shl 16) Those from whom no one has any fear, those who do not feel fear from anyone, in whose vision all this world is equal to their <i>atma</i>, who consider the happiness and grief of everyone as their own will cross the sufferings. (Shl 17) Those who do not feel agonised over others wealth, who withdraw from trifling pleasures of the senses will cross the sufferings. (Shl 18) Those who pray to all <i>devatas</i>, who listen to all dharmas, who are full of faith, who are of calm temperament will cross the sufferings. (Shl 19) Those who do not expect to be honoured by others, but treat all others with respect, who will bow to the honourable will cross the sufferings. (Shl 20) Those desirous of children who perform annual <i>shraadh</i>s with a pure mind will cross the sufferings.</p> <p>(Shl 21) Those who control their anger, who can calm the angry, who do not get angry with animals will cross the sufferings. (Shl 22) Those who do not consume <i>madhu-mamsa-madya</i> (honey--said to possess intoxicating qualities and to be of 8 kinds, meat and liquor) from the time of their birth also will cross the sufferings. (Shl 23) Those for whom food is only a means to survive & not to satisfy the cravings of the tongue, mating with woman is only for procreating or the tongue is only for telling truth will cross the sufferings.</p> <p>(Shl 24) Those who are devotees of Shriman Narayana who is the Ishwara of all, who is the cause of creation and destruction, who is god of gods, will cross the sufferings. (Shl 25) Yudhishtira! This Achyuta, who has eyes like lotus, who wears a <i>pitambara</i>, who has mighty shoulders, who is your friend, brother, well-wisher and relative is himself that Narayana. (Shl 26) His form is beyond thoughts. If he desires he can wear this whole world just like the skin of our body. (Shl 27) This Purushottama is Shriman Narayana whose abode is <i>Vaikunta</i>. At this time he is dedicated to doing good to Arjuna and you. (Shl 28) Those devotees who take refuge in Narayana, Shrihari will certainly cross the sufferings. There is no need to think about this matter again. (Shl 29) Those who read this <i>adhyaya</i> called <i>durgatitarana</i>, who hear this, who tell this to brahmanas they all will cross the sufferings.</p>			
159	Shanti parva; Rajadharmanushasana	111	1003-1022	22
	<p>This <i>adhyaya</i> contains a story of a cruel king who after death is reborn as a fox. Only some relevant extracts is given here.</p> <p>(Shl 13) Out <i>atma</i> prompts us to do auspicious deeds. Merely living in an <i>ashram</i> is not responsible for dharma. (Shl 14) Will it not be a sin if you kill a brahmana while living in an <i>ashram</i>? If you donate a cow in a place that is not an <i>ashram</i>, will it be wasted?</p> <p>(Shl 25) Oh tiger! Nothing other than happiness is palatable to me (happiness is not derived from things or objects). My virtuous practices have brought me happiness). I do not desire comforts or luxuries or wealth which is the basis for these.</p>			
160	Shanti parva; Rajadharmanushasana	123	1098-1104	22
	<p>Kamandakopakhyaana: About dharma-<i>artha-kaama</i></p> <p>Yudhishtira questioned: (Shl 1) Grandfather! I wish to know your clear opinion on dharma-<i>artha-kaama</i>. By holding onto what can we complete our journey in this world? (Shl 2) What is the root of dharma-<i>artha-kaama</i>? Who is responsible for their birth? Some times they are together and sometimes separate. Why?</p> <p>Bhishma replied:</p> <p>(Shl 3) <i>Maharaja</i>! When people are pure hearted, wish to accomplish <i>artha</i> only through dharma, at that time by virtue of appropriate <i>kaal, karan and karmanushtan</i> (time, reason and execution of</p>			

needed action) *dharma-arth-kaama* will be together. (Through dharma, gain artha. This brings these two together. Then enjoy kaama only by artha thus earned. Hence all three come together. To actually achieve it, clearly, choice of time and nature of actions done at all three stages have to be based on dharma). (Shl 4) **Dharma at all times is the reason for gaining artha. Kaama is the fruit of artha. But resolve (sankalp) is the root cause for all three. This resolve is formed by objects of sense (vishaya roopa).** (Shl 5) **All vishayas are fully for enjoyments of the senses. These are the roots of dharma-arth-kaama. Withdrawing from these is called moksha.** (Shl 6) Dharma protects the body. It is said that need of artha is only for acquiring dharma. Kaama gives sexual pleasure (*rati-phala*) (to be generalised as enjoyment through the senses). All these are based on *rajo-guna*. (Shl 7) **Dharma-arth-kaama that comes your way should be enjoyed such that it is beneficial/agreeable. Dharma-arth-kaama need not be driven away from the mind.** By *tapas* and introspection, one should free himself from these. That is, these three should be enjoyed without *asakti* (attachment) and by relinquishing the fruits. (Shl 8) If the keen and faithful interest in *dharma-arth-kaama* can be diverted to *moksha*, then man will attain *moksh* itself. Acts done wilfully (Commentary: with the resolve that I am taking these actions to obtain these fruits) may or may not yield desired fruits.

(Shl 9) Some people express the opinion that 'It is not necessary to practice dharma for the sake of artha. Money can be earned by agriculture & service also'. 'Money is sometimes gained by effort. Sometimes by god's grace. Here there is no need to earn money by dharma. In the same way there is no rule that one who has artha is a *dharmatma*. Rich people also commit sins. Therefore artha does not lead to dharma. There is also no rule that dharma cannot be practiced without artha. Dharma can grow even by fasting etc *vratas* which do not require artha'. Fools with no clear knowledge and with poor intelligence propose these and such other arguments and do not gain the fruits of dharma & artha. (Mutual dependence of *dharma* & *artha* is questioned or disbelieved).

(Shl 10) **Doing acts of dharma and expecting fruits is called dharma mala** (Impurity of dharma). **Hoarding money without giving to charity or enjoying is called artha mala** (impurity of artha). **Having too much attachment to pleasures of the senses is called kaama mala** (impurity of kaama). Expecting fruits for acts of *dharma*, hoarding money, having too much attachment are natural qualities of *dharma-arth-kaama*. **If these qualities are given up and these are done without desire for fruits, they become auspicious.**

Yudhishtira! In this matter people quote the ancient conversation between Kamandaka and king Angarishta. Once in the past, king Angarishta, finding appropriate time, questioned Kamandaka. (Shl 13) Respected *Maharshi!* A king commits sins due to *kaama-moha*. But he repents for the mistake done. At that time what atonements should he do to clear his sins? (Shl 14) How should a king make a well known person, who is practicing *adharma* as dharma due to ignorance, revert from his path?

Kamandaka replied: (Shl 15) *Maharaja!* One who rejects *dharma-arth* and only enjoys *kaama*, will become a fool by relinquishing dharma and *artha*. (Shl 16) **Loss of buddhi (right thinking) is moha (perplexity, delusion). That moha destroys both dharma & artha. This results in atheism. He also becomes a person of wicked practices.** (Shl 17) When the king does not control the wicked and the bad elements by awarding suitable punishments, then people of the country become very anxious and concerned, just as people in a house into which a serpent has entered. (Shl 18) People will not obey a king who does not punish the wicked. Brahmanas and other *satpurushas* will not obey or follow him. Then the king will face many troubles. **In the end the citizens themselves will kill such a king.** (Shl 19) Even if the people do not kill him, removed from his position and humiliated, that king will lead a life full of grief. If he continues to live after being dethroned, such a life will practically be like death for him.

(Shl 20) The duties in such circumstances have been laid down by *acharyas*. The king should blame his sins. That is, should repent for his sins. Should study the Vedas. Should honour the brahmanas. (Shl 21) Should fix his mind especially in practice of dharma. Should marry a girl from a noble family. **Should serve brahmanas who are thoughtful, wise and forgiving.** (Shl 22) He should chant Gayathri *mantra* standing in water. Should be clean. Should always be joyous. Should develop company of *dharmatmas*. Should banish sinners from the kingdom. (Shl 23) **Should please everyone with sweet words and good deeds. Should praise good qualities in others and should tell others that, 'I am yours. Treat me as your own'.**

(Shl 24) **That king who practices these will soon be freed of his sins and will be honoured by all.** There is no doubt in this. (Shl 25) Follow/practice the dharma your *gurus* teach you exactly. You will achieve success and fame by the grace of gurus.

161	Shanti parva; Rajadharmanushasana	125, 126, 127, 128	1117-1131	22
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All about *asha* (hope)

These *adhyayas* have stories within stories dealing with *asha* (**hope**, desire). Only some important extracts are included.

Yudhishtira questioned Bhishma: **How did *asha* (aasha) take birth? What is it? Tell me this.** I have a major doubt. I had a great hope about Duryodhana. I had hoped that as soon as the war begins he will do the appropriate thing. **Perhaps in the heart of every human being there will a big hope.** If the hope is not fulfilled (disappointed), it causes great sadness. In some cases it may even result in death. There is no doubt in this. Even the wicked Dhartarashtra disappointed me, a fool. See how unfortunate I am. (Shl 6) Hope is greater than a mountain full of dense trees. It is higher than the sky or even unmeasurable. (Shl 7) Hope is beyond thinking. Very difficult to reach. It is very difficult to win over. Because it is very difficult to gain and win, it looks very huge. What is bigger and more difficult to gain than hope?

Bhishma said, Yudhishtira! In this matter I will tell you the story of king Sumitra and Rishabha *muni*.

Summary: King Sumitra once on a hunting spree shoots an arrow at a deer. It runs away and teases him to catch with hide & seek game. In chasing it over a very long distance the king enters a forest in which there was *ashrama* of *rishis*.

...He said to the *rishis*: (Shl 12) Giving up my paraphernalia of king or my town has not caused me so much sadness. But dashing of hopes of catching that deer has caused me severe sadness. (Shl 13, 14) The biggest mountain Himalaya or the huge ocean cannot equal desire in terms of height or expanse. Hope is greater than these two. Similarly even the sky is not greater than hope/desire. Therefore I have not reached the end of *aasha*. You will know all these. Therefore I have a question and request you to provide me an answer. On the one side we have man full of hope/desire. On the other side there is the endless sky. From the point of view of greatness, which do you feel is bigger?

One of the *rishis* among them called Rishabha *maharshi* answered him by narrating the story of Veeradyumna and Tanu *muni*.

".....I saw a *rishi* called Tanu who was very thin and very tall coming there. He was eight times taller than normal human beings. He was as thin as our little finger. I had never seen anyone with such a thin body....He sat down amongst the *rishis* and started narrated stories based on dharma. At that time a king called Veeradyumna came there. His son's name was Bhuridyumna. 'I will see my son here. He is here. I will find him now.' With these hopes he was going from here to there in search of his lost son.

He would say, "(Shl 16) My son was very *dharmic*. Now I am unable to see him. The only son I had is lost in the forest. (Shl 17) Even though I am unable to see him, my desire to see him is very intense. That hope has filled by entire body. If I do not see him, I may even die."

....After meditating for a while, Tanu *muni* said to him: Veeradyumna! This son of yours unfortunately due to his foolishness had humiliated a worshipworthy *maharshi*. That *rishi* went to your son and asked for golden *kalash* and *narumadi* (coarse clothes). Your son not only humiliated him, he did not fulfil his request. That *rishi* became very sad and disappointed."

....Hearing this Veeradyumna felt very weak..

Once in the past this same king had disappointed Tanu *maharshi*. Then he had decided that he will not take *daan* from anyone and had dedicated himself to long *tapas*. (Shl 6) He decided that 'The hope/desire that stays with a man for a long time makes him work for it. I will remove such desire completely from my mind' and started his *tapas*. Seeing the *rishi* sitting silently, Veeradyumna again questioned him: (Shl 7) You know the secrets of *dharm-arth*. Therefore please have the kindness to answer my questions. **Which weakness is greater than hope? What is unobtainable on this earth?**

The thin brahmana recollected all that had happened in the past, reminded the king also about it and said, (Shl 9) There is no weakness comparable to hope/desire. Because the thing that I wanted became unobtainable, I started begging all the kings for it.

Veeradyumna said, "(Shl 10) I have grasped the following principle from your words. **Those who are bound by desire are weak. Those who have gained victory over it are strong.** I will treat your words as *Veda-vakya*. **Whatever the man starts desiring becomes unobtainable.** I have a doubt. (Shl 12) Great *muni*! What is thinner (weaker) than you?

Tanu *rishi* said, (Shl 13) Oh king! **It can be said that it is very difficult to find a person who with enough courage decides not to beg/seek an item he intensely desires. In the same way, it is very difficult to find someone who will fulfil the desire of the seekers.**

(Shl 14) When a rich person who after showing hospitality and respect to someone who has come to beg/seek and thus creating hopes in his mind, does not give the requested thing to the best of his ability, at that time in the mind of everyone (who has come to request) the hope that exists will be weaker/thinner than me. (Shl 15) The hopes you have in ungrateful, cruel, lazy and those who trouble

	<p>others for no reason will never be fulfilled. The worry due to the desire and hope of such people makes them weak. Therefore hopes in the ungrateful etc are weaker/thinner than me. (Shl 16) For a father who has only one son, if he dies/is lost or goes to another country, and he gets no information about the son, the desire he gets to see him, will be weaker than me. (Shl 17) The desire of childless women to beget a child even in old age and the desire of rich persons to hoard even more money are weaker than me. (Shl 18) The kind of desire/hope that arises in the minds of girls who are ready to be married when parents discuss marriage related things at home is weaker than me (??!). ...Then Tanu <i>muni</i> by his power of <i>tapas</i> got his son there and handed over to him.</p> <p>Rishbha <i>muni</i> said to the king: King Sumitra! I saw all this happen with my eyes. You should also give up this desire for the deer which will make you very thin and weak.</p> <p>Yudhishtira! Then king Sumitra gave up desires which cause the body to become very weak. Similarly you should also give up desires and stay firm like the Himalaya.</p>			
162	Shanti parva; Rajadharmanushasana	130	1134-1147	22
	<p>Bhishma explains <i>aapadharma</i> (dharma to be adopted in danger or emergencies). See table: Long Translations, Sl. No. 58</p>			
163	Shanti parva; Aapadharma	134, 135	1166-1170, 1170-1175	23
	<p>Confusion of dharma & adharna need not delay action Bhishma: (Shl 1) For a knowledgeable <i>kshatriya</i> both dharma and <i>adharna</i> are real and practical. (Shl 2) One should not delay the action to be taken worrying whether this is dharma, can this act be done, will it be <i>adharna</i> if I do it this way etc. The fruits of dharma are not visible. Just as the footprints of a wolf can be confused with that of cheetah or dog, it will not be possible to take clear decisions about dharma and adharna in times of danger.</p> <p>Might and dharma (Shl 3) No one has practically seen the fruits of dharma and adharna. Therefore a king should try to become mighty. Because, this world is controlled by the mighty. (Shl 4) A mighty man obtains wealth, army and ministers. One who is a pauper is considered fallen. If one has very little money, it will be considered as left-over. (Shl 5) There will be many defects in a mighty person. But a mighty man can digest them. Because of the fear that he is mighty, others will not trouble him. In case might and dharma are established in truth, then that might and dharma will protect the man from great fears. (Shl 6) I consider might as greater than dharma. Dharma increases due to might. Dharma is established in might. (Shl 7) Just as smoke is under the control of wind, dharma follows might. Just a creeper grows only with the support of a tree dharma needs the support of might to grow. (Shl 8) Just as a person with many items of luxury and enjoyments derives happiness, dharma comes under the control of one who has might. There is nothing that the might cannot accomplish. Whatever the mighty do will be considered as unblemished karmas.</p> <p>Plight of the weak (Shl 9) The weak and the wicked get no protection when faced with fear. Just as people fear the wolf, they feel anxiety with a weak king. (Shl 10) One who is weak will be deprived of his own wealth. He will be neglected by all. He spends his life grieving. That kind of living which is very lowly is equal to death. (Shl 11) People speak thus about a weak man: 'This man is deprived of his relatives and friends because of his sinful deeds.' The weak person feels very agonised when he hears such thorn like words.</p> <p>Atonement Acharyas have suggested following measures to wash the sins of accumulating money by the path of adharna: (Shl 13, 14, 15) He should study the three Vedas. He should serve the brahmanas. He should please the brahmanas with sweet words and good deeds. He should be generous. He should marry a girl from a high & noble family. When serving the brahmanas he should introduce himself. He should praise the good qualities in others. After bath, everyday he should chant <i>maha-mantras</i>. Should be soft natured. Should not talk much. Even though people will call him as sinner, he should not mind it. After doing many difficult to accomplish <i>punya-karmas</i> he should enter the society of brahmanas and <i>kshatriyas</i>. (Reformist punishment). (Shl 17) One who does atonement in this manner will clear his</p>			

	<p>burden of sins and become respectable to many. Then he will enjoy many kinds of pleasures. He will also protect himself by virtue of the good deeds he has done. He will obtain great fruits in this <i>loka</i> and <i>paraloka</i>.</p> <p>Adhyaya 135: Example of Kayavya There was a very virtuous hunter called Kyavya (his life style and values are described). Once several robbers (<i>dasyus</i>) came to him and requested him to become their leader. Kayavya said to them (laid down following conditions): (Shl 13) Dear friends! You should never kill women, the scared, children or <i>tapasvis</i>. You should not kill those who are not fighting with you. You should not forcibly carry away women. (Shl 14) None of you should kill female of any animal. Should always work for the welfare of brahmanas. If needed, you should even fight for a brahmana. (Shl 15) You should not loot the crops in agricultural fields. You should not cause obstructions to marriage etc auspicious functions. You should not attack where <i>devatas</i>, <i>pitrus</i> and guests are being worshipped. (Shl 16) Among all, brahmana is especially exempted from robbers. Robbers should always him go. Not just this; even if a robber has to give his everything, he should try for the upliftment of brahmanas. (Shl 18) One who abuses brahmanas and desires their destruction will himself be destroyed just as sun rise destroys darkness. (Shl 19) You should always stay here and expect the fruits. You should attack only those merchants who do not give money voluntarily. (Shl 20) Danda has been prescribed only for punishing the wicked. It is not meant for increasing one's own wealth. It is said that death penalty is the right punishment for those who harass the virtuous. (Shl 21) Those who try for self-aggrandisement at the cost of nation will be destroyed just like worms. (Shl 22) Those, who even though are robbers, have practices according to <i>dharma-shaastra</i> will attain accomplishments quickly. They all agreed to his terms and lived accordingly. They were freed of their sins.</p>			
164	Shanti parva; Aapadharma	142	1310-1323	23
	<p>Principles and practices of dharma Yudhishtira questioned: (Shl 1) Grandfather! If unacceptable acts like telling lies etc become duty even to <i>mahapurushas</i> in critical times, then how can we set any limits on unacceptable acts for thieves and robbers? I certainly wish to reject such concessions in critical times. (Shl 2) Having heard this episode from you I am very confused. And also depressed. I am unable to feel enthused about following such dharma. Because, even in times of danger I cannot bring myself to practice such dharma.</p> <p>Bhishma replied: (Shl 3) Yudhishtira! I am not limiting my preaching only to what I have heard as propounded in Vedas and <i>shastras</i>. This matter decided in discussions by several different scholars is acceptable to all like nectar collected by bees from different flowers. Such collected information will be useful to at least some in times of danger. They have not been put together with the intention that everyone must practice it. Therefore there is no compulsion that you have to act as in the last episode. You don't have to regret having heard it also. (Shl 4) A king should collect <i>jnana</i> of different kinds from several sources. He should not stick to just one branch of knowledge. When king is in danger, practical knowledge collected from different sources will be of use. A suitable idea will occur for saving himself. (Shl 5) Dharma and practices of <i>satpurushas</i> are always productive of <i>jnana</i>. Therefore these should be learnt. Understand this well. (Shl 7) King with na single steam of knowledge cannot practice raja-dharma. How can a king who was weak during the learning phase be wise? (Shl 8) The same dharma or karma can at times appear as both dharma and <i>adharma</i>. This dual state is called '<i>dvaiddha</i>'. One who does not know the paths of <i>dvaiddha</i> and enters it will be confused. Therefore an intelligent person should understand this beforehand. Otherwise he will have doubt in whatever he tries to do. (Shl 9) A wise king should anticipate dangerous times and collect more taxes forcibly from citizens. If he does it in times of emergency people will consider it dharma. Only fools will consider it otherwise. (Shl 10) Some in this world will have correct knowledge. Some false knowledge. The king should realise this and learn from those who have truthful knowledge. (Shl 11) Some who are opposed to dharma and are poor will interpret contrary meanings to <i>dharma-shaastra</i> and declare them unacceptable. (Commentators: In their view <i>artha</i> is always opposed to dharma). They will propagate that <i>artha</i> related <i>vidya</i> are <i>adharma</i> or that they are not standards. (Shl 12) Those who educate themselves only for the sake of making a living and desire to achieve all-round success and fame only on the strength of that education and want to acquire all desired material things are sinful and commit treachery with dharma. (Shl 13) Dim-witted people with unripe intelligence would not have understood <i>tattva</i> correctly. Not being experts in <i>shastras</i> they depend on illogical thinking in all matters. (Shl 14) Those <i>dharma-drohis</i> who always find faults in <i>shasstra</i> and look for</p>			

	<p>holes or cracks in them produce wrong interpretations. They reject the <i>vijnana</i> of <i>artha-vidya</i> as not being proper. (Shl 15) Acting as if they have extracted and drunk the wholesome juice of the fruit of learning (<i>vidya-phala</i>), these fools convert their words into arrows, blame the knowledge in others and claim that their knowledge alone is the best. (Shl 16) Think of them as merchants of knowledge and <i>rakshasaas</i>. The dharma prescribed by <i>satpurushas</i> if practiced by fraud or pretence will be destroyed.</p> <p>(Shl 18) We have heard that decisions about dharma cannot be done by mere <i>shaastra-vachana</i> (statements of <i>shaastras</i>) or mere intelligence. It can be made only by the combined application of both these. This is the opinion of Brihaspati. (Shl 18) Shaastra does not state anything without reasons. But some do not practice even what has been directed by convincing and reasoned shaastras. (Shl 19) In this world some scholars opine that those practices of virtuous people which are useful for our lives here as dharma. But a <i>pandita</i> should decide by logical thinking even the dharma demonstrated by the virtuous (Commentators: Only then he should practice them). (Shl 20) The discourses on <i>shaastras</i> by those who are intolerant, who are deluded about <i>shaastra-vachana</i> and who have not clearly understood them will make no impact on the listeners (will vanish). (Shl 21) <i>Shaastra-vachanas</i> stated with full knowledge of Veda and <i>shaastras</i> as well as incorporating logical thinking will be appreciated by all. Some say that <i>shaastra-vakya</i> alone is great because it informs what one does not know. This is an indication of their ignorance (essence is that both <i>shaastra-vakya</i> and logical understanding is needed). (Shl 22) Some give importance only to logic and say that, 'by this logic this statement of <i>shaastra</i> is destroyed. <i>Shaastra</i> is full of wrong meaning.' This also is rooted in ignorance. Mere logic does not help decide shaastra. The meaning of shaastras have to be decided by an integral approach consisting of both logic and shaastra-vakya. In the past Shukracharya has made this statement to <i>daityas</i> thereby clearing the doubt in this matter. (Shl 23) Knowledge with doubts is as good as not having it. There is no use of it. Therefore uproot your knowledge filled with doubts.</p> <p>(Rest of the <i>shlokas</i> included in Table: Administration/raja-dharma, Sl. No.92 as they relate to it).</p>			
165	Shanti parva; Aapadharma	143-149	1323-1349	23
	<p>Beautiful, touching and impactful story of a virtuous pigeon couple and a cruel hunter.</p> <p>See Table: Long Translations, Sl. No. 61</p>			
166	Shanti parva; Aapadharma	141	1290-1291	23
	<p>(Shl 39) In times of danger or in critical times a brahmana to save his life can steal (typically food) from the house of someone higher than him or equal to him or even lower than him. (Shl 90) First he should steal from the house of someone inferior to him. If cannot find food there he should try in the house of an equal and lastly in the house of someone superior.</p>			
167	Shanti parva; Aapadharma	151	1354-1361	23
	<p>Indrota <i>muni</i> to Janamejaya (this is an ancient king whose story appears here. Not the son of Parikshita who is listening to Mahabharata): (Shl 10) What is the surprise in an ignorant man doing several <i>akaryas</i>? Knowing this secret a <i>pandita</i> does not get angry on any one. (Shl 11) He (a <i>pandita</i>) climbs the tower of purified intellect (<i>vishuddha-buddhi</i>) and with the help of the power of <i>prajna</i> (wisdom, noesis) become <i>shoka-rahita</i> (state of no grief) but grieves sympathetically with other's grief. By virtue of his power of knowledge (<i>jnana-bala</i>) he sees the world and understands everything just as a person on top of a mountain can see everything below. (Shl 12) One who develops disinterest about old <i>sadhus</i>, who stays away from them and who is condemned by them cannot acquire <i>jnana</i>. No one will even express any surprise about such person. (Shl 13) You know the power of brahmanas. It has been described in Vedas and <i>shaastras</i> also. Therefore try to please the brahmanas with patience. Let them come under your protection.</p>			
168	Shanti parva; Aapadharma	152	1361-1371	23
	<p>Indrota preaches dharma Indrota <i>muni</i> to Janamejaya (this is an ancient king whose story appears here. Not the son of Parikshita who is listening to Mahabharata): (Shl 5) A wealthy man can become a great donor. A miser or a pauper can become <i>tapasvi</i>. There is not much surprise in this. Because, for a rich man the act of donating and for a pauper doing <i>tapas</i> is not too far off (not very difficult). But for a pauper to become a donor and for a wealthy man to become a <i>tapasvi</i> is quite difficult. (Shl 6) Karpanya is starting a work without thoroughly examining it. By taking up a work after complete examination, the review or analysis itself becomes a good quality of that work. (Shl 7) It has been said that the</p>			

	<p>following five are highly sacred: <i>yajna</i>, <i>daan</i>, <i>daya</i> (kindness), Vedas and truth. Sixthly, <i>tapas</i> performed with <i>sadachara</i> (virtuous practices). (Shl 8) For a king all these six are highly sacred. By practicing these with good faith you will attain very good <i>dharma-phala</i>. (Shl 9) It has been said that going to pilgrim centres (undertaking pilgrimage) is also a sacred act. (Shl 10) According to Yayati: One who desires long life should perform yajnas wilfully. Then he should push it aside and perform tapas (includes pilgrimage).</p> <p>..(Shl 14) Manu has said that among sacred deeds tyaga-dharma is said to be the highest. Manu has also said that <i>Sanyasa-dharma</i> is the greatest dharma. (Shl 15) Just as a young boy has no attachments and hatred and is a personification of truth, does neither <i>punya</i> nor <i>paap</i>, <i>sanyasis</i> are also expected to be like them. This is their dharma. (Shl 17) If there were nothing called sadness or grief among living beings, where will they have happiness? (Without one the other cannot be experienced). Both happiness and grief are imaginary. The life of <i>sanyasis</i> who have given up 'I & mine', who have withdrawn from <i>punya</i> & <i>paap</i> by virtue of their nature (<i>brahma-jnana</i>) even though in contact with the world, is the greatest life.</p> <p>(Shl 22) Should not have company of the wicked thinking I am present forever. You should not go to him even if he has some special qualities. You should not go due to the fact that there is some unbroken relationship with him. (Shl 23) One who repents for the bad deeds done will free him of the related paap. If he repeats the same sin a second time, then taking an oath that I shall not do it again will free him from sin second time also. (Shl 24) If even after taking an oath, the sin is committed a third time, he should decide to follow a strict regulation that he will perform dharma-karyas in future and practice it. This will free him from the sins third time also. One who remains pure and undertakes several pilgrimages will be absolved of sins committed several times.</p> <p>(Shl 25, 26) One who desires happiness should do only auspicious deeds. One who applies perfumes, will give out fragrant smells. One who eats or uses foul smelling things will give out foul smell only. In the same way one who does auspicious deeds will gain auspicious results and one who does wicked deeds will gain bad results. One who engages in <i>tapas</i> will be freed of sins immediately. ..(Shl 29) One who has killed many animals will be absolved of the sins of killing if he frees same number and type of animals which are about to die. (Shl 30) By reciting (<i>japa</i>) thrice <i>aghamarshana-mantra</i> while standing in water one can obtain the same fruits as successfully completing <i>ashwamedha-yajna</i>. (Shl 32, 33) Once all <i>devatas</i> and <i>asuras</i> went to the Devaguru Brihaspati and asked him: <i>Maharshi!</i> You know the results of dharma. You also know how sinners suffer in <i>naraka</i>. Has the yogi who treats happiness and grief equally won over paap & punya? Or not? Tell us the fruits of <i>punya</i> and how a person dedicated to dharma can absolve himself of the sins of <i>paap</i>.</p> <p>Brihaspati replied: (Shl 34) The person who first commits sins due to ignorance and later wilfully performs punya-karyas will clean all his sins done earlier just as a dirty cloth washed with suitable 'detergents'. (Shl 35) Man who has committed sins should not boast about it and display arrogance. He should feel ashamed for having done those sinful deeds and should repent. To absolve himself he should have serious intent to perform auspicious good deeds with faith & without jealousy. (Shl 36) One who tries to hide the possible defects in virtuous people, highlights or amplifies their good deeds and who after having committed sins either knowingly or unknowingly, withdraws from such deeds and does only auspicious deeds will be freed of sins. (Shl 37) Just as sun completely removes darkness as soon as he rises in the morning, man can clear all sins by doing only auspicious deeds.</p>			
169	Shanti parva; Aapadharma	153	1372-1401	23
	<p>Yudhishtira questioned Bhishma: (Shl 1) Grandfather! Have You seen or heard of a dead man coming back to life? If you have, tell me about it.</p> <p>Bhishma replied: In the past a conversation took place between a vulture and a fox. Listen to it.</p> <p>See Table: Long Translations, Sl. No. 62</p>			
170	Shanti parva; Aapadharma	158	1414-1424	23
	<p>Root cause of sins: Greed</p> <p>Yudhishtira questioned: (Shl 1) Where does <i>paap</i> (sin) reside? What prompts us to indulge in sins? Please tell me.</p> <p>Bhishma replied:</p> <p>(Shl 2) Greed alone (<i>lobha</i>) which is like a huge crocodile is the abode of sins. It is from greed that one is prompted to indulge in sins. (<i>eko lobho mahagraho lobhat-paapam pravartate</i>). (Shl 3) It is from <i>lobha</i> that paap, <i>adharma</i> and intense grief is born. <i>Lobha</i> is the seat of deceit and fraud. It is because of greed that people commit sins. (Shl 4) It is from <i>lobha</i> that anger is born. It</p>			

also gives rise to *kaama* (desires). It is from greed that blemishes like deceit, error, arrogance, haughtiness and death are born. (Shl 5) Intolerance, shamelessness, destruction of wealth, decline of dharma, desire to snatch other's wealth and infamy are all result of greed. (Shl 6, 7) It is from greed that miserliness, excessive desire, tendency for karmas against *shastras*, arrogance regarding *kula* and *vidya*, intoxication about looks and wealth, treachery towards all, disdain towards all, not trusting anyone and not having straight dealings with anyone are born. (Shl 8, 9, 10) The following are all the consequence of greed: snatching other's money, illegitimate relationship with other's wife, impetuosity in speech, in mind, in blaming others, rush in sexual organs, haste in eating, speeding towards horrible death (accidents), intense jealousy, uncontrollable rush for telling lies, unavoidable rush for taste glands, uncontrollable rush for hearing, blaming others, self-praise, envy, sins, tendency towards wicked deeds, doing acts that should not be done and tendency for risky deeds. (Shl 11, 12) **Human being does not give up the temptation to indulge in above listed wrongful deeds whether upon birth, or childhood or boyhood or adulthood. Even though the body becomes emaciated, greed does not dry up.** Just as rivers flowing everyday cannot fill the ocean fully, it is not possible to satiate greed with obtaining an object (once something is obtained, desire for the next one is born). (Shl 13, 14) Even if a greedy person gains huge profits, he will not be satisfied. He is not content even with unlimited luxuries and sensual pleasures. It has not been possible to understand the true form of greed by even *deva*, *Gandharvas*, *asura*, *mahoraga* or the group of all living beings. (Shl 15) **One who is *jitendriya* should gain victory over greed along with over *moha* (delusion, folly).** *Lobhis* who are not *jitendriyas* will have qualities of arrogance, treachery, blaming, carrying tales, jealousy etc. (Shl 16) Highly learned persons would have memorised big works of *shastra*. They will clarify any doubts about the meaning of *shastra* or practice of dharma. But even they, under the grip of greed lose their wisdom and suffer difficulties (greed, instead of enlarging the mind, shrinks it). (Shl 18) Greedy persons are full of anger and hatred. They give up virtuous practices. **They speak nectar like words externally but will be cruel internally. Just as a well deceptively covered with grass, these mean people show-off dharma for the sake of impressing people but in reality loot the world.** (Shl 19) **They create several wrong and wicked paths using their intelligence. With dedication to greed and ignorance, they destroy the ways of the virtuous.** (Shl 20) **Dharma, distorted by these greedy persons, gets publicity (gets marketed: *vikriyate*) and fame as it is** (Alternate paths to *sanatana dharma* are born). (Shl 21) One whose mind is immersed in greed will have the following blemishes: Insolence, anger, arrogance, bad dreams, excessive joy, excessive grief and excessive pride.

Qualities of a *shishta* (learned, wise, virtuous)

(Shl 22) Understand that such people are *ashishta*. You may question then who are *shishta*? I will tell you the qualities of *shishta*.

(Shl 23) **One who does not have the fear that he may have to take birth again, who have no fear of any kind about *paraloka* also, who have no interest at all in enjoying material pleasures and have love for likeable things and no hatred for disliked things are *shishta*.** (Shl 24) Those who love *shishtachara* (virtuous behaviour and practices), who are firm in their mind & sense control (*indriya-samyama*), treat happiness and grief equally and who practice only truth are *shishtas*. (Shl 25)

Those who give to charity, do not accept charity, are kind, are always dedicated to the worship of *devatas*, *pitrus* and guests and are engaged in performing only *satkarmas* (good deeds) are *shishtas*. (Shl 26) Those who do beneficence, practice all dharmas, are well wishers of all living beings and are **ready to sacrifice everything they have for the good of others** are *shishtas*. (Shl 27) **It will be impossible to shake the *shishtas* from doing virtuous deeds.** They will always be dedicated to the practice of dharma. They follow the path followed by previous virtuous people. They do not trespass the practices established by past *shishtas*. (Shl 28) *Shishtas* are never afraid. They are not fickle minded. They do not scare others with aggressive and wild behaviour. They always follow the path of virtue. They follow the path of *ahimsa* (non-violence). *Sadhu-purushas* should worship such people every day. (Shl 29) ***Shishtas* would have overcome *kaam* & *krodha*. They have no 'I & mine'.** They practice very good *vratas*. They stay firmly within the limits set by dharma. Dharmaja! You should serve such people and have your doubts on dharma clarified by them. (Shl 30) Yudhishtira! ***Shishtas* do not practice dharma with an eye on accumulating money or fame.** They do it as their duty.

They do activities like gathering food etc to the extent it is required to nourish their body treating them as duties. (Shl 31) ***Shishtas* have no fear.** They do not have anger or fickleness or grief. **They do not perform *dharma-karyas* to get appreciation from the world. They have nothing to hide. They will never indulge secretly in activities not approved by Vedas.** (Shl 32) Kaunteya! You should develop affection for those *shishtas* who have no greed or *moha*, who are firmly established in straight path and truth, who never lapse from *sadachara* and *sad-vyavahara*. (Shl 33) You should gain the

	trust of those <i>shishtas</i> who do not feel elated with happiness and do not feel depressed with grief as these come cyclically, who have given up 'I & mine', who are full of <i>sattva-guna</i> and who treat all dualities equally. (Shl 35) Dharmaja! You should worship such dharma loving great persons with your <i>indriyas</i> under control and without any carelessness. It is only with the grace of god (<i>daivanugarha</i>) that all talks (discourses) will have some quality in them (<i>sattva</i>, stuff, essence, meaning). Talks without <i>daivanugraha</i> will be inauspicious and make no impact. (Commentators: There are a few variations of interpretations for this shloka).			
171	Shanti parva; Aapadharma	159	1424-1427	23
	<p>About <i>ajnana</i> and <i>lobha</i></p> <p>Yudhishtira questioned: Grandfather! You have said that <i>lobha</i> is the cause for all 'calamities'. Now I want to know about the nature of <i>ajnana</i> (ignorance).</p> <p>Bhishma replied: (Shl 2) Yudhishtira! One who commits sins due to ignorance doe not understand the harm he will suffer due to it. He hates the practices of <i>satpurushas</i>. Therefore he becomes worthy of blame by the world. (Shl 3) Due to ignorance man goes to <i>naraka</i>. He attains bad end due to <i>ajnana</i>. He suffers many difficulties due to it. He also drowns in many kinds of oceans called dangers.</p> <p>Yudhishtira said: (Shl 4) Tell me about <i>ajnana</i>'s tendencies, status, growth, decline, birth, roots, <i>yoga</i>, movements, time, causes and purposes. (Shl 5) I wish to know the factual principles of this. Because, all griefs are rooted in <i>ajnana</i>.</p> <p>Bhishma replied: (Shl 6, 7) Yudhishtira! The following are all said to be the consequence of <i>ajnana</i>: <i>raaga</i>, hatred, <i>moha</i>, joy, pride, <i>kaam</i>, anger, haughtiness, lethargy due to exertion, laziness, desire, enmity, <i>taapa</i>, feeling jealous at others prosperity and all types of sinful deeds. (Shl 9) Understand that <i>ajnana</i> and <i>lobha</i> are both essentially same. Because, The consequences and defects of both are same. (Shl 10) The <i>ajnana</i> which is born out of <i>lobha</i> keeps increasing as <i>lobha</i> increases. As long as there is <i>lobha</i> there will be <i>ajnana</i>. When <i>lobha</i> declines, so will <i>ajnana</i>. It is <i>ajnana</i> & <i>lobha</i> which cause the <i>jeeva</i> to move in the directions (<i>gati</i>) of grief, anguish, <i>moha</i> etc. (Shl 11) <i>Moha</i> (lack of discriminative thinking) is the root cause for <i>lobha</i> in the form of <i>ajnana</i>. Therefore having <i>moha</i> is <i>ajnana yoga</i>. With the pretext of <i>kaal</i> (time) operating, this <i>ajnana</i> born out of <i>moha</i> takes the human being in the path of destruction. If <i>lobha</i> is interrupted, obstructed, then <i>kaal</i> which is responsible for <i>lobha</i> also causes <i>ajnana</i>. (Shl 12) In a fool, <i>lobha</i> is born out of <i>ajnana</i> and <i>ajnana</i> out of <i>lobha</i>. All blemishes happen due to <i>lobha</i>. Therefore <i>lobha</i> should be given up.</p> <p>Yudhishtira! Therefore you should also make full efforts to give up <i>lobha</i>. If you do so you will be happy both in this world and other worlds.</p>			
172	Shanti parva; Aapadharma	160	1427-1437	23
	<p><i>Dama</i>: The best among many dharmas</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! A person will be trying to do his <i>adhyayana</i> (study of Vedas and <i>shastras</i>). He has desire to do only <i>dharma-karyas</i>. Which is the best option for him for auspicious results? (Shl 2) There are many philosophical systems (<i>darshana</i>) in this world (<i>bahudha darshane loke</i>). But tell me about that which is auspicious for both this world and other worlds. (Shl 3) This path of dharma is very expansive. Moreover there are several branches (forks) in this. Among these innumerable dharmas, tell me that which must be practiced. (Shl 4) Which in reality is the most significant root of this many branched tree? Tell me about all this fully.</p> <p>Bhishma replied: (Shl 6) Yudhishtira! As you said the practices of dharma are not the same. (<i>dharmasya vidhayo na eke</i>) There are many varieties. <i>Rishis</i> have stated different practices based on their own experiences and superior knowledge they attained. But <i>indriya-samyama</i> (restraint of <i>indriyas</i>—the senses & mind) or <i>dama</i> is the basis for all dharmas. (Shl 7) Those who know the essence of dharma say that <i>dama</i> is <i>nishreyas</i> (happiness or leading to final beatitude). Particularly for a brahmana <i>dama</i> is <i>sanatana dharma</i>. (Shl 8) It is only by <i>dama</i> that brahmana's goals are accomplished. <i>Dama</i> is superior to <i>daan</i>, <i>yajna</i> and study of Vedas. (Shl 9) <i>Dama</i> increases <i>tejas</i>. It is the most sacred place for accomplishing deeds. (Shl 10) We have not heard of any other dharma which matches with <i>dama</i>. For followers of all dharmas in this world, <i>dama</i> is the best and most commended. (Shl 12) One who has control over his mind and <i>indriyas</i> will sleep happily. Will wake up happily from sleep. Will travel the world happily. The mind of <i>daanta</i> (one who has <i>dama</i>) is always joyous. (Shl 13) One who does not have mind and <i>ijndriyas</i> under his control will frequently face difficulties and grief. He will be creating much harm due to his own blemishes. (Shl 14) It has been said that <i>dama</i> is the best <i>vrata</i> for all four <i>ashramas</i> viz <i>brahmacharya</i>, <i>grihastha</i>, <i>Vanaprastha</i> and <i>Sanyasa</i>. Now I will tell you the characteristics of <i>mano-nigraha</i> and <i>indriya-</i></p>			

	<p>nigraha. This set of characteristics is called as <i>dama</i>.</p> <p>(Shl 15, 16) The following group of qualities are called <i>dama</i>: Forgiveness, courage, non-violence, equality, truthfulness, simplicity, victory over senses, efficiency, soft-nature, shame, not having fickleness, generosity, no anger, joy, speaking likeably, not troubling any living being, not having jealousy towards any (or finding faults in others). These are all characteristics or parts of <i>dama</i>. (Shl 17, 18) Kurunandana! A <i>daanta</i> has the nature of respecting and worshipping <i>guru-jana</i>. He will be kind towards living beings. He will not have the nature of carrying tales. He does not blame the world. He does not lie. He neither praises nor abuses any. He never lets the following qualities take possession of him: <i>kaam, krodh, lobha, darpa</i> (haughtiness), impoliteness or stupidity or sloth, wasted talk (meaningless gossip), rage, envy and humiliating others. (Shl 19) No one blames or accuses a <i>daanta</i>. By virtue of having won his mind he will not have any desires in his mind. He will not spread his hands before others (beg) even for small help. He will not desire trivial sensual pleasures. Will not find fault with others. He will have depth and profundity of character like the ocean itself. (Shl 20) He does not attach with people who quote past relationships by saying, 'I am yours; you are mine. He is in love with me. I am in love with them' etc. (Commentary: As he has given up 'I & mine', he has no distinction of mine and others). (Shl 21) He does not take refuge in the normal tendencies of residents of villages or forests. He does not bother about other's blames or appreciations. Such a <i>daanta</i> will be freed from all sins.</p> <p>(Shl 22) That person who is friendly towards all, who has impeccable character, is always joyous, is free from various attractions, who is <i>atma-jnani</i>, will attain the fruits of <i>moksha</i> after death. (Shl 24) Those which are auspicious deeds, which are practiced by <i>satpurushas</i> will be the way of life for a <i>muni</i> who has <i>jnana</i>. He will be performing those activities very naturally. He will never lapse from those auspicious karmas. (Shl 27) A <i>daanta</i> will experience all his <i>prarabhdha-karmas</i> and clear them. He will not accumulate any further fruits of good or bad karmas because he will have overcome the pride that he is doing them himself (no <i>kartritva-abhimana</i>), and will have no desire for the fruits of his karmas (no <i>phalasakti</i>). He will be moving around in this world with equality towards all living beings & will provide reassurance to all as a friend. (Shl 28) Just as the path of fish in water and flight of birds in sky leaves no traces, the path of a <i>jnani</i> remains invisible. It is not possible to know the path travelled by a <i>jnani</i>. There is no doubt in this. (Shl 29, 30) Yudhishtira! For that person who is an <i>atmajnani</i> and gives up completely all karmas, <i>tapas, vidyas</i> formally, leaves his home and seeks refuge only in <i>moksha-marga</i>, divine and <i>tejomaya</i> lokas will be ready for occupation for thousands of years. (Shl 31) Such an <i>atmavid</i> whose practices and thoughts are pure, <i>antahkarana</i> is clear, has pure intentions, has withdrawn from sensual pleasures & luxuries, will be honoured by all in this world and will attain <i>swarga</i> after death. (Shl 32) That place which is of Pitamaha Brahma born from <i>Brahma-rashi</i> is actually in the cave of our hearts. That Brahma can be obtained only by <i>dama</i>. (Shl 33) That <i>jnani</i> person who has no enmity or opposition with any living being and who is always joyously established in the <i>atma</i> who is <i>jnana-swaroopi</i>, has no fear of being reborn in this world and hence what fear will he have of the other worlds? (Shl 34) There is only one blemish in <i>dama</i>. There is no second. A <i>daanta</i> will naturally be forgiving. People therefore think he is weak. (Shl 35) Wise & learned Yudhishtira! This one defect of <i>dama</i> can also become a great quality. A forgiving person attains many <i>punya-lokas</i>. Moreover, forgiveness also inculcates tolerance. (Shl 36) What is the use of forest for a <i>daanta</i>? There is no need for him to go to forest. There is any way no use of forest for an <i>adaanta</i> also. Because wherever <i>daanta</i> lives is as good as forest and an <i>ashrama</i>.</p> <p>Yudhishtira was very pleased with these words of Bhisma. (Also see, Table: long Translations, Sl. No. 20, Adhyaya 43, Shl 23-25; Sanatsujatiya)</p>			
173	Shanti parva; Aapadharma	162	1440-1446	23
	<p>About <i>satya</i> and its forms</p> <p>Grandfather! Brahmanas, <i>rishis, pitru-devatas, devatas</i> all praise dharma in the form of truthfulness. Therefore I wish to understand the significance of truth (<i>satya</i>). Please tell me. (Shl 2) What is the characteristic of <i>satya</i>? What is the method to obtain it? What is the benefit of practicing <i>satya</i>? How do we gain it? Tell me about all this.</p> <p>Bhisma replied: (Shl 3) Bharata! Scholars do not approve or praise the mixing up of the four <i>varnas</i> (Brahmanas following <i>kshatriya</i> dharma etc). But truth without any distortions is established in all <i>varnas</i>. There is nothing like different truths for brahmana, <i>kshatriya</i> etc. For all the four <i>varnas</i> truth is the same. (Shl 4) <i>Satpurushas</i> always follow the dharma which has the form of truth (<i>satya</i>-</p>			

swaroopa). *Satya* is *sanatana dharma*. You must bow to *satya*. Because, *satya* is the best refuge of man. (Shl 5) *Satya* alone is *dharma*, *tapas* and *yoga*. *Satya* is the *sanatana brahma-vastu*. *Satya* is also said to be the best *yajna*. Everything is established in *satya*. Dharmaja! Now I will tell you sequentially the practices and characteristics of *satya*. Understand how *satya* is obtained. **It is well known in all worlds that *satya* has thirteen forms.**

Forms of *satya*

(Shl 8, 9) *Satya*, *samata*, *dama*, not having *matsara*, *kshama*, *lajja*, *titiksha*, not having *asooya*, *tyaga*, *dhyana* of Paramatma, *aryatva*, unbroken *dhairya* and *ahimsa*—are the thirteen forms of *satya*.

Satya

(Shl 10) **Being eternal, indestructible and having no distortions (any kind of change in form) is the characteristic of *satya*.** *Satya* is obtained by practicing the yoga of doing duties suited for all dharmas.

Samata

Having feeling of equality towards oneself, those liked by oneself, those disliked by oneself and the enemy is *samata*. The way to achieve *samata* is to give up *iccha* (wishes), hatred, *kaam* and anger.

Dama

(Shl 12) Following are the characteristics of *dama*: Not desiring other's property/belongings, profundity, courage, having no fear, giving assurance to all living beings and calming or soothing mental illnesses. This is obtained by *jnana*.

Amatsarya

Amatsarya is the ability to control the mind at the time of giving to charity or performing *dharma-karyas*. **While doing *daan* & *dharma* there should be no feeling of 'I & mine'. These should not be to done to compete against someone.** One who always practices truth will have *amatsarya*.

Kshama bhava

(Shl 14) That person who treats equally matters which deserve tolerance and those which irritate, likeable speech as well as unpleasant speech is considered to be a *kshama-sheela*. Truthful person attains this quality quite well.

Lajja or hri

(Shl 15) An intelligent person who does auspicious and beneficial deeds for others efficiently and then does not regret doing it and the quality of his speech and mind remaining calm always is called *lajja* or *hri*. This is obtained by uninterrupted practice of *dharma*.

Titiksha & Anasuya

(Shl 16) Ability to bear or withstand the difficulties that may arise in accomplishing *dharma-artha* is called *titiksha*. This is obtained by *dhairya*. (Not finding fault in others is *anasuya*).

Tyaga & Dhyana

(Shl 17) Giving up interest/attachment/desire for pleasures of the senses is called *tyaga*. This can be achieved only by one who has no *raga* or *dvesha*. Otherwise it cannot be obtained. (Single minded thinking of Paramatma is *dhyana*).

Aryata

(Shl 18) Wilfully doing good deeds towards living beings without showing himself (or projecting himself) is called *aryata*. This is obtained by one who is without *raga-dvesha*.

Dhriti

(Shl 19) Not having any alteration in the mind when faced with happiness or grief is called *dhriti*. Wise man who desires elevation should always practice *dhriti*. (Shl 20) To attain *dhriti* the person should always be truthful and *kshama-sheela*. A *pandit* who has given up joy, fear and anger attains *dhriti*.

(Shl 21) Not committing treachery towards any in speech or mind or actions, and conferring benefits and charity are *sanatana dharma* of *satpurushas*. (Shl 22) These thirteen are different characteristics of *satya*. These depend on *satya* and strengthen *satya*.

(Shl 23) Yudhishtira! There is no end to the qualities of *satya*. That is why brahmanas along with

	<i>devatas & pitrus</i> appreciate <i>satya</i> . (Shl 24) There is no dharma superior to <i>satya</i>. There is no sin greater than lying. <i>Satya</i> is the foundation of dharma. Therefore never lapse on <i>satya</i>.			
174	Shanti parva; Aapadharma	163	1446-1452	23
	Thirteen defects or enemies of human beings. See Table: Character/behaviour/Nature etc, Sl. No. 111			
175	Shanti parva; Aapadharma	167	1491-1506	23
	<p>Discussion on <i>dharma-artha-kaama</i> among the Pandava brothers</p> <p>After Bhishma rested, Yudhishtira went back to palace and questioned his four brothers and Vidura: (Shl 2) Tendency of people is generally to engage in <i>dharma, artha or kaama</i>. Among these three, which is highest, which is second and which is lowest? (Shl 3) On which one should the person who wishes to gain victory over <i>kaama & krodh</i> focus? In which should his mind engage for accomplishment? Tell me your final opinion in this matter.</p> <p>Vidura's view</p> <p>Vidura, recollecting all <i>dharma-shaastras</i>, spoke first: (Shl 5) Dharmaja! The following are the wealth or assets of <i>atma</i>: study of several <i>shaastras, tapas, tyaga, shraddha, yajna-karma, kshama, bhava-shuddhi</i>, kindness, <i>satya and samyama</i>. (Shl 6) Yudhishtira! You should focus on these. Let not your mind deviate from these. These are the foundations for <i>dharma & artha</i>. In my opinion this path alone is the best. (Shl 7) <i>Rishis</i> have crossed the ocean of <i>samsara</i> only by depending on <i>dharma</i>. All worlds are established in <i>dharma</i>. <i>Devas</i> have also attained their heights by <i>dharma</i>. <i>Artha</i> is embedded in <i>dharma</i>. (Shl 8) Scholars say that <i>dharma</i> is the best, <i>artha</i> is the middle and <i>kaama</i> is lower than <i>dharma & artha</i>. (Shl 9) Therefore a king with control on his mind should all his dealings with <i>dharma</i> as the main theme. He should have as much interest in welfare of all others as he has about himself.</p> <p>Arjuna's view (Prominence of <i>artha</i>)</p> <p>(Shl 11) <i>Maharaja!</i> This is <i>karma-bhumi</i>. Here doing <i>karmas</i> required for living is most appropriate. Agriculture, business, cattle rearing, varieties of architecture & sculpting etc are means of obtaining <i>artha</i>. (Shl 12) It is <i>artha</i> which enables practicing the rules and norms of all <i>karmas</i>. Shrutis have proclaimed that without the support of <i>artha, dharma & kaama</i> cannot be accomplished. (Shl 13) Only a rich man can practice the best <i>dharma</i> through the means of money. Even those desires which cannot be fulfilled by those who are not <i>jitendriyas</i> can be fulfilled by the rich person using his money. (Shl 14) <i>Shruti</i> says that <i>dharma & kaama</i> are the two limbs of <i>artha</i>. It is only by accomplishment of <i>artha</i> that <i>dharma & kaama</i> can be accomplished. (Shl 16) Those who have grown long matted hairs and wear deer skin, who have control on their external <i>indriyas</i>, who have smeared their body with mud, <i>sanyasis</i> are all interested in money and hence create different <i>ashramas</i> for themselves. (Shl 17, 18) Even those who are free from wanting to accept any thing from others, who are shy, calm, wear saffron robes, have grown moustache & beards are all interested in earning money. Some others are interested in attaining <i>swarga</i> (An abode of pleasures!) They will be following the traditions of their past generations and their own <i>varna-dharmas</i>. All these are primarily interested in money. (Shl 19) There are many atheists. Many believers. Many who have self-control and are steadfast in following rules. All these are desirous of money. In my opinion: Not realising the prominence of <i>artha</i> is ignorance and darkness. Realising the prominence of <i>artha</i> is bright & good <i>jnana</i>. (Shl 20) One who takes care of his servants by providing them comforts and enjoyments and who brings the enemies under control by using <i>danda</i>, is really the rich person. This is my actual opinion.</p> <p>Views of Nakula, Sahadeva (Equal importance of <i>dharma & artha</i>)</p> <p>(Shl 22) Eldest brother! Man should at all times, whether he is sitting, sleeping, walking or standing, be accumulating money in various ways. (Shl 23) Money is highly loved by people. But it is not easy to obtain. If such money is obtained or it favours him, he obtains all desires. This is the practical experience of all. There is no doubt about this. (Shl 24) Whether money is (earned) with <i>dharma</i> or <i>dharma</i> is (done) with money, both are like <i>amrita</i>. Therefore we believe both <i>dharma and artha</i> are important. (Shl 25) A pauper cannot fulfil any desires. Similarly how can one without <i>dharma</i> gain (lasting) <i>artha</i>? The whole world will be afraid of those who are deprived of money with <i>dharma</i>. (Shl 26) Therefore man should have his mind under control. He should give importance to <i>dharma</i> and should accumulate money by practicing <i>dharma</i>. All beings trust the person who follows <i>dharma</i>. Once a person gains the trust of all, he can fulfil any desires. (Shl 27) Before</p>			

everything else, man should practice dharma with faith. Then he should earn *artha* following the path of dharma. Then he should fulfil his desires. By practicing all three, he will feel accomplished.

Bhima's view (kaama is the basis)

(Shl 29) One who has no *kaama* in his mind will want neither *artha* nor dharma. In fact he will not have any kind of desires. **Kaama is the root cause for dharma, artha and kaama.** To perform a *dharma-karya* first that desire must arise in the mind. Even to earn *artha* its desire should take birth in the mind. If there is nothing called 'desire', no action will be done. **Therefore kaama or desire is higher than dharma & artha. Moreover, kaama is the birth place of dharma & artha.** (Shl 30) **Rishis perform tapas only to fulfil some desire.** They perform very rigorous and tough *tapas* eating only fruits, roots, dry leaves and just breathing air. (Shl 31) Many study Vedas and *upa-vedas* and also become experts in it only due to some desire. It is only with some desire that people perform *shraaddha-karma, yajna-karma, daan etc.* These are all *dharma-karyas* but in the background there is some desire. (Shl 32) Traders, agriculturists, cow-herds, labourers, architects, those who do tasks related to *devatas*, all these are driven to these jobs only by a 'desire' to earn money. **If there were no such desire, they would not have done any such work.** (Shl 33) Some people driven by desire even plunge into the seas. There are many forms of *kaama*. But all works in the world are driven only by *kaama*. (Shl 34) There neither is nor was nor be a living being without desires in this world. Therefore among the three, *kaama* is the essential quality. **Dharma & artha are embedded in kaama.** (Shl 35) Just as butter is the essence of curds, *kaama* is the essence of dharma & *artha*. Just as oil is more precious than the extracted seeds, ghee is greater than butter-milk, fruits & flowers are greater than the wood, *kaama* is greater than dharma & *artha*. (Shl 36) Just as the nectar in the flower is greater than the flower, *kaama* is greater than dharma & *artha*. *Kaama* is the root cause for the other two. Therefore *kaama* is a form of dharma & *artha*. (Shl 37) But for *kaama* brahmanas would not eat delicious/sumptuous food. Without desire no one would donate money etc to brahmanas. But for it, none of the transactions in this world would occur. For all these reasons a higher position has been assigned to *kaama*. (Shl 38) Dharmaja! Therefore it is because of *kaama* that you are wearing attractive dresses. Enjoy your life with beautiful, well decked up and intoxicating young women. **Let kaama be the main purushartha guiding us.** (Shl 39) Dharmamanandana! I have come to this decision after much thinking. There is no need for you to think any more in this matter. These words of mine are the best; pleasing; great; full of essence; without any harshness. Even great people can accept this. (Shl 40) **In my opinion all three purusharthas viz dharma, artha & kaama should be practiced equally. One who is stuck to only one of these is of the worst kind.** In dharma & *artha*, efficiency/capability is the basis for *artha* and hence it is of middle order. It is clear that *kaama* is greater than *artha*. **One who is interested in two purusharthas is middling. One who has equal interest in all three is the superior person.**

Yudhishtira's view (Fate and prominence of moksha dharma)

Having listened to his brothers and Vidura, Yudhishtira thought for a while, analysed their statements and said with a smile:

(Shl 44) That person who is not engaged in *paap-karya* or *punya-karyas*, who is not immersed in dharma or *artha* or *kaama*, will be free of all blemishes. **One who considers a lump of mud and stone and lump of gold all equally will be freed of the artha-siddhi which is accompanied by happiness and grief.** (Shl 45) One who is able to recollect past births, is being agonised by the problems of old age and worldly affairs and has been awakened due to these will appreciate only *moksha*. **But we do not know what that moksha is.** (Shl 46) Bhagawan Swayambhu himself has said that one who has '*sneha*' (attachment) in his mind cannot have *mukti* (salvation). **Those jnanis without attachment attain moksha.** You should not treat anyone as loved one or otherwise. (Shl 47) Thinking in this way is the main method to attain *moksha*. **A living being cannot live exactly as it wishes. I will do with faith whatever work Brahma has assigned me to. Fate has assigned each living being in different works. Therefore all of you should understand that fate (Brahma) is very strong.** (Shl 48) Whatever a human being does, he cannot obtain what he is not destined to obtain. All of you have to understand that whatever the fate has decided for you only will happen. It is not necessary to depend on dharma, *artha, kaama* to achieve things that benefit. Even one who does not practice these can obtain *artha* if he has the blessings/grace of fate. Therefore one should take to the path of *moksha* for the welfare of the world.

176	Shanti parva; Aapadharma	170	1523	23
	Crane (bird) named Rajadharmā to brahmana Gowthama: According to Brihaspati, <i>artha</i> is obtained in four ways: by inheritance from past generations, accidentally due to god's grace, by the work done			

	expressly for earning money and due to grace of a good friend.		
	SI No. 177 to 334 is available in the separate PDF on Mokshadharmā		
335	Anushasana; Daandharma;	1	3415-3438
	<p>Bhishma narrates several conversations to console Yudhishtira. Everything happens according to our karmas.</p> <p>Vaishampayana started the discourse with <i>pranava</i> (OM). Janamejaya! Yudhishtira said: (Shl 1) Grandfather! You have told me several episodes and given discourses to help me gain peace of mind. But in spite of listening to many of these I have not reached a peaceful state of mind. My mind is still agitated. (Shl 2) In spite of listening to calming discourses, what is the calming measure for offences I have committed? (Shl 3) Oh Valorous! Seeing you lying on the bed of arrows and with so many severe wounds, I keep thinking of my wicked deeds and am unable to gain peace of mind. (Shl 7) We and children of Dhritarashtra did these despicable acts under the control of <i>kaal</i> and wrath. What kind of bad state (<i>durgati</i>) will we get because of this?! (Shl 8) I feel that whatever happened to Duryodhana was for his good. Because, he did not have to see this miserable state of yours. (Shl 9) It is I who killed you. Similarly I have killed many friends. I am unable to find peace seeing you lying in this state. ... (Shl 13, 14) Surely we have been created by Brahma only to perform sinful deeds. Grandfather Bhishma! If you wish to make me happy, order what I should do so that we can be free of this sin in other <i>lokas</i>.</p> <p>Bhishma said: Yudhishtira! How do you consider yourself who are controlled by karmas as the cause of all this? This karma <i>phala</i> is very subtle and beyond the perception of senses. In this matter scholars give example of conversation between <i>mrityu</i> (death), brahmani, <i>kaal</i>, hunter and serpent. I will tell you the same. Listen.</p> <p>There was an old lady by name Gautami who had a calm demeanour. One day she saw her son who was bitten by a serpent and was dead. At that time a hunter by name Arjunaka became very angry and caught that serpent, tied it up and brought it near her and said: '<i>Mahabhage!</i> It is this wicked serpent that bit & killed your son. Tell me quickly how I should kill this serpent'. (Shl 20) Shall I burn it? Shall I cut it to pieces? This serpent which has killed your son certainly does not deserve to live.</p> <p>Gautami said: (Shl 21) Arjunaka! Release this serpent. You are a fool. This serpent should certainly not be killed. Whatever has to happen will happen exactly in that way. Who will burden himself with sins by ignoring this fact of life? (Shl 22) Those who perform acts of dharma and lighten their burden of sins will cross this ocean of <i>samsara</i> like boats in the ocean. Those who are heavy due to burden of sins will sink into the ocean of <i>narak</i> like a weapon which falls into water. (Shl 23) Hunter! If you kill this serpent my son will not come back to life again. What is the loss to you if it lives? Who will go to the endless world of death by allowing this serpent to live? (No one will. But if killed, we both will acquire sins).</p> <p><i>Vyadha</i> (hunter) said: (Shl 24) Oh one who knows good & bad quality! <i>Devi!</i> I know that all those in difficulty or grief will have a heavy heart due to grief. Such preaching is palatable only to those with stable mind. They are not acceptable for those in trouble. (You, who are grieving due to your son's death, should neither preach like this nor practice it). I will kill this mean serpent only to remedy your grief of losing your son. (Shl 25) Those who desire peace say that <i>kaal gati</i> (progress of time) is responsible for everything. But those who know how to revenge will immediately destroy their enemies and then give up grief. Others keep thinking of the event after having lost their <i>shreyas</i> and keep grieving. Therefore, after killing this serpent, which is like your enemy, you can give up your grief due to son's death.</p> <p>Gautami said: (Shl 26) Arjunaka! Persons like me never suffer agony for any reason. Those who are dedicated to dharma always remain virtuous. My son was always in the mouth of death. Therefore I am unable to approve killing of this snake. (Shl 27) Brahmanas never get angry (should not get angry). This being so, why would they get angry and hurt others? <i>Sadhupurusha!</i> Take a soft stand, forgive this snake and release it.</p> <p>Hunter said: (Shl 28) <i>Devi!</i> Killing this enemy snake will only result in auspiciousness. Such gains obtained by mighty are valuable. You may say that by releasing it, in due course we will truly earn</p>		

punya. But by showing mercy to this mean animal we will not earn any auspiciousness. This animal does not deserve kindness.

Gautami said: (Shl 29) Arjunaka! What is gained by capturing and killing the enemy? What desires will be fulfilled by capturing him and not releasing him? Oh *Saumya*! For what reason can I not forgive this serpent? Why should I not try for its release?

Arjuna said: (Shl 30) Gautami! I have to save many lives being destroyed by this one serpent. **When several lives have to be saved, one offender should not be protected. Dharmatmas reject offenders.** Therefore you should also reject this sinner serpent.

Tapasi said: (Shl 31) *Lubdhaka* (hunter)! If this serpent is killed, will my son come back to life? That will never happen. I do not see any other benefit by killing it. Therefore release it immediately.

Lubdhaka said: (Shl 32) *Devi*! Indra killed Vritrasura and gained a high position. Parashiva with his *trishul* destroyed Daksha's *yajna* and got his portion of *havis*. You should also behave like these *devatas*. Kill the serpent quickly. Let there be no doubt in your mind in this matter.

Discussion on Cause & Effect

Bhishma said: Yudhishtira! Thus though the hunter told Gautami in several ways to kill the serpent she did not agree to the sinful deed. By that time the serpent slowly loosened itself from the binds and started speaking in a low and slow voice. (Shl 35) You fool! Arjunaka! What is my fault in biting Gautami's son? **It is *mrityu* (death) which prompted me, who have no independence and was careless, to bite him.** (Shl 36) I bit him only due to the prompting of death. I did not do so out of any kind of anger or desire. Hunter! If there is any offence in this event, it is only of death and not mine.

Hunter said: (Shl 37) Serpent! **Even if you have done this offence under someone else's control, you are also a cause for it. Therefore you are an offender.** (Shl 38) When making a pot the axle and the wheel are all said to be causes. Similarly you are also a cause for the death of this boy. (Shl 39) *Bhujangama* (serpent)! Whoever be the offender, I will kill him. You are an offender. Whoever might be the prompter, you have yourself accepted that you were responsible for the boy's death.

Serpent said: (Shl 40) Hunter! **Even though the axle and wheel are causes for making a pot, they are dependent. They cannot do anything by themselves. They turn as turned by the potter. Similarly, I am also dependent. I am controlled by death. I have done my job as prompted by it. It is your opinion that I am offender. But because of the reasons I have stated, there is no mistake on my part.** (Shl 41) Or if you were to say that axle & wheel are mutually helpful and therefore causes, then since there is mutual prompting in my act, which is the act and which is the cause? What is the dominant reason for this act? This becomes doubtful. (Shl 42) This being the fact, there is no blemish ascribable to me for the death of this boy. There is no offence either. Therefore I do not deserve to be killed. **If by chance it is considered that causing the boy's death is an offence, then it is not done by any one alone. It is collective responsibility.**

The hunter said: (Shl 43) Oh serpent! You may not be the only cause for this. You may say that prompting was the main reason. You may not be the independent doer also. You may say that it was death which snatched him. **But you are directly responsible for his death. Therefore in my opinion you deserved to be killed.** (Shl 44) **If according to your view, the doer does not get smeared with the offence even after committing an offence, no one will be the cause of any offence.** (It will be said that it happened due to promptings of fate. He cannot be punished by the king also. Sin & punishment will all be meaningless & waste. Can this ever happen?). Why talk too much? You are the offender. You deserve to be killed.

Serpent said: (Shl 45, 46) Hunter! **Whether there is a cause or not, the act (*karya*) will happen. Otherwise certain actions would not have occurred at all.** Picking up the axe, lifting it up & slashing it down – all these are causes for the splitting of wood. Meaning, the act happens if there is cause. **An act can occur even if there is no cause.** When two branches rub each other, fire is produced and the entire forest burns down. Here, even though there is no cause, the action has occurred. **You may say that the invisible wind is the doer of the rubbing of branches. But it is a useless doer-ship.** In this case I also have a similar useless doer-ship. **The wind did not have the task of having to set the branches on fire. It did not have that purpose or intention either. I too**

did not have the task or intention of biting the boy. I & wind are equivalent. Therefore, it cannot be said that I am particularly responsible for his death.

Hunter said: (Shl 47) You wicked minded evil serpent! You are the one who killed the boy. You are cruel. You surely deserve to be killed by me. You are talking too much to establish that you are innocent even though you deserve to be killed.

Serpent said: (Shl 48) Oh hunter! **It is my duty to establish that I am innocent.** In *yajnas ritwijas* perform *homa* with *havis*. But the fruits of such *homa* do not accrue to them. It goes to the *yajamana*. Just as the fruits go to the *yajamana* even though *ritwijas* do the *homa*, in this case even though it may appear that I am the killer of the boy, its fruits or punishments do not belong to me. It belongs to *mrityu* who was the prompter.

Bhishma said: Yudhishtira! When the serpent was saying thus, **mrityu itself came there** and said to the serpent: (Shl 50) Oh serpent! I, who was prompted by *kaal*, instigated you to bite the boy. **Therefore, neither I nor you are the causes for the death of this boy. It is kaal who is responsible.** (Shl 51) **Just as wind pushes around the cloud here and there, kaal drags me around as he wishes. Just as clouds are controlled by wind, I am controlled by kaal.** (Shl 52) **All living beings consisting of sattva, tamas & rajas act/behave under the control of kaal.** (Shl 53) All moving and unmoving beings on *bhumi* or *swarga* are controlled by *kaal*. Oh serpent! What more can I say? **This jagat itself is form of kaal (kaaltemikam idam jagat).** (Shl 54) **Whatever number of pravritti margas are there in this jagat, similarly whatever nivritti margas are there, all their vikritis (fruits, phalas) are said to be forms of kaal (yaashcha sarvam kaaltemakam smritam).** (Shl 55, 56) Oh serpent! *Surya, Chandra, Vishnu, jala, vayu, Indra, agni, akash, prithvi, mitra, parjanya, vasus, Aditi,* rivers, oceans, presence & absences (creation & dissolution) – **are all created by kaal. They are all again withdrawn by him alone.** (Shl 57) Serpent! Even though you know all this, how do you consider me to be the offender? In spite of this you consider me as being guilty, then you too are guilty along with me.

Serpent said: (Shl 58) *Mrityudeva* (god of death)! I am not saying that you are guilty or innocent. I am just saying that I was prompted by you to bite the boy. (Shl 59) **In this matter there may be guilt with the kaal or he may be innocent too. That is not something that concerns me. I am not trying to examine who is guilty. I do not have any such authority also.** (Shl 60) I have to somehow clear myself of this accusation. If you say that there is no fault even with *mrityu*, then after all, it helps me.

Bhishma said: (Shl 61) Dharmaja! After saying this to *mrityu* the serpent said to the hunter: Arjunaka! You have also heard what *mrityu* said. You now know clearly that I am innocent. Now at least it is not fair to bind me and agonise me.

The hunter said: (Shl 62) Serpent! I heard what *mrityu* said; I also heard you. But just by this it does not get established that there is no fault with you. (Shl 63) Both of you are causes for the boy's death. I treat both of you as offenders. I do not consider one of you guilty and the other innocent. **I am not considering that which is not a cause as the cause.** (Shl 64) My condemnation to this cruel *mrityu* who causes grief even to virtuous persons! Oh serpent! You are the main reason for this death. I will certainly kill you, who are a sinner.

Mrityu purusha said: (Shl 65) We are both dependents. We are controlled by *kaal*. We work according to his orders. If you examine this matter properly, you will not consider either of us as offenders.

The Hunter said: (Shl 66) *Mrityu & pannaga!* **If you were both under the control of kaal, then why do people love me who am helpful and neutral and have anger against you who harm?** If everything is considered to be controlled by *kaal*, then there would be no opportunity for love and hatred in this *loka*. I wish to know about this from you both.

Mrityu said: (Shl 67) Oh hunter! **Whatever happens in this jagat, it is only due to prompting of kaal.** I have already told you about this thing that all events are controlled by *kaal*. (Shl 68) We are both under control of *kaal*. We act in accordance with his orders. Therefore for no reason should you consider us offenders.

Bhishma said: (Shl 69) Yudhishtira! At that time when a doubt about dharma had arisen, *kaal* himself came there, addressed all of them and said: (Shl 70) *Lubdhaka!* **Neither I nor mrityu nor this**

	<p>serpent is offender in the death of this boy. We are not even mutual prompters in this act. (Shl 71) Arjunaka! It is the karmas done by this boy which prompts all of us. No one else is responsible for this boy's death. He has been killed by his own karmas. (Shl 72) He died in accordance with the karmas he had done. His <i>karma phalas</i> are responsible for his death. We are all under control of <i>karma phalas</i>. (Shl 73) In this <i>loka</i>, karmas follow the doer just as children & grand children. It is karma which indicates the relationship with happiness & grief. Just as people prompt each other for their works, in the same way karmas prompt each one of us. We are all prompted by the karmas done by living beings. (Shl 74) Just as a potter makes whatever he wants from a lump of clay, in the same way man gets everything according to his karmas. (Shl 75) Just as sunlight & shadow are always attached to each other, karma & the doer are inseparable. Man gets the fruits according to the karmas he does. (Shl 76) In this way neither I nor serpent nor <i>mrityu</i> nor you nor this <i>brahmani</i> are causes for this boy's death. The karmas of this boy in past births alone are the causes of his death now.</p> <p>Bhishma said: Yudhishtira! Hearing this from <i>kaal</i>, Gautami the <i>brahmani</i> said to Arjunaka: (Shl 78) Oh hunter! None of them are responsible for my son's death. This son of mine has died prompted only by his past karmas. (Shl 79) Arjunaka! Because even I have done such wicked deeds, my son died now. Therefore no others are responsible for his death. Let them all go. Release the serpent also.</p> <p>Bhishma said: Dharmaja! Then they all returned to wherever they had come from. Arjunaka also overcame his grief. Gautami also overcame her grief. Yudhishtira! At least after listening to this episode you should calm down. Do not grieve. All people in the world go to <i>lokas</i> obtained according to their karmas. (Shl 82) This act of killing has not been done by you. Nor by Duryodhana. Understand that <i>kaal</i> has done all this according to everyone's karmas. All kings have been killed by this <i>kaal</i>.</p> <p>Vaishampayana said: Janamejaya! After hearing these words of Bhishma, Yudhishtira became free of worries. Again he started asking Bhishma further questions.</p>	2	3438-3453	26
336	<p>Anushasana; Daandharma;</p>			
	<p>Power of <i>atithi satkara</i> (hospitality to guests)</p> <p>Yudhishtira said: (Shl 2) Which <i>grihastha</i> has conquered death by taking refuge in <i>atithi satkara</i> alone? Tell me all about this.</p> <p>Bhishma said: (Extracts only) ..King Sudarshana married king Oghavanta's daughter Oghavati. Sudarshana lived in Kurukshetra practicing <i>Grihastha dharma</i>... He made a vow that he would remain a <i>grihastha</i> and still conquer death. He told his wife Oghavati: (Shl 43) Dear! You should never do any thing unfavourable to a guest. You should provide whatever makes the guest contented as a part of hospitality. If by chance you have to submit yourself also to the guest, you should do it and show our hospitality. There is no need for you to think even under such circumstance. (Shl 44) Oh beautiful! This <i>vrat</i> that I should always be doing <i>atithi satkar</i> has taken firm roots in my heart. There is no dharma higher than this for <i>grihasthas</i>. (Shl 46) Oh sinless! If I am an authority for you, then whether I am at home or outside, you should never humiliate a guest who comes to our home. Hearing this, Oghavati bowed to him and said: (Shl 47) There is nothing I will not do according to your orders.... When Sudarshana was thus practicing <i>Grihastha dharma</i>, <i>mrityu</i> (death) was always behind him looking for a deficiency or fault in him which he could use to kill him. Once when Sudarshana had gone out to bring <i>samit</i> (<i>idhma</i>) a <i>maha tejasvi</i> brahmana guest came to his house and said to Oghavati: (Shl 50) I wish to be treated well as guest by you. If you consider <i>atithi satkara</i> acceptable under <i>grihasthashrama</i> as sacred, then show hospitality to me.</p> <p>Yudhishtira! Oghavati welcomed him by methods stated in Vedas and after the formalities said to him: Great <i>vipra</i>! Desiring which benefit have you come here? What shall I give you? Thus questioned, the brahmana said to the princess: (Shl 53) <i>Kalyani</i>! I need a benefit from you only. Without any doubt undertake my work. <i>Maharani</i>! If you consider <i>atithi dharma</i> in <i>grihasthashrama</i> as a standard, make me happy by submitting yourself (your body) to me.</p> <p>Yudhishtira! Oghavati repeatedly requested him to ask any thing other than that. But that brahmana said that he desired nothing else. Then the princess recollected her husband's words and with much</p>			

shyness consented. Smiling, the brahmana entered the house with her. Sudarshana returned home after a while followed by *mrityu*. After reaching home, he repeatedly called his wife Oghavati but she did not reply..... Then the brahmana who was inside the house said to Sudarshana: *Agniputra* (son of *agni*)! Understand that I am a brahmana who has come to your house as a guest. **Your wife told me that she will fulfil my desire as a part of hospitality to guests. Then I selected her for my satisfaction. Now she is with me. You can do whatever seems appropriate to you.**

At that time, *mrityu* was waiting behind him with uplifted thick metal rod hoping that now the moment to kill him would come as he would make a mistake. But Sudarshana who had given up jealousy and anger in mind, actions, eyes and words, smilingly said: (Shl 69) *Vipra shreshta!* Let your sexual desire be satisfied. This has made me very happy. Because, it is the greatest dharma for a *grihasta* to show every hospitality to the guest who comes home. (Shl 70) That *grihasta* from whose house the guest goes contented is a great *grihasta*. **Scholars say that for a *grihasta* there is nothing higher than showing hospitality to guest.** (Shl 71) It is my vow to give my life, wife and other money and wealth I have to guests without thinking twice.... (Shl 73, 74) Great among *dharmatmas!* The following ten *gunas* viz *prithvi, vayu, akash, jala, jyoti* the fifth, *buddhi, atma, manas, kaal & dik* exist within the body of living beings constantly observing their good and bad deeds. (Shl 75) If what I have said now is not a lie, let *devatas* protect me based on the strength of that truth. If a lie, let them burn me.

Bhishma said: Yudhishtira! As soon as Sudarshana said this, from all directions the statement was heard, 'What you have said is true. There is no trace of falsehood in this'. Then the guest came out of the house. He had pervaded earth & sky like *vayu*. He said to Sudarshana: Oh sinless! Sudarshana! May you have all auspiciousness! I am dharma. I came here only to test you. I am highly pleased having seen your *satya nishta* (dedication to truth). (Shl 80) You have conquered death who is always behind you. You have taken control over him by your courage. (Shl 81, 82) In all the three *lokas* there is none who can even see your faithful wife with any evil intention. She is protected by your virtues and her fidelity to you. No one can defeat her. Whatever Oghavati speaks will turn out to be true. It will never be false..... (Shl 86) You will go to higher *lokas* with this physical body. You have conquered death... (Shl 88) *Maharaja* Sudarshana! This princess Oghavati has overcome all blemishes like attachment, passion, sloth, confusion, treachery etc due to serving you. .. Even as he was saying this, *bhagawan Devendra* came in a thousand horsed chariot and took him along with his wife Oghavati to his *loka*.

Yudhishtira! Thus by practicing the great dharma of *atithi satkara* he conquered *mrityu, atma, lokas, panchabhutas, buddhi, kaal, manas, akash, kaam & krodh*.....

In answer to your question I have told you how a *grihasta* conquered death.

337	Anushasana; Daandharma;	6	3474-3487	26
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Daiva & Purusha prayatna (Luck and efforts)

Yudhishtira questioned: (Shl 1) Oh highly wise! Grandfather! Which is greater of the two—favourable *daiva* (fate, fortune) and *Purusha prayatna*?

Bhishma said: Yudhishtira! In this matter scholars quote an ancient conversation between Vasishtha & Brahma. I will tell you the same. Listen Once in the past Vasishtha questioned Brahma: Which is greater of the two—favourable *daiva* (fate, fortune) and *Purusha prayatna*? **(This part looks somewhat suspicious. In Shloka 40, the example given of past cases is of Pandavas conquering Kauravas and regaining kingdom. This could also make some parts of this *adhyaya* suspect!!)**

Answering it grandfather Brahma said: (Shl 5) Child! Vasishtha! **Nothing takes birth without seed. There can be no fruit without seed. From one seed is born another seed. Therefore it has been said that fruits come only from seed.** (Shl 6) **Whatever type of seed is sown by the farmer in the field, he gets crop corresponding to that. In the same way man obtains *punya* by doing virtuous deeds and *paap* by doing wicked deeds.** (Shl 7) **Just as the seed would be wasted if there is no fertile field, in the same way favourable *daiva* will be wasted without human effort.** (Shl 8) **It has been said that preparing the field well is *Purusha prayatna* and seed is *daiva*. Only when the two combine can there be good crop.** (Shl 9) Man who does karmas will himself experience fruits according to the good or bad karmas done by him. This can be seen practically in the world. (Shl 10) Man enjoys happiness & comforts by doing good deeds. He suffers grief by doing *paap* karmas. Fruits have to be experienced for the karmas done. **Whoever he may be, if he does**

no work, he cannot obtain any fruits in return. (Shl 11) One who works always gets fortune filled honour. One who does no work will suffer fall in the society and will suffer grief just like pouring salt on wound. (Shl 12) Man obtains good looks, fortune, variety of wealth etc by doing the *tapas* of karma. In this way everything can be obtained by karma. **But one who does no work and just waits idly for fortunate times cannot obtain any fruits.** (Shl 13) In this world it is only by human efforts that *swarga*, *bhoga* (enjoyments, luxuries), *dharma nishta* (dedication to dharma), *buddhi* (intelligence) can all be obtained. (Shl 14) *Nakshatras*, *devatas*, *nagas*, *yakshas*, *Chandra*, *surya*, *vayu* all these have obtained *devatva* from *manushyatva* only by self efforts. (Shl 15) A person does no work (or puts in no efforts) cannot enjoy money or friends or ancestral property or wealth which is difficult to get. (Shl 16) Wealth is obtained by brahmana by *shaucha*, *sadachara*, by *kshatriya* by valour, by *vysya* by working everyday and by *shudra* by serving others. (Shl 17) **Wealth does not serve the miser who does not donate. Wealth does not gather with the impotent, the idle, one who is not habituated to working, the coward and one who is not *tapasvi*.** (Shl 18) That worship worthy Mahavishnu himself, who has created the three *lokas*, *daityas*, all *devatas*, is performing *tapas* in the ocean. (Shl 19) **In case no fruits were becoming available for the efforts made and all efforts of all were getting wasted, all people would have become disinterested in working and would just sit awaiting luck.** (Shl 20) The person who does no work and simply awaits luck will, like a woman having an impotent husband, reap no benefits. He will simply struggle uselessly.

(Shl 21) In the human *loka* there is not as much fear about good & bad deeds as in *devaloka* where even a small sin will cause great fear (**What are sins in *devaloka*?!).** (Shl 22) **The efforts of men yield results in accordance with the favourableness of *daiva*. But if no effort is made, *daiva* will not be able to give results.** (Shl 23) Even among *devatas* the positions like Indra etc are impermanent. They have to do karmas to retain their positions. This being so, how can *daiva* remain in its position without doing any work? (**?!!**) How can it make others to remain in their positions? (When *devatas* themselves have to do karmas to retain their positions, how can *daiva* favour those who do not do any work?). (Shl 24) Even *devatas* do not encourage the works done by anyone here. They create obstacles to the *tapas* etc virtuous deeds of men fearing that they will be defeated. (**This is interesting. Even *devatas* have envy & fear of losing position. But according to Shl 21, this should have serious consequence for them).** (Shl 25, 26) There is always quarrel between *rishis* & *devatas* (*Devatas* create obstacles for the *tapas* of *rishis*— [**like sending *apsaras* to distract them etc. Whereas *asuras* create obstacles in other ways!!**]. *Rishis* cause the *devatas* to lose their positions by using their power of *tapas*). **By whose words does *daiva* become *adaiva*?** (Fortune or luck becomes useless or ineffective). **From where (which point of time) does *daiva* start its work? How is it born and in what manner does *daiva* engage in its action?** Many discussions of this type keep happening even among *devatas*. (Shl 27) **Man is his own relative. His own enemy too. He is himself the witness to the good and bad deeds he has done** (*atmaiva hi atmano bandhur, atmaiva ripur atmanah, atmaiva hi atmanah sakshi kritasya api akritasya cha*).

Balance of good & bad deeds

(Shl 28) Even if there is some deficiency in the work done, if it is continued, accomplishment will happen. Particularly if *satkarmas* (virtuous deeds) are done, then *dushkarmas* (wicked deeds) done will not yield their fruits. (Comments by publishers: If *satkarmas* are more and *dushkarmas* are less then the proportionate effect of bad deeds are subtracted from the fruits of *satkarmas* and the net balance will be of *satkarmas*. Similarly for doing more *dushkarmas*, except the net result will be negative. Therefore whether *satkarma* or *dushkarma*, they do not yield fruits separately according to their proportion. **GHV: This does not appear to be stated earlier anywhere else. The general understanding is that the fruit of every karma has to be experienced and there is no 'netting' action. Because, at what point in time does the 'netting' take place?! In an earlier *adhyaya* it has been stated that those who do only *satkarmas* will go to *devaloka*, only *dushkarmas* will be born in *tiryag yonis* and those who do a mix of both will be born as human beings)** (Shl 29) Even to *devatas* the ultimate refuge is *punya* (they gain *devathva* only because of *punya karmas*). All things are obtained only by *punya*. **What can luck or *daiva* do to such a *punyavan* person? (His *punya* will automatically entitle him for good fruits. *Daiva* can do nothing independently).**

Examples of *punya* compensating & overwhelming *paap*

(Shl 30) In the past Yayati lost his *punya* and fell from *swarga*. But he was lifted back to *swarga* by his grandchildren by using their *punyas*. (Shl 31) Similarly *rajarshi* Pururava who was famous as Aila performed many *punya karmas* as suggested by brahmanas and attained *swarga*.

	<p>Examples of paap compensating & overwhelming punya (Shl 32) Even though Saudasa, the king of Kosala had performed many <i>yajnas</i> and was well honoured, he became a cannibal <i>rakshasa</i> due to the curse of <i>maharshi</i> Vasishta. (Shl 33) Both Ashwatthama and Parashurama were children of <i>munis</i> and were archers (had taken up <i>kshatra dharma</i>). By virtue of the <i>punya karmas</i> they had done they remained here as <i>chiranjeevis</i> (living eternally). They will not go to <i>swarga</i> at all. (Shl 34) Even though Uparichara vasu had worshipped <i>devatas</i> by performing hundred <i>yajnas</i> and had become as powerful as Indra, because of one lie he told he had to go to the bottom of <i>rasatala</i> (lower worlds). (Shl 35) <i>Devatas</i> tied up Bali, the son of Virochana, with ropes of dharma (<i>dharma pasha</i>). By virtue of Mahavishnu's efforts he had to reside in <i>patala</i> (lower regions of earth).</p> <p>Supremacy of self-efforts (Shl 36) Even though king Janamejaya killed <i>dvija</i> women, he obtained refuge of Indra and went to <i>swarga</i>. Did <i>daiva</i> stop him at that time? (Shl 37) Brahmarshi Vaishampayana had acquired sins due to killing brahmana & a boy due to ignorance. Still he went to <i>swarga</i> due to his efforts. Did <i>daiva</i> stop him at that time? (Shl 38) In the past <i>rajarshi</i> Nriga was a great donor. Once when he was giving away cows (to charity) due to temporary loss of memory he gave away the same cow twice. Just because of this one sin he had to take birth as a kind of ant. (Shl 39) A <i>rajarshi</i> called Dundhumara grew old performing <i>yajnas</i>. But he rejected the boon given by <i>devatas</i> and happily slept in Girivraja. (Shl 40) Mighty children of Dhritarashtra snatched away the kingdom of Pandavas. But Pandavas regained their kingdom. They did not do so due to the support of <i>daiva</i>. They were able to do this due to use of might.</p> <p>(Shl 41) Do <i>munis</i> who are always in <i>tapas</i>, observe restrained living and practice severe <i>vrats</i>, ever curse others based on <i>daiva bala</i>? Don't they do it only based on the power obtained by <i>tapas</i>? (Shl 42) One who does many many <i>punya karmas</i> will possess all difficult to get things and will keep giving up sins. Even <i>daiva</i> cannot save a person who is greedy and in darkness from dangers. (Shl 43) Even if the spark of fire is small when encouraged by a breeze of wind it can grow into a huge fire. In the same way, if accompanied by karma, <i>daiva</i> prospers well. (Shl 44) Just as the flame in an oil lamp extinguishes when the oil is exhausted, in the same way if no karma is done (idling) there will be no help from <i>daiva</i> also. (Shl 45) Even if an idling man (having no work) has enormous wealth – variety of things of enjoyment, women etc. – he will not be able to enjoy them. But a person always engaged in work will get & enjoy wealth even if it is kept safely or is protected by <i>devatas</i>. (Shl 46) Even <i>devatas</i> seek support of the person who has the quality of spending wealth by way of giving to charity. For this reason his house in the human world will be more like a house in <i>devaloka</i> (<i>devatas</i> will reside in such house). But that house in which there are no acts of dharma or charity will look like a grave yard to <i>devatas</i> even if it has enormous wealth. (Shl 47) In this human world, a person with no work will never prosper. <i>Daiva</i> does not have the power to stop a person going in the wicked path and turn him towards path of virtuousness. Just as disciples follow the guru who leads them, <i>daiva</i> follows the karma which leads it. It is the accumulated human effort (<i>Purusha prayatna</i>) which takes <i>daiva</i> wherever it wishes.</p> <p>Brahma said: Vasishta <i>muni!</i> Because I am always seeing the result of efforts I have told you all this factually. (Shl 49) By doing karmas started with the rise of <i>daiva-bala</i> and by following correct procedures (<i>vidhis</i>) man attains the path of <i>swarga</i>.</p>			
338	Anushasana; Daandharma;	8	3495-3501	26
	<p>Greatness of brahmana Paarikshita! Yudhishtira asked: (Shl 1) Grandfather! Who in this world deserve to be worshipped and prostrated to? Whom do you prostrate to? Like whom do you wish to become? Tell me about all these. (Shl 2) Now even though you are in great agony, what is your mind thinking about? What will cause welfare in this entire human world and in <i>paraloka</i>?</p> <p>Bhishma said: (Shl 3) Yudhishtira! I wish to be like brahmanas for whom Vedas are the greatest wealth, <i>swarga</i> is always under their control and study of Vedas is itself <i>tapas</i>. (Shl 4) I wish to be like such brahmanas in whose lineage/family young boys to old persons all carry the yoke of dharma that has been handed over through generations and who in spite of bearing that burden do not collapse under its weight. (Shl 5, 6, 7) I also wish to be like such <i>satpurusha</i> brahmanas who are well learned, have their <i>indriyas</i> under restraint, who speak softly, are enriched with the knowledge & practice of <i>shastras</i> and <i>sadacharas</i> and know the imperishable Paramatma. Yudhishtira! The voice of</p>			

	<p>brahmanas when in assemblies comes out like that of a group of swans, it sounds like the rumble of divine clouds, is auspicious, beautiful and clear. To the king who listens to it with concentration, those divine words themselves will cause happiness both in this world & other worlds. (Shl 8) Those who listen to the voice of such <i>mahatmas</i> will also get enriched with the quality of <i>vidyana</i> and will be honoured in assemblies. I wish to become like such brahmanas. (Shl 9, 10) I wish to become like such persons who are pure and prepare tasty food for brahmanas and serve it to them. (Shl 11) One can fight in a battlefield without caring for one's life. But giving to charity without being envious is very difficult. There are many brave & valorous persons in this world. When counting them, those who are <i>daan shuras</i> (champions in giving to charity) are a special class among them. (Shl 12) <i>Saumya!</i> I will feel fulfilled if I were to be born again as a brahmana in a noble family, as a dharmatma, dedicated to <i>tapas</i> and being well learned. (Shl 13) Yudhishtira! In this world there is none who is dearer than you to me. But brahmanas are dearer than even you. (Shl 14) <i>Kurushreshtha!</i> By the power of the true statement that brahmanas are dearer to me than you, I will go to the <i>lokas</i> my father Shantanu has gone to. (Shl 15) Even my father was not as dear to me as brahmanas. Whether grandfather or other friends, they were not as dear to me as brahmanas. (Shl 16) I have not committed any small or big offence towards brahmana. (Shl 17) It is due to whatever little service I have done of brahmanas in the past by way of mind, speech & action that now, even in this state, I am not experiencing agony. (Shl 18) I am called as 'lover of brahmanas'. I feel very happy by these words. It has been said that the service of brahmanas is the greatest karma compared to all other sacred karmas. (Shl 19) From here itself I am seeing the kind of sacred & pure <i>lokas</i> I will gain by having served the brahmanas steadily. I have to go there to live there eternally.</p> <p>(Shl 20) In the same way as it is the highest dharma for a woman to be dependent on her husband and husband is the only refuge and <i>deva</i> for her, it is the highest dharma for a <i>kshatriya</i> to be dependent on brahmanas. (Shl 21) Even if a <i>kshatriya</i> is hundred years old and a brahmana is ten years old, they should be treated as father & son. Between the two, brahmana will be the father. (Shl 22) Just as a woman marries the brother of her husband in case her husband is not there, in the same way <i>Bhudevi</i> (goddess earth) will make <i>kshatriyas</i> as lord if there are no brahmanas. (Dharma <i>shastras</i> have said that this custom is banned in Kaliyuga). (Shl 23) Brahmanas should be protected like sons. Brahmanas should be revered or worshipped like a guru. They should be served like <i>agni</i>. (Shl 24) Brahmanas who are of simple nature, are <i>satpurushas</i>, <i>satya nishthas</i>, interested in the welfare of all, become angry at times like serpents but for the welfare of all should be served with caution. (Shl 25) You should always be afraid of the <i>tejas</i> & <i>tapas</i> of brahmanas. You should stay away from these. (Shl 26) The consequence of his <i>tejas</i> & <i>tapas</i> will be quite severe. If brahmanas who are <i>tapasvis</i> become angry, they can kill any one. (Shl 27) If a brahmana who has no anger applies his <i>tapas</i> & <i>tejas</i> on others, they become unbearably severe. Therefore make sure these two remain with him. In case he uses it on others, they should be shaken off completely (by pleasing him). (Shl 28) Just like a cow-herd protects cows by holding a stick, in the same way a <i>kshatriya</i> should protect brahmanas & Vedas from wicked persons by using his <i>rajadanda</i>. (Shl 29) Yudhishtira! You should protect <i>dharmatma</i> brahmanas like a father protects a son. Keep a regular check if in the houses of brahmanas there are always enough essential commodities for them to live comfortably.</p>			
339	Anushasana; Daandharma;	9	3502-3508	26
	<p>Making a promise to a brahmana and not fulfilling it</p> <p>Janamejaya! Yudhishtira questioned: (Shl 1, 2) Grandfather! What happens to those who promise to donate/give to charity to a brahmana and then out of some <i>moha</i> do not do so? Which <i>naraka lokas</i> will be obtained by those wicked who make a resolve to donate but do not do so?</p> <p>Bhishma said: (Shl 3) Dharmaja! All the desires/hopes of whoever makes a promise to donate – small or big—and then does not do so will be wasted like the desire of an impotent for a son. (Shl 4, 5) All the <i>punya phalas</i> from the time of birth to the time of death, all the <i>phalas</i> of <i>homas</i> done in <i>agni</i>, all the fruits of good deeds done will be lost to the person who does not honour his promise. ...</p> <p>(Shl 18) The property of a brahmana should not be snatched for any reason. Even if brahmanas commit an offence, they should be treated with forgiveness. They should not be dishonoured even if they are boys or poor or destitute. Brahmanas preached this to me everyday. (Shl 19) Once you agree to give charity to a brahmana you must do it. You should never create a desire or hope in brahmana's mind. (Shl 20) Oh king! A brahmana flares up like a fire in firewood due to a hope generated in him in the past. (Shl 21) If a desire generated in the mind of a brahmana remains unfulfilled, and he looks with extreme anger at the person who caused it, then he can burn him merely by such</p>			

	<p>looks just as fire would burn down a heap of dry grass. (Shl 22) But if the same brahmana were to become contented by fulfilling his desire, then he will bless the king with his good words. He will live in that kingdom like a healer and be interested in the welfare of all. (Shl 23) A contented brahmana can care for the donor, his children, grandchildren, cattle, relatives, ministers, town and country with peace and safety. (Shl 24) In this manner, the <i>tejas</i> of a brahmana shines on earth like the thousand rayed Sun. (Shl 25) If one desire to be born in a higher birth, he should give to a brahmana once he has been promised. (Shl 26) It is possible to obtain the greatest <i>swarga</i> by giving in charity to brahmana. <i>Daan</i> is great <i>punya karma</i>. (Shl 27) <i>Devatas</i> & <i>pitrus</i> live by giving charity to brahmanas. Therefore scholars should give charity to brahmanas. (Shl 28) Brahmana is said to be himself a great pilgrim centre. Therefore whenever he comes he should not go back without being revered.</p>			
340	Anushasana; Daandharma;	10	3508-3520	26
	<p>Danger of preaching to the ineligible Janamejaya! Yudhishtira questioned: (Shl 1, 2) Grandfather! <i>Rajarshi!</i> In case due to the friendship or cordiality, if <i>mantras</i> are preached to person of low caste (<i>shudra</i>), will blemish accrue or not? I wish to understand this clearly. Therefore tell me this matter in detail. The nature of dharma is very subtle. It is in these subtle matters that human beings get perplexed.</p> <p>Bhishma said: Yudhishtira! I have heard the words of <i>rishis</i> in this matter. I will tell you the same properly. (Shl 4) Whoever the low caste person may be (friend etc) he should not be given <i>upadesha</i> (preaching, communication of the initiatory <i>mantra</i> or formula). If such <i>upadesha</i> is given, it is said that great blemish will accrue to the teacher (<i>acharya</i>) who gave it.</p> <p>(Following this there is an illustrative story of brahmana <i>rishi</i> preaching to a devout <i>shudra muni</i> and their roles reversing as <i>purohit</i> & king in their next birth. The story has been skipped here).</p> <p>Bhishma said: Yudhishtira! In this way, that brahmana <i>rishi</i> lost his accumulated fruits of <i>tapas</i> for having given <i>upadesha</i> to that <i>shudra muni</i>. Therefore a brahmana should not preach to a person of base caste. Brahmana, <i>kshatriya</i> & <i>vysya</i> are called <i>dvijas</i>. By preaching or initiating them, brahmana does not acquire blemish. Therefore <i>satpurushas</i> should not take (too much) initiative to preach anything to any one. The nature of dharma is very subtle. Those who do not have <i>antahkarana-shuddhi</i> (inner purity) cannot easily understand the subtleties of dharma. (Shl 70) It is for this reason that <i>munis</i> remain silent and give initiations respectfully. Out of fear that inappropriate words may come out, they do not speak anything with anyone. (Shl 71) Even those who are <i>dharmiks</i>, possessed of good qualities, have virtuous conduct such as truthfulness, simplicity etc acquire sins by speaking words which are forbidden by <i>shastras</i>. (Shl 72) Brahmana should never give initiation to anyone. By doing so, the teacher will acquire the sins committed by the disciple. (Shl 73) The wise man who wishes to preach dharma should carefully examine the procedures stated in <i>shastras</i> and then preach. Preaching done with a combination of truth & untruth will destroy the preacher. (Shl 74) When persons with genuine interest in acts of dharma question, the doctrines of <i>shastra</i> should be closely analysed and then preached. This will bring <i>punya</i>.</p> <p>Yudhishtira! I have told you everything about <i>upadesha</i>. To summarise again, (Shl 75) by giving <i>upadesha</i> great grief may come. Therefore no <i>upadesha</i> should be given here.</p>			
341	Anushasana; Daandharma;	11	3521-3527	26
	<p>Men and women in whom goddess Lakshmi resides Paariskshita! Yudhishtira questioned: (Shl 1) Grandfather! In what kind of men and women does Lakshmi (Goddess of fortune, wealth, prosperity, success, resources etc) who lives in Lotus (<i>padma vasate</i>) reside permanently? Tell me about this.</p> <p>Bhishma said: Yudhishtira! I have heard an episode that occurred in the past in this matter. Once in the past Rukmini <i>devi</i>, the consort of Sri Krishna asked Lakshmi in the presence of Sri Krishna: .. (Shl 4) Oh daughter of Bhrigu <i>maharshi!</i> Darling of <i>trilokeshwara Narayana!</i> On which beings do you shower your kindness? In whose residence do you reside firmly? What type of persons do you serve? Tell me about all this clearly.</p> <p>Yudhishtira! Thus questioned by Rukmini, Lakshmi said the following words with a sweet voice: (Shl 6) Rukmini <i>devi!</i> I reside everyday in one who is efficient/diligent, speaks well with courage, is always</p>			

	<p>dedicated to working, has no anger, is devoted to <i>devatas</i>, is grateful, is <i>jitendriya</i> and has more of <i>sattva guna</i>. (Shl 7) I do not reside with those who are not active in work, are atheists, have <i>varna-sankara</i>, are ungrateful, have wicked practices, are cruel, are thieves and have jealousy or intolerance towards guru. (Shl 8) I do not reside in those men who are weak in <i>tejas</i>, might, <i>sattva</i> (intelligence) and honour, who agonise anywhere, become angry at any place and who keep their desires secret & do not publicise them (whose thoughts and actions are not consistent). (Shl 9) I do not reside whole heartedly in such <i>alpa-trupta</i> persons (contented with fewer things) who do not desire anything for themselves and it is their nature to hurt their self. (Shl 10) I reside in such men who are dedicated to practice of <i>swadharna</i>, know dharma, are dedicated to the service of elderly & aged, are <i>jitendriyas</i>, have their mind under control, are forgiving and are capable. I reside in such women who are forgiving, <i>jitendriya</i>, truthful, simple natured and who worship <i>devatas</i> & brahmanas. (Shl 11) I reject/forsake such women who do not arrange vessels and such things at home properly at right places (scatter it around chaotically), who act without discrimination, always speak unfavourably to the husband, are always interested in being at others doors and who have no shame. (Shl 12) I also forsake such women who are cruel & engaged in sinful deeds, are lickerish (<i>avalehini</i>), have no courage, are quarrelsome, are dozing and are always sleeping. (Shl 13) I reside in women who are truthful, look pleasing, fortunate, are virtuous, have auspicious nature & character, are decked up with clothes & ornaments and have fidelity towards husbands. (Shl 14, 15) I reside in beautiful vehicles, virgins, ornaments, <i>yajnas</i>, clouds which rain, blossomed lotuses, line of stars that we see in winter, in elephant sheds, in cow sheds, in beautiful seats and in lakes with blossomed lotuses. (Shl 16) I reside everyday in full rivers which emanate the sounds of swan birds, are adorned with cranes, have dense growth of trees on their banks, are served by <i>tapasvis</i>, <i>siddhas</i> & <i>dvijas</i> and whose waters have been violently agitated by elephants & lions. (Shl 17, 18) I reside everyday in elephants in musth, bulls, king, throne and <i>satpurushas</i>. I reside everyday in the houses of those who perform <i>agnihotra</i> daily, who worship cows, brahmanas and <i>devatas</i> and offer flowers at right times to <i>devatas</i>. (Shl 19) I always reside in brahmana who is always engaged in study & teaching of Vedas, in <i>kshatriya</i> who is dedicated to <i>swadharna</i>, in <i>vysya</i> who is engaged in agriculture & trade and in <i>shudra</i> engaged in service. (Shl 20) I reside in Narayana with full concentration and full spirit as an image or physical form (<i>murta-swaroopa</i>). Because, great dharma is established in Him. He has love for brahmanas. Moreover he is dear to all. (Shl 21) I do not reside in anyone else in physical form. I cannot be in any other place in this form. That person in whom I reside only as a state of feeling will prosper with dharma, fame, wealth and desires (These are also the evidences that I reside in him).</p>			
342	Anushasana; Daandharma	14	3549-3554	27
	<p>Greatness of Mahadeva Upamanyu's mother to Upamanyu: (Shl 134) Those who are not <i>jitendriyas</i> can know Mahadeva only with extreme difficulty. Such persons will find it difficult to even bear him in mind. There will be several obstacles in the path of attaining him. It is extremely hard to grasp or 'see' him. (Shl 135) Scholars say that his <i>roopas</i> (forms, manifestations) are many. His places are also strange. His grace also appears in several ways... (Shl 138).. Bhagawan Shiva dons the forms of Brahma, Vishnu, Indra, Rudra, Adityas, Ashwini <i>devatas</i>, <i>Vishwedevatas</i> and many other forms to grace his devotees... (This list continues with every kind of living and non-living forms and kind of roles and actions we are aware of)... He is the <i>antaka</i> (god of death) of all life forms. He is himself all the forms. He is established in all the <i>lokas</i> as <i>antaratma</i> (inner soul). He is all pervading and all knowing. It should be understood that he exists everywhere and resides in every heart. Devesha Shiva already knows whatever everyone desires and for what purpose they are worshipping him. ... Shiva also himself does <i>tapas</i>. Others do <i>tapas</i> addressing him. He gives boons as well as receives boons. He becomes <i>yoga-yukta</i> as well as <i>dhyana parayana</i>...</p> <p>Bhagawan Shankara is in the heart of living beings in the form of <i>prana</i> (<i>prana-roopa</i>), <i>mano-roopa</i> and <i>jeeva-roopa</i>. He is <i>yoga-swaroopa</i>, <i>yogi</i>, <i>dhyana-swaroopa</i> and Paramatma. It is possible to grasp Bhagawan Parameshwara only by <i>bhakti bhava</i> (pure devotion).</p> <p>...Upamanyu to Parashiva who has come in the guise of Indra to test him: (Shl 180) If my lord tells me I will even become a worm. I will even become a tree with many branches. But even gaining the wealth of all three <i>lokas</i> without the grace of Pashupati is undesirable or an evil. ..(Shl 182) How can someone who does not have single minded devotion in Vishveshwara who is the guru of devatas and asuras destroy his grief even if he lives on just air or water? (Shl 183) What is the use of stories consisting of other religions (dharma) to someone who cannot tolerate cessation from the memory of Shiva's feet even for a moment? ..(Shl 185) Those who do not have the grace of</p>			

Shankara will not develop devotion towards him even for a day or half-day or a *muhurta* or *kshana* or even for a *lava*. ... (Shl 222) Yogis worship only Shiva through *jnana*, *siddhi* & *kriya-yoga*. Similarly, *rishis*, Gandharvas and *siddhas* accept Shiva as the ultimate cause and seek his refuge. (Shl 223) I say that such Mahadeva who is free of all *karma-phalas* and whom *devatas* & *asuras* serve everyday through *karma*, *yajna* & *kriya-yoga* is the ultimate cause of all. (Shl 224) Mahadeva's *parama pada* is *sthula* (gross), *sookshma* (subtle), incomparable, is impossible to grasp with *indriyas* and beyond *gunas*. (Shl 225, 226) *Indra!* That who is the *Isha* to the universe, is the regulator of *Prakriti*, is the cause of creation & dissolution, past, present & future are merely whose forms, who is the father of everything, is the cause of everything, who is *kshara*, *akshara* & *avyakta*, is the manifestation of *vidya* & *avidya*, who is both the doer of *karmas* and *akarma*, from whom both *dharma* & *adharma* have been prompted, I say that he is the cause of all. (Shl 227) *Devendra!* You can yourself see that god of gods *Rudra* is signified by male & female genitals (*lingam bhagankitam*) to represent creation & destruction. (Shl 229) *Indra!* Are you not seeing this practically? All three *lokas* are born due to the union of male & female genitals. Even Brahma etc who are changeless and have no *gunas* were born from his *virya* (semen). Brahma, *Indra*, *Vishnu*, *Agni* etc *devatas* and *danavas* who have *buddhi* with desires praise none other than Shiva. I pray single-mindedly to Mahadeva who is known through Vedas to the whole world, who is greatest of all and who is the one to be known for fulfilment of worldly desires as well as *mukti*. ... (Shl 233) In the body of living beings there are no marks of *padma* or *chakra* or *vajra*. All beings have the mark of *linga* (male genital) or *bhaga* (female genital). This proves that all are born from Maheshwara alone. (Shl 234) All women born with *devi Parvati* as the cause have beauty and *bhava* (love, emotion, passion, sentiment) and have the vulva as the mark (*bhagaanka*). All men who are born with Hara as the cause have the male genital (phallus, *linga*) as the mark. This is quite evident. That ignorant person who says that something other than *Ishwara* & *Parvati* are the causes of birth of the universe and that the marks do not signify them will deserve to be outside of the three *lokas*. (Shl 235) Understand that all the males are the manifestations of *Ishana*. All the females are that of *Uma*. This entire moving and unmoving world is pervaded with the forms of Maheshwara & *Uma*.

Sri Krishna's *sthuti* of Parameshwara when he appears before him after six months of *tapas*: (Shl 407) Oh Parameshwara who is the eternal cause of everything! My salutations to you. *Rishis* say that you are the master of even Brahma. *Sadhu*, *satpurushas* say that you are yourself *tapas*, *sattva-guna*, *rajo-guna*, *tamo-guna* and *satya-swaroopa*. (Shl 408) You are yourself Brahma, *Rudra*, *Varuna*, *Agni*, *Manu*, *Shiva*, *dhatru*, *vidhatru*, *tvashtru*, *prabhu* and *sarvato-mukha*. (Shl 409) All the moving & umoving beings are born from you. All three *lokas* have been created by you. (Shl 410) All the *indriyas*, full *manas*, the seven *vayus*, *saptagnis* (*dakshinagni*, *garhapaty*, *ahavaniya*, *sabhya*, *aavasathya*) are the five *shrautagnis*. Sixth is *smartagni*. Seventh is *laukikagni*, *devatas* who are worthy of being praised in the group of *devatas* – all these are born from you. *Rishis* say that you are *param* (greatest, highest). (Shl 412) The following are capable of giving your presence (*sannidhya*): *yajna*, *daan*, *adhyayana*, *vrata*, *niyama*, *lajja*, *keerti*, *shree*, *dyuta*, *tushti* and *siddhi*. (Shl 413) The following are your body (or manifestations) only: *kaam*, *krodh*, *bhay*, *lobh*, *mada*, *sthabdata* (pretentiousness?), *matsara*, *adhi* and *vyadhi*. (Shl 414) The following are all your forms only: *kriya*, *vikara*, *pranaya* (love), *prakriti*, *beeja*, root cause of *manas* and permanent *prabhava*. (Shl 415) You are *avyakta*. *Pavana* (sacred). *Achintya* (surpassing thought). You are yourself *hiranmaya surya*. You are the beginning of all *gana devatas*. You are the refuge for the lives of all living beings. (Shl 416, 417) It is you, the *mahatma*, who are imagined with the following fourteen equivalent words (alternative words): *mahat*, *atma*, *mati*, *brahma*, *vishwa*, *shambhu*, *swayambhus*, *buddhi*, *prajna*, *upalabdha*, *samvit*, *khyati*, *dhriti* and *smriti*. Brahmanas who obtain the knowledge of your reality through Vedas completely lose their *moha*. (Shl 420) It is you who are *avyaya* & *Ishana-murthy* that is the brilliance of *Surya* and the flame of *agni*. It is you who reside in everyone's heart. It is you alone who is *siddhis* such as *anima*, *mahima*, *praapti*. You are the *param-jyoti*. (Shl 421) *Buddhi*, *mati* & *lokas* are established in you. Those devotees who seek refuge in you single mindedly will become *dhyanis*, *nitya yogis*, *satya-sattva* and *jitendriyas*. (Shl 422) That intelligent & wise person who decisively understands that you are the *atma* in the cavern of the heart, *prabhu*, *purana Purusha*, divine *vigraha*, *hiranmaya* and the best refuge of the intelligent, will transcend *buddhi* and be established in your state. (Shl 423) A *jnani* understands the seven subtle *tattvas* (*mahat tattva*, *ahankara* and five *tanmatras*), six *angas* (*sarvajnata*, *trupti*, *anadibodha*, *swatantrata*, *alupta shakti* and *ananta shakti*) and by adopting *pradhana-vidhi-yoga* attains you.

343	Anushasana; Daandharma	16	3608-3623	27
Tandi muni's Shiva stuthi				

	<p>Tandi <i>muni</i> did a <i>tapas</i> for several thousands of years and actually saw Mahadeva who is very difficult to know even with lot of struggle, who is <i>aprameya</i> (unfathomable, immeasurable), who is impossible to be attained by those who are not <i>jitendriyas</i>, who is the root cause of the whole <i>jagat</i> and who is far away from the darkness of ignorance. He saw such Mahadeva who has transformed himself into a <i>jeeva</i> having <i>prana</i> and has enveloped that <i>jeeva</i> with a body and is like the lamp in the form of mind to that <i>jeeva</i>.</p> <p>Tandi <i>muni's sthuti</i>: (extracts) (Shl 17) It is you who are called by the three names of <i>Kaal, Purusha & Brahma</i>. <i>Devarshis</i> who know <i>puranas</i> say that these three are your bodies. (Shl 18) You are yourself <i>adhi-paurusha, adhyatma, adhibhuta, adhi-daivata, adhi-loka, adhi-vijnana and adhi-yajna</i>. (Shl 19) Parameshwara! Scholars understand you, who are difficult to be known even by <i>devatas</i>, as one who resides within the body and become liberated from the bondages of samsara, become free of diseases & grief and attain <i>parama-bhava</i>. (Shl 20) Oh Prabhu! In case you did not wish to uplift the <i>jeevas</i>, these <i>jeevas</i> would be stuck in the vortex of birth and death and will be reborn forever in several types of births. You are the gateway to both <i>swarga & moksha</i>. You are capable of granting or stopping to any <i>jeeva</i> the entry to either of these gates. .. (Shl 24) It is you who are both <i>indriyas</i> and objects of <i>indriyas</i>. It is you are the <i>parabrahma tattva</i> that is beyond <i>Prakriti</i>. You are beyond <i>vishwa & avishwa (karya & karana)</i>. You are both <i>chintya</i> (to be meditated upon) & <i>achintya</i> (incomprehensible, surpassing thoughts)... (Shl 27) Of fie! We remained fools due to ignorance for so long. We did not understand that Parashiva till now whom scholars know as permanent & eternal. (Shl 28) By virtue of my efforts over several births, I obtained devotion in you in this birth. You are Mahadeva who graces the devotees. <i>Jnanis</i> who understand you drink <i>amrita</i> (gain <i>moksha</i>). .. (Shl 31) It is this Mahadeva who is the maker of this body and the one who bears it. That is why he is also called '<i>dehi</i>'. It is he who enjoys the body too. He is the ultimate refuge of those who have a body. He is the maker of <i>prana</i> and the one who bears that <i>prana</i>. That is why he is also called <i>prani</i>. He is the one who grants <i>prana</i>. He is the ultimate refuge for <i>pranis</i>. (Shl 32) That <i>adhyatma gati</i> obtained by those dear devotees who are always meditating upon bhagawan, that divine <i>gati</i> that has been assured for those <i>atma-jnanis</i> who do not desire rebirth, it is you who are that ultimate <i>gati</i>. (Shl 33) It is this Mahadeva who grants auspicious & inauspicious fruits to all. It is he who causes birth & death for all. .. (Shl 35) It is from him that everything takes birth. Everything resides in him. Again it is in him that everything dissolves. In the end, only the permanent, eternal Maheshwara alone remains. .. (Shl 39) Those who are influenced by <i>bhakti-yoga</i> and become single minded devotees of Shiva will attain him. Parashiva, who resides in the cavern of everyone's heart, reveals his true form only to such devotees. (Shl 40 - 44) Those who know that by knowing him there will be no rebirth or death, those who understand that upon knowing that ultimate to be known (<i>parama-vedya</i>) & after knowing him there will be nothing more to be known, the scholars who think that after gaining that <i>Parabrahma vastu</i> there is no gain greater than that, those scholars who wish to attain that subtle and great state of that <i>avaya, akshaya</i>, those <i>sankhya shastra</i> experts who are always engaged in understanding very subtle knowledge and who know the 24 <i>tattvas, sattva, rajas & tamogunas</i> and who become liberated from the bondages of <i>samsara</i> by understanding that <i>Purusha</i> with subtle <i>atma</i>, that who is established by Upanishads and whom those scholars of Vedas meditate upon with <i>mantras</i> of <i>Veda</i>, the experts and practitioners of <i>pranayama</i> who enter that daily through their minds, such persons will sit in the chariot of <i>OMkar</i> and enter Maheshwara. It is this Mahadeva who is also considered by scholars as <i>Aditya</i>, the gateway to <i>devayana marga</i>.</p>			
344	Anushasana parva; Daandharma	22	3723-3735	27
	<p>Characteristics of right candidate for daan</p> <p>Yudhishtira: (Shl 24) Grandfather! What is good <i>brahmacharya</i>? What is the great characteristic of dharma? What is great purity (<i>shaucha</i>)? Tell me about all this. Bhishma: Dharmaja! Giving up meat & liquor is greater than <i>brahmacharya</i>. Living within the boundaries set by Vedas is best dharma. Restraint of mind and <i>indriyas</i> is the best purity.</p> <p>Yudhishtira: (Shl 26) Grandfather! At what times should human being practice dharma? At what times should he gather money? And at what times should he be interested in enjoying pleasures? Bhishma: (Shl 27) Yudhishtira! Money should be gathered in the forenoon. Then dharma should be practiced. Then one should enjoy. But should not become addicted to desires of senses (<i>kaam</i>). (Shl 28) Brahmanas should be respected. Should be interested in serving the elders. Should be helpful to all beings. Should be soft natured and have loveable speech. (Shl 29) Official behaving against truth or lying to the officer, carrying tales to the king, behaving fraudulently towards the guru are all sins</p>			

	<p>equivalent to <i>brahma-hatya</i> (killing a brahmana). (Shl 30) King should not be assaulted. Cow should not be killed. Those who do these will acquire the sins of foeticide. (Shl 31) <i>Smartagni</i> or <i>shrautagni</i> should never be given up. Study of Vedas should not be stopped. Brahmanas should not be criticised or abused. Because, these are equal to the sin of <i>brahma-hatya</i>.</p> <p>Right candidate for <i>daan</i></p> <p>Yudhishtira: Grandfather! What type of brahmana should be considered a great brahmana? <i>Daan</i> given to who will result in great benefits? To whom should food be given? Tell me all about this.</p> <p>Bhishma: (Shl 33) Brahmanas who do not have anger, are devoted to dharma, are truthful, are constantly engaged in controlling <i>indriyas</i> which tend to go out of control are fit brahmanas. <i>Daan</i> given to such persons will yield great results. (Shl 34) <i>Daan</i> given to brahmanas who are not arrogant, are tolerant, are firm minded, have restrained <i>indriyas</i>, are always interested in the welfare of all beings, and treat all as friends will yield great benefits. (Shl 35) <i>Daan</i> given to those who are not greedy, are pure, are scholars, are modest, are truthful, are engaged in karmas related to their <i>varnashrama</i> will yield great results. (Shl 36) <i>Rishis</i> say that the brahmana who has studied all four Vedas along with <i>shadangas</i> and who is engaged in <i>shatkarmas</i> (<i>yajana-yaajana, adhyayana-adhyapana, daan-pratigraha</i>) prescribed for brahmanas is best suited for being giving <i>daan</i> to. (Shl 37) <i>Daan</i> given to brahmana with above stated qualities will yield great results. One who gives <i>daan</i> to a brahmana with excellent character and who deserves <i>daan</i> will get thousand times more results. (Shl 38) A brahmana with good wisdom, virtuous practices and pure character can uplift the entire family of the one who gave <i>daan</i>. (Shl 39) A cow or a horse or food or money should be donated to such brahmanas. By doing so man does not have to suffer after death. (Shl 40) When a single such brahmana can uplift the whole family what to speak of many brahmanas? Therefore you should look for and give <i>daan</i> to <i>satpatras</i> (worthy recipient). (Shl 41) If you come to know that a brahmana has all the virtuous qualities and has been honoured by <i>satpurushas</i> then, even if he lives far away, he should be invited, shown good hospitality, honoured and <i>daan</i> given beyond one's capabilities.</p>			
345	Anushasana parva; Daandharma	23	3736-3761	27
	<p>Which acts result in <i>naraka</i> and which in <i>swarga</i></p> <p>Sins which take to <i>naraka</i></p> <p>Bhishma: (Shl 60) Sometimes lie may have to be told for saving the guru or to escape from fear of others. Lies told at such times are not sins. Apart from these two, all others lies will result in going to <i>naraka</i>. (Shl 61) Those who snatch other's wives, those who destroy the <i>satitva</i> (wifely fidelity) of others wives and those who handover others wives to some others will all surely go to <i>naraka</i>. (Shl 62) Those who steal or destroy others wealth or instigate to destroy others wealth will go to <i>naraka</i>. (Shl 63) Those who destroy water spots created for animals, <i>yajna-shaalas</i>, assembly halls or bridges and houses will go to <i>naraka</i> in miserable state. (Shl 64) Those who cheat an orphaned young woman, a girl, an old woman or a scared <i>tapasvini</i> will surely go to <i>naraka</i>. (Shl 65) Those who destroy others means of living, who create a split among people in homes, who create a quarrel between husband & wife resulting in separation, who create a divide between two friends and cause them to separate and those who cause disappointment will all go to <i>naraka</i>. (Shl 66) Those who carry tales, who destroy the boundaries of dharma, who live by practicing professions suited for others and those who are ungrateful to friends will all go to <i>naraka</i>. (Shl 67) Those who do not follow the path of Vedas, who abuse others, who oppose the systems of dharma and who return to <i>grihasthashrama</i> after having taken <i>sanyasa</i> will all go to <i>naraka</i>. (Shl 68) Those who behave differently with each one, who show disparities in the interest charged and who show disparity in distributing profits will all go to <i>naraka</i>. (Shl 69) Those who have affairs of evil mediation, who are incapable of examining <i>gunas & doshas</i> (good qualities & defects or blemishes) and are engaged in cruelty to animals will go to <i>naraka</i>. (Shl 70) Those who first create a hope among employees who work hard, by promising good salary or by indicating a salary tentatively and once the job is done use dirty tricks to remove the person from the job will surely go to <i>naraka</i>. (Shl 71) Those who do not perform the worship of <i>devatas & pitrus</i>, do not offer to <i>agni</i>, do not show hospitality to guests, do not take care of the servants and eat ignoring wife and children will surely go to <i>naraka</i>. (Shl 72) Those who sell Vedas (teach Vedas for a salary), who abuse Vedas and those who write <i>Veda-mantras</i> will all go to <i>naraka</i>. (Vedas have to be learnt only through gurus. If it is made as a book, it could become available to those who are not eligible to study it and hence there may be a possibility of evil results). (Shl 73) Those who are outside the four <i>ashramas</i>, who are outside the Vedas, and who make a living by ways banned in <i>shastras</i> will all go to <i>naraka</i>. (Shl 74) Brahmanas who sell hairs, poison and milk will go to <i>naraka</i>. (Shl 75) Those who cause</p>			

	<p>obstacles to acts which cause good or benefit to brahmanas, cows and virgins will all go to <i>naraka</i>. (Shl 76) Those brahmanas who sell weapons and manufacture weapons like bows & arrows will go to <i>naraka</i>. (Shl 77) Those who put rocks or thorns or spikes on the road or dig ditches and make it difficult to travel will go to <i>naraka</i>. (Shl 78) Those who abandon teachers, servants and devotees without any reason will go to <i>naraka</i>. (Shl 79) Those who deploy animals of unsuitable young age on hard work and thus torture them, those who tie the ropes through nose of cows and who cage animals will go to <i>naraka</i>. (Shl 80) Kings who take one sixth of citizens' earnings as taxes but do not protect the citizens and those who though capable of donating do not do so will go to <i>naraka</i>. (Shl 81) Those who abandon scholars who are forgiving, are <i>jitendriyas</i> and were with them for a long time soon after the work is done will go to <i>naraka</i>. (Shl 82) Those who eat fruits and delicacies first without giving to children, the aged and servants will surely go to <i>naraka</i>.</p> <p>Characteristics of those who go to <i>swarga</i></p> <p>(Shl 84) In every event that starts with worship of <i>devatas</i>, brahmanas should be honoured/respected. In case this is not done and they are ignored or disrespected and the event is done, such transgressing will result in destruction of their entire cattle and children. (Shl 85) Those who practice dharma through <i>daan</i>, <i>tapas</i> and truthfulness will go to <i>swarga</i>. (Shl 86) Those who gain knowledge by serving the guru and <i>tapas</i> and are disinterested in matters of receiving or taking things will go to <i>swarga</i>. (Shl 87) Such persons due to whose efforts people overcome fear, sins, troubles, poverty and agony due to diseases will surely go to <i>swarga</i>. (Shl 88) Those who are forgiving, brave, take leadership in acts of dharma and are rich in auspicious practices will go to <i>swarga</i>. (Shl 89) Those who stay away from meat, honey, liquor and other's wives will go to <i>swarga</i>. (Shl 90) Those who are builders of <i>ashrams</i>, <i>kulas</i>, countries and towns/cities will go to <i>swarga</i>. (Shl 91) Those who give <i>daan</i> of clothes and jewellery, feed those who come to them hungry, give water to the thirsty and food to the hungry and help in the upliftment of other families will go to <i>swarga</i>. (Shl 92) Those who stay away from all kinds of cruelty, who tolerate any kind of difficulty, are a refuge to all will go to <i>swarga</i>. (Shl 93) That <i>jitendriya</i> person who serves and cares for his parents and lives with love and trust with brothers will go to <i>swarga</i>. (Shl 94) Those who, in spite of being rich, mighty and youthful have restraint on their <i>indriyas</i> will go to <i>swarga</i>. (Shl 95) Those who remain friendly even with offenders, who by nature are soft, are affectionate towards the soft natured and consider serving others as source of happiness will go to <i>swarga</i>. (Shl 96) Those who serve food to thousands, give charity to thousands of people, protect thousands of people will go to <i>swarga</i>. (Shl 98) Those who donate materials needed for marriage, servants and clothes will go to <i>swarga</i>. (Shl 99) Those who, to benefit others, build <i>ashrams</i>, houses, gardens, wells, farms, <i>dharma-shalas</i> (charitable asylums), watering spots for animals and bridges to cross will go to <i>swarga</i>. (Shl 100) Those who donate house, farmland, village etc according to the needs of the seeker will go to <i>swarga</i>. (Shl 101) Those who donate items having <i>rasas</i> (like tamarind, chilly, jaggery etc) cultivated by them, seeds and grains will go to <i>swarga</i>. (Shl 102) Whichever family they might be born, if they have many sons, have lived for a hundred years, are kind and have conquered anger they will go to <i>swarga</i>.</p>			
346	Anushasana; Daandharma	27	3805-3812	27
	<p>Story of Matanga's efforts to become a brahmana</p> <p>Yudhishtira questioned: (Shl 3) Whether a <i>kshatriya</i> or <i>vysya</i> or <i>shudra</i>, by what type of karma can be attain <i>brahmanya</i>? (Shl 4) If someone wishes to become a brahmana, will he get that state by <i>tapas</i> or by great karmas worthy of a brahmana or by study of Vedas? Kindly tell me.</p> <p>Bhishma said: (Shl 5) Yudhishtira! It is impossible for the other three <i>varnas</i> to obtain <i>brahmanya</i>. Because, <i>brahmanya</i> is the greatest state for all beings. (Shl 6) The <i>chetana</i> takes birth in several forms again and again and at sometime it takes birth as a brahmana.</p> <p>In this matter in the past an episode occurred between Matanga <i>muni</i> and a she-donkey which is quoted by scholars. I will tell you the same. Once in the past there was an adopted son called Matanga to a brahmana. Though he was not really a brahmana and belonged to other <i>varna</i>, because he had grown up completely in the house of a brahmana and had all <i>sanskaras</i> as brahmana all had considered him as belonging to his adopted father's <i>varna</i>. Matanga had all good qualities. Once Matanga, for helping perform a <i>yajna</i> in the neighbouring town, set out urgently in a chariot pulled by a very young she-donkey. That donkey was still of tender age. Therefore that donkey always dragged the cart to where its mother was. Matanga was beating her frequently on its face with the whip (this appears contrary to the statement highlighted above!). Still it dragged the cart to its mother. The</p>			

mother donkey, seeing the fate of its child, consoling it said, “**Child! Do not grieve! A *chandala* is sitting in the cart**”. (Shl 12) **A brahmana will not have such cruelty. Scholars who know *gunas & karmas* of all *varnashramas* say that brahmana will behave in friendly manner with all. He is the *acharya* who governs all beings.** Would he have beaten you like this if he were a brahmana? (Shl 13) He is of sinful nature. Therefore he is not showing kindness towards you who are so young. He is honouring the caste of his birth (*chandala*). **By birth the mental attitudes of a person are always directed by his nature.**

As soon Matanga heard the harsh words of the she-donkey, he got down from the cart, went to her and said: (Shl 15) Oh auspicious donkey! By who was my mother blemished! How did you know that I am a *chandala*? Tell me quickly. (Shl 16) How did you come to know that I am *chandala*? By which karmas does *brahmanya* get destroyed? Oh very wise! Tell me about this matter completely.

The she-donkey said: (Shl 17) You are born to a brahmana woman from a *shudra* barber. That is why you are a *chandala*. That is why your *brahmanya* is destroyed. (According to Amara also a person born to a brahmana woman from a *shudra* is a *chandala*).

As soon as he heard this, Matanga returned home. Seeing that his son had returned without completing the *yajna*, the father questioned: (Shl 19) Child! I had appointed you for the important task of getting the *yajna* performed. Why did you return without completing it? Are you alright/cheerful? Matanga said: (Shl 20) Father! How can someone born in *chandala kula* or even lower be alright/cheerful? How can someone who is mother of such person be happy? (Shl 21) Father! That she-donkey told me about my birth. Therefore I will take up rigorous/severe *tapas* (and attain *brahmanatva*).

Having said this, he went away to a forest and undertook severe *tapas*. After sometime, Indra himself came to him and said: (Shl 25) Matanga! Why have you taken up such severe *tapas* and given up all pleasures that human beings can enjoy? I am pleased with your *tapas* and will grant you whatever boon you want. Tell me quickly the boon you wish to ask.

Matanga said: (Shl 26) Purandara! I started this *tapas* with the intention of gaining *brahmanatva*. I will go back as soon I have obtained it. I wish to have this boon from you. Hearing this Indra said: (Shl 27) Matanga! You desire *vipratva*. This is highly impossible. (Shl 28) Oh wicked minded! **You, who desire *brahmanatva*, which cannot be obtained by those who are not *jitendryas*, will be destroyed.** Therefore retire from this severe *tapas*. (Shl 29) ***Brahmanatva* is greatest of states for all beings.** The intent of your *tapas* is to obtain this. But this cannot be gained by *tapas*. ***Tapas* does not exceed the reality.** If you desire *brahmanatva* which is great you will only be destroyed soon but your desire will not be fulfilled. Therefore you should immediately retire from *tapas*. (Shl 30) *Brahmanatva* which has been considered to be most sacred among *devatas*, *asuras* and *manavas* can never be obtained by you, who are born a *chandala* due to blemish in your mother.

347	Anushasana; Daandharma	28	3812-3815	27
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Innumerable rebirth cycles before *brahmanya* is obtained
(Story continued from previous *adhyaya*)
In spite of Indra's telling him to give up, Matanga continued his intense *tapas*. He performed *tapas* by standing on one leg for a hundred years. Again Shakra (Indra) came to him and tried to dissuade him: You cannot gain *brahmanya* however much you pray for it. (Shl 3) You will be destroyed even as you are praying for such great status. Do not try as it will be a waste. This is not even the *dharma marga* prescribed for you. (Shl 6) If all animals which are born as birds & animals have to at some time take birth as human beings they would first be born as *pulkasa* or *chandala*. There is no doubt about this. (Shl 7) The *pulkasas* or any other lower births we see today will all be taking rebirths in the same level for a very long time. (Shl 8) After a thousand years they obtain *shudratva*. Then they repeat it for several births. (Shl 9) Upon completing thirty cycles of *shudra* birth they gain *vysyatva*. (Shl 10) After completing 60 rebirths as *vysya* he will be born as *rajanya* (a regal personage, military caste or *kshatriya*). After 60 cycles in this he takes birth as *brahmabandhu* (an unworthy or merely nominal Brahman). (Shl 11) After 200 same rebirths he takes birth as *kaandaprishta* (One who lives by selling weapons; brahmana who lives by making arrows and other weapons). (Shl 12) After 300 rebirths in this level, he obtains *dvijatva* (twice born). (Shl 13) After completing 400 rebirths in this level he will be born in the family of a *shrotriya brahmana* (conversant with sacred knowledge like Vedas). Then he will be taking several rebirths at this level. (Shl 14) **Even after being born in *shrotriya brahmana* family, grief & joy, *kaam* & hatred, arrogance & abusiveness/insulting language will**

	be entering him. (Shl 15) That <i>dvija</i> who conquers the six enemies of <i>kaam, krodh, lobh, moha, mada & matsarya</i> will gain <i>sadgati</i> (good state). In case these six enemies gain victory over him, he will fall to lower levels just like the fruit which falls from the palm tree.			
348	Anushasana; Daandharma	29	3816-3822	27
	<p>Matanga concedes; asks other boons (Story continued from previous <i>adhyaya</i>)</p> <p>Bhishma said: In spite of Indra saying thus Matnaga did not give up or lose courage. He again started <i>tapas</i> and did it for a thousand years standing on just one leg. After that period Indra once again appeared before him and told him the same thing.</p> <p>Then Matanga questioned Indra: (Shl 3) <i>Devaraja!</i> How is it possible that I cannot get <i>brahmanatva</i> even after a thousand years of <i>tapas</i>? Indra again repeated the previous reason. "To one who became a <i>chandala</i> due to blemish of mother, <i>brahmanatva</i> cannot be granted for any reason. But let not your long <i>tapas</i> be wasted. Therefore ask some other boons."</p> <p>Hearing this Matanga became very angry and went away to Gaya <i>kshetra</i> and again did <i>tapas</i> for a hundred years standing on just toes. He had taken up impossible to withstand yoga at that time. Therefore his boy became highly emaciated. He just became bones and skin. We have heard that he fell down even as he was doing his <i>tapas</i>. Indra came again quickly, lifted him and said to him: (Shl 8) Matanga! <i>Brahmanatva</i> in this birth is impossible for you. Moreover it is troubled by the six enemies of <i>kaam</i> etc. (Shl 9) Those who respect brahmanas will gain happiness. One who does not will get grief. Because, it is brahmana who by his <i>nitya-naimittika karmas</i> causes welfare to all beings. (Shl 11) Brahmana gains whatever he wishes to get in that form only by <i>tapas</i>. <i>Chetana</i> takes birth in several forms and in each birth will go through old age and death and keeps undergoing changes. In this way when he is revolving stuck in the wheel of <i>kaal</i> at some time he will gain <i>brahmanatva</i>. (Shl 12) Give up this demand for <i>brahmanatva</i> which cannot be obtained by those who are not <i>jitendriyas</i> and ask some other boons.</p> <p>Matanga said: (Shl 13) Mahendra! I am already very unhappy that I could not fulfil my resolve. So why are you agonising me with these words? Why are you again trying to kill me, who am already dead? I am also feeling concerned about you. Though you have <i>brahmanatva</i> you are not displaying the kindness or compassion expected of a brahmana. You are yourself not practicing brahmana dharma. (Shl 14) If as you say it is impossible to get <i>brahmanatva</i> by <i>kshatriya</i> etc <i>varnas</i>, why is it that brahmanas who have obtained such difficult to get <i>brahmanatva</i> are not practicing karmas befitting them? This is surely a sad thing. (Shl 15) Just as a person who has obtained wealth which is very difficult to get, even after obtaining the <i>brahmanatva</i>, if its greatness is not realised and worthy practices are not followed and if character & nature corresponding to that birth are not developed, such person will become a great sinner among sinners. (Shl 17) Indra! (Answer this question. Did you not say that those who are not <i>jitendriyas</i> cannot obtain <i>brahmanatva</i>?) I love being alone (in seclusion). I am free of the dualities of heat & cold, happiness & grief etc. I am not taking (<i>parigraha</i>) anything from others. I am practicing non-violence. I am a <i>jitendriya</i>. This being so, why am I not eligible to be a <i>vipra</i>? (Shl 18) Purandara! Even though I know and practice dharma, I am suffering in this state due to the blemish of my mother. Surely, how unfortunate I am?! (Shl 19) Prabhu! Surely it is impossible to alter the <i>daiva-chintana</i> (what has been thought by god) or <i>praapta-karma</i> (fruits of our karmas) by human efforts. Because, I could not obtain that <i>brahmanatva</i> for which I did so many years of <i>tapas</i>. (Shl 20) If it is impossible to grant me <i>brahmanatva</i> in this birth and if you wish to give me other boons, give me the following boons: (Shl 23) by your grace I should be able to move freely any where. I should be able to take whatever forms I wish. I should be able to travel in the sky freely. Without going against <i>brahmanas</i> & <i>kshatriyas</i> everyone should respect me. My fame should be never ending.</p> <p>Indra said: (Shl 24) Child! You will be famous in this world as Chhandodeva and will be worshipped by women. Your fame will spread in all three <i>lokas</i>.</p> <p>Yudhishtira! Having said this, Indra vanished. Matanga also gave up his life and attained better states. As Mahendra said <i>brahmanatva</i> is a very great position. It is impossible for people of other <i>varnas</i> to get that position in the same birth.</p>			
349	Anushasana; Daandharma	36	3867-3868	27
	<p>About brahmanas</p> <p>Shambarasura to Indra: (Shl 14) One who is born as brahmana should first study Vedas in the house of a guru while practicing <i>brahmacharya</i> and tolerating begging, serving etc. He should completely</p>			

	give up anger and have a calm temperament. He should not differentiate among any and have equality towards all. (Shl 15) Even though the person who studies Vedas while living in his father's house becomes very knowledgeable and is praised by all, scholars still consider him <i>gramya</i> (rural, rustic). They do not give him much prominence. (Living with guru, experiencing and tolerating all the difficulties there and studying Vedas is considered the right way to do it by scholars). (Shl 16) Just as snake swallows a rat in the hole, earth will swallow the <i>kshatriya</i> who does not fight in war and a brahmana who does not travel around the world preaching <i>shastras</i> . (Shl 17) The ego of a foolish man destroys his wealth. A virgin is blemished by becoming pregnant. A brahmana becomes blemished by staying at home (and not going out to spread dharma).			
350	Anushasana; Daandharma	37	3869-3873	27
	<p>Persons eligible for receiving daan</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Is stranger a good candidate for <i>daan</i>? Is a person who has lived together with us and is known to us well a good candidate for <i>daan</i>? Or will a person who has come from far off place be a good candidate?</p> <p>Bhishma said: (Shl 2) Dharmaja! People have many reasons to ask for <i>daan</i>. (Some ask <i>daan</i> to perform <i>yajnas</i>. Some to enable them to give <i>guru-dakshina</i>. Some ask for taking care of their family. Some practice good <i>mauna-vrat</i>). Some would have taken a vow that they will give whatever is asked by whomever. (Shl 3) But we have heard from elders that when giving <i>daan</i> to others it should be kept in mind that own servants are not affected in any way. By giving <i>daan</i> in such a way that makes those under our refuge to go without food and causes agony to them, the donor will cause himself to fall to lower levels. (Shl 4) Scholars feel that upon due thinking it will be found that strangers, those who have lived with us and those who have come from far off places are all eligible for <i>daan</i>.</p> <p>Yudhishtira questioned: (Shl 5) Grandfather Bhishma! It is fair that <i>daan</i> should be given such that no one suffers because of it and dharma also is not affected. But we have to know correctly who the right candidate is for <i>daan</i>. We should <i>daan</i> such that we do not feel worried after giving <i>daan</i> to him. Who are such persons?</p> <p>Bhishma said: (Shl 6) Yudhishtira! <i>Ritviks</i> of <i>yajna</i>, <i>purohits</i>, <i>acharyas</i>, disciples, relatives and scholars who are not jealous are all honourable. (Shl 7) Those who are in affairs other than this (ignorant & jealous) are not fit for hospitality. Therefore every day one should be examining the right candidates with alertness and concentration. (Shl 8, 9) The person in whom absence of anger, truthfulness, non-violence, restraint of <i>indriyas</i>, simplicity, non-treacherousness, absence of ego, modesty, tolerance, control of mind are all naturally present, in whom you do not see actions that are against dharma are best candidates for <i>daan</i> and hospitality. (Shl 10) A person with such qualities even if he is from a far off place or well known to us or known or not known previously becomes eligible for giving <i>daan</i>.</p>			
351	Anushasana parva; Daandharma	54	4013	27
	<p>Power of tapas</p> <p>King Kushika to his wife: (Shl 27) Whatever we imagine in the mind can be obtained from <i>tapas</i> alone. Therefore <i>tapas</i> is greater than the three <i>lokas</i>. (Shl 28) By doing <i>tapas</i> with controlled mind and as directed by <i>shastras</i> one can attain salvation by its power. Surely the power of <i>rishi</i> Chyavana is amazing. (Shl 29) If this <i>rishi</i> desires he can create new <i>lokas</i> with the power of his <i>tapas</i>. On this earth only brahmanas with sacred words, sacred <i>buddhi</i> and sacred karmas should take birth. (Shl 30) Other than Chyavana who else can create such amazing sights? Surely it is easy to gain a kingdom in this <i>loka</i>. But getting <i>brahmanatva</i> is very difficult.</p> <p>Chyavana to king Kushika: (Shl 35) <i>Maharaja</i>! You have completely conquered the five <i>jnanedriyas</i>, five <i>karmendriyas</i> and <i>manas</i>. That is why you have completely escaped from great danger/calamity.</p>			
352	Anushasana parva; Daandharma	55	4021	27
	Chyavana to king Kushika: (Shl 30) The exclamation you made about <i>brahmanatva</i> and <i>tapas</i> are quite factual. <i>Brahmanya</i> is very difficult to get. After getting it, getting <i>rishitva</i> is even more difficult. After getting <i>rishitva</i> getting <i>tapasvitva</i> is further more difficult.			
353	Anushasana parva; Daandharma	59	4044-4053	27

Bhishma praises good *daans* and good brahmanas

Yudhishtira questioned: (Shl 1) Grandfather! In your opinion which *daans* are greater than whatever *daan* are recommended to be given outside the *vedi* (elevated ground serving for the sacrificial altar)? (Shl 2) I am very curious to know about this. The *punya* of which *daans* will follow the one who gave them?

Bhishma said: (Shl 3, 4) Giving assurance of safety to all living beings (*abhay daan*), gracing someone when the person is in trouble (doing something which benefits and avoiding any thing which is unfavourable), giving the items desired by the seeker and giving water to the thirsty are all good *daans*. **That *daan* where the giver has the feeling that ‘*yaddatva dattam manyeta*’ (once given away it has been given, it is not mine any longer) is great *daan*.** Such *daans* follow the giver. (Shl 5) Giving to charity gold, cows and land are sacred *daans*. They rescue from *naraka* even one who has done wicked deeds. (Shl 6) Donate these sacred things everyday to *sadhus* & *satpurushas*. All these *daans* free the giver from sins. There is no doubt in this. (Shl 7) **Whoever desires that those things which he likes very much and which are very loved at his home should increase, should give such items to persons of good character.** (Shl 8) **One who gives away as *daan* things which he likes and who does deeds which are liked by others will get things he likes.** He becomes loved by all in this *loka* & *paraloka*. (Shl 9) The person who does not show due hospitality due to arrogance to the disinterested and poor seekers is truly cruel. (Shl 10) **That person who treats well and shows hospitality and kindness to a person, who may even be an enemy, when he comes seeking refuge in times of great difficulty, is great among men.** (Shl 11) One who quenches the thirst (helps him find a living) of one who even though a scholar does not have a job, who is weak and who is about to collapse is a *punyatma*. There is no *punyatma* equal to him. (Shl 12) One should invite, show hospitality and give *daan* to such persons who are engaged in strict *vrats*, who are in trouble & unable to care for wife and children and who do not want to beg to survive. (Shl 13, 14, 15) Yudhishtira! Save/protect yourself from such brahmanas who do not pray to men or *devatas* for what they want, are always content, live with whatever they get, are worthy of being treated well and are dangerous when angry like an angry serpent. Find out through your spies where such brahmanas live in your kingdom and invite them to your palace. Show good hospitality by giving them servants, all essential things needed to live and house with all desirable items of comfort. (Shl 16) They, who are always engaged in auspicious karmas and are *dharmatmas*, **may accept** your *daan* if it is given with faith, is sacred and given with a sense of duty. (Shl 17, 18) Yudhishtira! The fruits of *daan* you give to such brahmanas who are pure hearted, *jitendriyas*, content with their wives, who have completed their *veda vrats*, are experts in *Veda* & *Vedangas*, who lead their lives without seeking anyone’s refuge, who do their *swadhya* & *tapas* secretly and practice their *vrats* with severity will bring auspiciousness to both you and the world. (Shl 19) The same fruits that one gets by getting *agnihotra* done twice a day by brahmanas can be obtained by giving *daan* to *jitatma brahmanas*. (Shl 20) **This *daan yajna* accompanied with faith and *dakshina* is greater than all other *yajnas*. Therefore let this *yajna* of giving be always practiced.**

(Shl 21) The water poured (**formal procedure to give *daan* is to pour small amount of water on the object given away**) by those who are always giving *daans* becomes like *pitru tarpana*. By doing *tarpan* by way of pouring water and by worshipping and treating brahmanas well one becomes free of debts of *pitrus*. (Shl 22) **Those brahmanas who never become angry, in whose mind there is not even an iota of greed and who always speak pleasingly will always be worshipworthy.** (Shl 23) Because brahmanas who are *dharma-nisht* are sincere and know the secret of *daan*, they may not show overwhelming affection towards the giver (they know that the donors will snatch away the fruits of their virtuous deeds). Some among them do not even engage in earning money. You should care for such persons like your children. My salutations to them all. Let them bestow their protection to all of us. (Shl 24) *Ritvijs*, *purohits* and *acharyas* are all soft natured. They bear the *Vedas*. **The great *tejas* born from *kshaatra* gets doused in brahmana.** (Shl 25) Never transgress brahmanas in matters of clothes and food with the arrogance that, ‘I have money. I am mighty. I am king’. (Do not donate to them inferior quality food and clothing). (Shl 26) Out of the money you have for decking up yourself or for increasing your might you should worship and show hospitality to brahmanas who are engaged in karmas stipulated by their *swadharmas*. (Shl 27) You should always be saluting the brahmanas who live according to their likes. Let them live enthusiastically and happily near you like your own children. (Shl 28) Yudhishtira! Who other than you can arrange the works (jobs) needed by brahmanas who are immensely kind, friends to all beings and are easily contented? (Shl 29) Just as it is the *sanatan dharma* for women to be under the care of (dependent on) husbands, it is our *sanatan dharma* to be dependent on brahmanas. To us, who are *kshatriyas*, they are the ultimate refuge. Nothing other than worshipping brahmanas is our ultimate refuge. (Shl 30, 31) If brahmanas who are not treated well by us

	<p>see our cruelty, abandon us and go away, we will become <i>avedas</i> (without Vedas). We will lose all fame, <i>yajnas</i> and good <i>lokas</i>. What is use of our living in that case? That is why the support & refuge of brahmanas is essential for us.</p> <p>Yudhishtira! I will tell you how <i>sanatana dharma</i> was practiced in old times. (Shl 32) We have heard that in the past <i>kshatriya</i> was serving the brahmana, <i>vysya</i> the <i>kshatriya</i> and <i>shudra</i> the <i>vysya</i>. (Shl 33) Brahmana had great <i>tejas</i> like fire burning bright. That is why <i>shudra</i> had to serve him from a distance. <i>Vysya</i> & <i>kshatriya</i> could touch brahmana while serving him. (Shl 34) Brahmanas by nature are soft hearted, truthful and practitioners of dharma. But if they get angry they are like poisonous serpents. Always treat such brahmanas well. (Shl 35, 36) The <i>tejas</i> and <i>tapas</i> of those among <i>kshatriyas</i> who have less <i>sattva</i>, great <i>sattva</i> and are more valorous than those with great <i>sattva</i> all get doused in brahmanas. (Shl 37 to 41) These are repetitions of verses which have already occurred elsewhere about the greatness of brahmanas and why Bhishma always loved and respected them more than anyone else.</p>			
354	Anushasana parva;	60	4054-4059	27
	<p>Results of giving <i>daan</i> to different kinds of people</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Both are possessed of excellent virtuous practices. Both are equal in their learning. Both have noble birth. But of them one is asker and the other does not ask anything. By giving <i>daan</i> to whom will we get special fruits of <i>daan</i>?</p> <p>Bhishma said: (Shl 2) Yudhishtira! Giving <i>daan</i> to one does not ask for it is better than giving to one who always asks for it. Similarly, bold person who does not ask (<i>ayachaka</i>) is honourable compared to a not so bold needy person. (Shl 3) A <i>kshatriya</i> who has courage in matters of protecting and a brahmana who has courage not to ask (beg) others are great. Such a brahmana who is courageous, scholar and is content with whatever comes his way pleases even <i>devatas</i> with his practices. (Shl 4) It is said that a poor or indigent person can beg (or ask for help). But sometimes due to poverty they tend to steal even as we are watching. Whether they beg or steal, they cause trouble to people just as thieves do. (Shl 5) An asker dies asking. But the one who gives <i>daan</i> never dies (his name shines forever). A <i>daani</i> (giver) by giving makes both himself and the receiver live. (The receiver lives because of the giver. The giver lives by virtue of the dharma he gains by giving). (Shl 6) Giving <i>daan</i> to the asker is a great dharma like kindness. But if there are brahmanas who have resolved not to beg even if they lose their lives, such people should be some how found, invited by using all possible methods and <i>daan</i> given to them. (Shl 7) In case such brahmanas are living in your kingdom unknown to you, you should make every effort to know where they are. (Shl 8) If you do not worship and treat well such brahmanas who shine brightly due to their <i>tapas</i>, they may burn the whole kingdom if they become angry. Those brahmanas who do not ask (beg) are certainly worthy of being worshipped. (Shl 9) Brahmanas who are possessed of <i>jnana</i>, <i>vijnana</i>, <i>tapas</i> & <i>yoga</i> are worth worshipping. You should always respect and treat them well. (Shl 10) You should yourself go voluntarily to those who do not ask and give them things they need to run the family. By doing this you will earn the <i>punya</i> earned by doing <i>agnihotra</i> formally in the morning and evening. Same results are obtained by giving <i>daan</i> to a brahmana who has finished his education (in Vedas etc) and has completed <i>vada-vrata</i>. (Shl 11) Invite brahmanas who have studied Vedas thoroughly and formally & have completed <i>Veda-vrata</i>, who do not ask others to give, who do study of Vedas & perform <i>tapas</i> secretly and who practice severe <i>vrats</i> and give them beautiful houses filled with all things needed to run family including servants. (Give <i>daan</i> of such houses and ensure they live close to you). (Shl 13) Such brahmanas who know dharma and have subtle intelligence may accept such <i>daan</i> thinking it has been given with a sense of duty. (Shl 14) Will such brahmanas whose wives wait at home eagerly for the return of their husbands, just as farmers anxiously await rains, eat at your palace and take things you give them for running family? (Shl 15) If brahmana <i>brahmacharis</i> who are strictly following <i>brahmacharya</i> eat in your house at the time of morning ablutions (<i>pratah-savana</i>), then it becomes the <i>pratah-savana</i> of <i>yajna</i>. It makes the three <i>agnis</i> of <i>dakshinagni</i>, <i>garhapatya</i> and <i>ahavaniya</i> feel satisfied. (Shl 16) Donating cows, gold and clothes to those who are practicing <i>brahmacharya vrat</i> becomes noon <i>savana</i>. Indra will be pleased with this. (Shl 17) Whatever <i>daan</i> you give to please <i>devatas</i>, pitrus and brahmanas will becomes <i>vaishvadeva</i>, the third <i>savana</i>. (Shl 18) The following qualities give the same fruits as the <i>avabhrta snana</i> at the end of a <i>yajna</i>: non-violence towards all beings, sharing wealth with all according to what they deserve, restraint of <i>indriyas</i>, <i>tyaga</i> (sacrifice, renunciation), <i>dhairya</i> (courage) and <i>satya</i> (truthfulness). (Shl 19, 20) This is the <i>daan-yajna</i> you should undertake with faith. This <i>yajna</i> is greater than all other <i>yajnas</i>. Let this take place in your home everyday.</p>			

355	Anushasana parva; Daandharma	61	4059-4068	27
<p>About yajna & daan</p> <p>Yudhishtira asked: (Shl 1, 2) Between yajna & daan, which will give greater benefits after death? The fruits of which have been said to be great? To what type of brahmanas and when <i>daan</i> should be given and how should <i>yajna</i> be performed? (Shl 3) Which of the two types of <i>daan</i> viz one given in the <i>yajna vedi</i> and one given outside the <i>vedi</i> causes greater auspiciousness? Tell me about these.</p> <p>Bhishma said: (Shl 4) Yudhishtira! A <i>kshatriya</i> has to be doing terrible deeds most of the time. Therefore, in this <i>loka yajna karmas</i> and <i>daan dharma</i> are holy/purifying deeds for him. (Shl 5) Satpurushas do not accept daan given by kings who sin. That is why kings should worship gods with yajnas in which huge dakshinas (donations to priests & brahmanas) are given. (Shl 6) In case <i>satpurushas</i> accept the <i>daan</i> given by the king, then he should keep giving <i>daan</i> everyday. Because, daan given with faith is the best means of self purification. (Shl 7) You should satisfy brahmanas who are engaged in <i>yajnas</i>, have virtuous conduct, are <i>tapasvis</i>, know Vedas, are friendly to all and are <i>satpurushas</i> by giving them money etc. (Shl 8) If <i>satpurushas</i> do not receive from you then you will not gain virtuosity. Therefore for the sake of <i>satpurushas</i> perform <i>yajnas</i> which include tasty & good food, drinks and huge <i>dakshina</i>. (Shl 9) Think that you performed <i>yajna</i> and <i>daan</i> as <i>daan karma</i>. (If <i>satpurushas</i> were to accept <i>daan</i> without any hesitations, then there would be no need for <i>yajnas</i>. When they hesitate, then at least by performing <i>yajnas</i> they should be given <i>daan</i>. <i>Satpurushas</i> do not reject <i>daan & dakshina</i> when given as a part of <i>yajna</i>). Honour the <i>ritvijs & purohits</i> in this manner. Then you will also get a share of the auspiciousness of the <i>yajnas</i>. (Shl 10) You should care for the living and nourishment of brahmanas who are helpful to many and have to care for their children. (Shl 11) As long as satpurushas are striving to improve dharma, the king should support them in every way. Because, such great men cause great benefit to the loka. (Shl 12) Yudhishtira! You, who have plenty of wealth, should donate cows, oxen, food, umbrellas, footwear and clothes to brahmanas. (Shl 13) You should give as <i>daan</i> clarified butter, cooked rice (or grains), chariots along with horses, houses, beds etc to those brahmanas who help you perform the <i>yajnas</i>. These items can be given by the king quite easily. The fruits of these deeds will increase your prosperity. (Shl 14) Find out secretly where brahmanas who are blemish-less are living in difficulty and either openly or secretly provide them with ways of living and support them. (Shl 15) Providing jobs for brahmanas is more auspicious to kings than performing Rajasuya or Ashwamedha yaagas. By doing this you will be freed of all sins. (Shl 16) In this manner, if you keep filling your treasury and govern your kingdom, in the next birth you will be born a brahmana and will have huge wealth. (Shl 17) Yudhishtira! Protect your way of living (governing). Protect other's professions too. Protect your servants and citizens just as your children. (Shl 18) It is your duty to take care of the welfare of brahmanas everyday. Let your life be dedicated to this. Never turn your back towards this duty. (Shl 19) If huge money accumulates with brahmanas it becomes a cause of their destruction. Constant company of wealth causes haughtiness and moha in a brahmana. (Shl 20) It is certain that dharma will be destroyed if brahmanas become careless. If dharma is destroyed all living beings will be destroyed. There is no doubt in this matter. (Shl 21, 22) Satpurushas do not appreciate such yajnas for performing which the king orders those interested in collecting money to collect it from all over the kingdom by force, and his officers do so by threatening the citizens. (Shl 23) Capable persons should perform yajnas according to their financial strengths and with money accumulated without troubling others. Yajna should never be performed using money extracted by force from others.</p>				
356	Anushasana parva; Daandharma	62	4068-4090	27
<p>Daan of land (bhudaan) is the greatest daan</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Shruthi has prescribed many things to be donated by saying, 'give this', 'give this' (<i>idam deyam, idam deyam</i>). Even <i>shaastras</i> have ordained that king must donate in various ways. But I wish to know which the greatest form of <i>daan</i> is.</p> <p>Bhishma said: (Shl 2) Yudhishtira! They say that bhudaan exceeds all other kinds of daan. This earth is immovable and inexhaustible. It gives all kinds of enjoyments. (Shl 3) It is earth that gives clothes, gems, cattle, paddy, grains etc. One who donates land will gain more prosperity than others. (Shl 4) As long as earth exists one who donated land will find prosperity birth after birth. There is no daan superior to that of bhudaan. (Shl 7) One who donates this inexhaustible land as <i>dakshina</i> will be born as human being in next birth and will be a land lord. (Shl 8) It is the doctrine of dharma shaastras that one would enjoy luxuries and comforts in proportion as one</p>				

	<p>donates. A <i>kshatriya</i> should either sacrifice his body in a war; or donate land. Scholars say that this brings them great wealth. (Shl 9) We have heard that the land given in donation will purify the donor. Goddess earth will wash away the sins of one who is always sinning, who has killed a brahmana and one who is a liar and frees them from sins. (Shl 11) Satpurushas accept land in donation even from kings who are sinners. But they do not like to take any other kind of <i>daan</i> from them. Because, goddess earth is most holy/pure like mother herself. (Shl 12) This goddess earth has an ancient and secret name called '<i>priyadatta</i>'. Whether giving or accepting, this name is loved by both. Since this <i>daan</i> happens such that both giver and receiver like it, this earth has been called <i>priyadatta</i>. (Shl 14) One who donates land will be like a king in his next birth. There is no doubt in this matter. Therefore a king should donate land to brahmanas soon after gaining kingdom. (Shl 15) The owner of a region of land should never live there. An undeserving person should not accept land in donation. Once a piece of land is donated it should not be retained for own use. (Shl 16) Those who wish to be land lords in the next birth donate land in this birth. There is no doubt in this. Those who snatch the land of <i>satpurushas</i> will become landless in next birth. (Shl 18) That piece of land given by a good king and which is praised by brahmanas as 'this is good land' will not be occupied & ruled by enemies. (Good land should be donated. Useless land should not be. Those who donate good lands will be praised by <i>satpurushas</i>. The land of such <i>punyatma</i> kings will not be subject to attack by enemies). (Shl 19) If a person, not finding a way to make a living has committed some sins, then it will also be washed away by donating land equal to the size of cow's skin. (Shl 20) For those kings who do both terrible deeds and auspicious deeds, donating land is the best way to purify themselves and become free of sins. (Shl 22) Scholars may doubt gaining auspicious fruits for any other auspicious deeds. But only <i>bhudaan</i> will result in auspicious fruits without any doubts. (Shl 24) One who donates land gets the fruits of <i>tapas</i>, <i>yajna</i>, study of Vedas, virtuous character, lack of greed, truthfulness, serving the guru and worship of gods. (Shl 25) Persons who have given their lives for the master in a war and those who have obtained <i>siddhi</i> also cannot go beyond the donor of land. (Donor of land gets same or higher fruits than these). (Shl 26) Just as a mother feeds milk to her child and nourishes it, in the same way the <i>bhudevi</i> (goddess of earth) will grace the donor with all kinds of <i>rasas</i>. (Shl 29) The person who donates land which is capable of providing a means of living to the weak, the jobless, one whose condition is declining everyday and who is dying of hunger will get the same fruits as performing a <i>yajna</i>. (Shl 31) If by donating a fertile land or large house, needs and desires of others are satisfied then the donor's wishes will also be fulfilled. (Shl 33) Just as the brightness of the Moon increases steadily (in that fortnight), in the same way every grain grown in the land donated will increase the fruits of such donation. Those who know <i>puranas</i> sing the <i>gita</i> said by <i>Bhudevi</i> herself. It is after listening to this that sage Parashurama, the son of Jamadagni, gave away the entire earth to Kaashyapa. I will tell you the same, listen. (Shl 35) Donate me, accept me as donation. By donating me, you will again get me back. Whatever man donates in this <i>loka</i>, he will get the same thing back in this & other <i>lokas</i>. (Shl 39) As soon as a king is enthroned this <i>bhumi gita</i> should be sung before him. After listening to it, the king should donate land. But he should never snatch the land possessed by <i>sadhu-satpurushas</i>. (Shl 40) All matters related to <i>bhu-daan</i> have to do with brahmanas and <i>kshatriyas</i>. There is no doubt in this. A king is skilled in dharma. Giving <i>daans</i> is the first characteristic of being rich. (Shl 47) Just as seeds own in the field grow plentifully, in the same way the <i>punya</i> earned by donating land will grow manifold. (Shl 49) All men are born on earth and die here. All four kinds of life forms viz <i>andaja</i>, <i>jarayuja</i>, <i>svedaja</i> and <i>udbhijja</i> have the qualities of this earth. (Shl 50) <i>Bhudevi</i> is the mother and father. There is no <i>bhuta</i> that matches it.</p>			
357	Anushasana parva; Daandharma	63	4091-4101	27
	<p>Greatness of <i>anna daan</i> Yudhishtira questioned: (Shl 1) Great among Bharatas! What kind of things should those who desire to donate give to brahmanas? (Shl 2) With what <i>daan</i> will brahmanas feel contented immediately? What will such satisfied brahmanas give? Tell me about the great <i>punya phalas</i> of <i>daan</i>. (Shl 3) Which <i>daan</i> will result in great fruits in this <i>loka</i> and <i>para loka</i>? Tell me in detail.</p> <p>Bhishma said: I had heard the same matter from <i>devarshi</i> Narada in the past. I will repeat the answer he had given. Listen. (Shl 5) Both <i>devatas</i> & <i>rishis</i> praise <i>anna daan</i> (donation of food; particularly cooked and ready to eat food or rice). Because, this world runs due to <i>anna</i>. It is due to <i>anna</i> that inspiration comes to the mind. Everything is established in <i>anna</i>. (Shl 6) There was no <i>daan</i> comparable to <i>anna daan</i></p>			

	<p>in the past nor will there be one in future. (Shl 7) Anna increases the strength of body. The lives of living beings are dependent on anna. The whole world is borne by anna. (Shl 8) In this world <i>grihasthas</i>, <i>vanaprashthas</i> and <i>sanyasis</i> are all living only because of <i>anna</i>. It is <i>anna</i> which protects the lives of all. This is the known and practical experience of all. There is nothing to doubt in this. (Shl 9) The person who desires welfare for himself should donate <i>anna</i> to those who are about to be destroyed due to hunger, who have families, great brahmanas and to <i>sanyasis</i>. (Shl 10) One who gives food to the begging and deserving brahmana will create a valuable treasure for himself in <i>paraloka</i>. (Shl 11) A <i>grihastha</i> who desires auspicious results should show hospitality with food etc to a deserving old man who is tired due to travelling and is standing close to one's house. (Shl 12) That person who conquers anger welling up in the mind by using discriminative thinking, has no jealousy, has good character and donates food will enjoy happiness both here and hereafter. (Shl 13) Whoever comes to the house around noon time should never be humiliated. He should not be driven away. The anna daan done to even chandala or dog is not wasted. It will yield good fruits. (Shl 14) The person who donates food happily to a stranger who is in difficulties and is on the streets will gain great amount of <i>punya</i>. (Shl 16) Even if a person has committed great sins but if he donates food, particularly to a brahmana, then he will be cleared of the sins and his guilt of having committed sins will also be washed away. (Shl 17) By feeding a brahmana, inexhaustible auspicious fruits will be gained. Great fruits will be gained by giving food to shudra also. Donating food to Brahmana or <i>shudra</i> gives special results. (Shl 18) If a brahmana comes begging for food it should be given to him without asking about his gotra or shakha or his extent of studies of Vedas or his place etc. (Shl 20) Just as farmers await copious rains, <i>pitru devatas</i> expect that their sons or grandsons would donate food for their sake. (Shl 21) Brahmana is a great <i>jeevi</i>. If food is given to him either with desire for fruits or without it when he comes voluntarily and asks for food, the donor will gain great amounts of <i>punya</i>. (Shl 22, 23) Brahmana deserves to be a guest to all living beings and has the right to eat before all others. When brahmanas go for begging, then from whichever house they return fulfilled, that house will prosper very well. The master of that house will take birth in a very fortunate family after his death. (Shl 25, 26) <i>Anna</i> is life for human beings. Everything is established in <i>anna</i>. Therefore the donor of <i>anna</i> will have cattle, sons, money, luxuries, beauty and might. Anna daata (the donor of food) is also called prana daata (giver of life) and sarvada (donor of everything). (Shl 29) Only <i>anna daan</i> brings satisfaction both to the receiver and donor in a direct and perceivable manner. (The donor sees satisfaction in the receiver directly and hence feels contented). <i>Daans</i> other than this bring only indirect fruits. (Shl 30) Offspring are born because of anna. It is only due to anna that sexual pleasures can be enjoyed. Both dharma & artha are accomplished only because of anna. Many diseases are cured by eating anna regularly and in a disciplined way. Understand this very well. (Shl 32) If there is no <i>anna</i> then the five <i>dhatu</i>s (or <i>panchabhutas</i>) in the body will get separated. Due to lack of food even the mighty become weak. (Shl 33) If there is no food, invitations, marriages, <i>yajnas</i> will all stop. Without <i>anna</i> even the knowledge of Vedas will be forgotten. (Shl 34) All the moving and unmoving life forms in the three <i>lokas</i> grow because of <i>anna</i>. Therefore the wise should donate <i>anna</i>. (Shl 35) Those who donate food will find that their might, <i>ojas</i> (vigour, energy), <i>yashas</i> (honour) & <i>keerti</i> (fame, reputation) will be increasing all the time. (Shl 36) <i>Vayu</i> who is the master of <i>prana</i> (life) is above the clouds. Indra causes the water in clouds to pour as rains on earth. (Shl 37) Sun absorbs all the <i>rasas</i> on earth through his rays. <i>Vayu deva</i> gathers all these <i>rasas</i> from Sun and again pours them on earth. (Shl 38) In this way when the water pours the earth becomes soft. (Shl 39) By sowing seeds in such soft earth, plants grow. The food produced from such plants sustains life on earth. It is from <i>anna</i> that muscles, bones and semen are strengthened in the body. (Shl 40) From semen are born lives. <i>Agni</i> & <i>Soma</i> generate and nourish that semen (<i>virya</i>). (Shl 41) Thus Sun, <i>Vayu</i> and <i>virya</i> belong to the same group and are born from <i>anna</i>. Later all life forms are born from them. (Shl 42) The person who donates <i>anna</i> to those who come home and ask for it, would in effect, donate life and <i>tejas</i> to all living beings.</p>			
358	Anushasana parva;	85	4298	28
	<p>Brahma said: <i>Devatas</i>! I maintain same (equal) state towards all. But I never tolerate <i>adharma</i>. Therefore let Taraka who is troubling the <i>devatas</i> and <i>rishis</i> be killed soon.</p> <p><i>Sanatana</i> (primeval, ancient, eternal) <i>sankalpa</i> (Conception or idea or notion formed in the mind or heart; definite intention or determination or decision or wish for) itself is called <i>kaam</i> (wish, desire, longing). As a result of that <i>kaam</i> Rudra's <i>tejas</i> fell into <i>agni</i>. (Shl 15) The <i>shaapa</i> (curse) of <i>tejasvis</i> makes no effect on <i>ati-tejasvis</i> (highly <i>tejasvis</i>). Mighty become weak in presence of very mighty. (Shl 16) Because <i>sankalpa</i> itself is <i>kaam</i>, <i>Kaama</i> (<i>Agni</i>) is interested in accomplishing or completing it. Therefore <i>kama</i> is ancient to the ancient. Such <i>kama</i> can kill even the invincible (<i>avadhya</i>: those who</p>			

	<p>cannot be killed). He can even kill the one who gave the boon to someone to become <i>avadhya</i>. <i>Sankalpa</i> or <i>kaam</i> is that strong. (Shl 17) <i>Kama</i> is <i>jagat-pati</i>. He is indescribable. He can reach everywhere. He creates everything. <i>Kamadeva</i> who resides in every heart is omnipotent. He is elder to even <i>Rudra</i>.</p> <p>It is the accepted rule in the world that the fruits resulting from a seed belong to one to whom the seed belonged.</p> <p>(Shl 147) <i>Agni</i> itself is <i>Brahma</i>, <i>Pashupati</i>, <i>Sharva</i>, <i>Rudra</i> and <i>Prajapati swaroopa</i>. <i>Suvarna</i> (Gold) is also the child of <i>agni</i>. (Shl 148) The person who knows <i>veda pramana</i> place gold in place of <i>agni</i> when <i>agni</i> is not available based on the sayings in <i>Shrutis</i>.</p>		
359	Anushasana parva; Daandharma	93	4365-4402 28
	<p>On fasting & being a <i>brahmachari</i></p> <p>Yudhishtira questioned: (Shl 3) Ordinary people consider fasting itself as <i>tapas</i>. What is your opinion on this? Is fasting itself truly <i>tapas</i>? Or is there something else called <i>tapas</i>?</p> <p>Bhishma said: (Shl 4) Yudhishtira! Those who fast for a fortnight or a month and consider that itself as <i>tapas</i> are unnecessarily troubling their bodies. To speak the truth, those who fast are neither <i>tapasvis</i> nor <i>dharmajnas</i>. (Shl 5) The greatest <i>tapas</i> is gaining the spirit of sacrifice (<i>tyaga-sheelata</i>). A brahmana should always fast (<i>sadopavasi</i>), should be a <i>muni</i> and should always be engaged in studying the Vedas. (Shl 7, 8) A <i>grihastha</i> Brahmana should desire dharma. Should be alert. Should never eat meat. Should always be reciting sacred Veda <i>mantras</i>. Should always speak the truth. Should have restraint over his <i>indriyas</i>. Should love guests. Should consume <i>vighasa</i> (left after) after the guests have had their food and should eat <i>yajna-shesha</i>. Should always have a sacred/purified feelings.</p> <p>Yudhishtira questioned: (Shl 9) How to be <i>sadopavasi</i> & <i>brahmachari</i>? How to be <i>vighasashi</i>? How to be <i>atithi-priya</i>?</p> <p>Bhishma said: (Shl 10) Yudhishtira! The person who eats only in the morning and evening and eats nothing in between becomes a <i>sadopavasi</i>. (Shl 11) One who mates with his wife only during her fertile periods is a <i>brahmachari</i>. Man should have spirit of sacrifice and should be truthful. (Shl 12) One who consumes meat without reasons is <i>amamsashi</i>. By giving <i>daan</i> becomes purified. One who does not sleep in daytime is called <i>aswapna</i>. (Shl 14) One who does not eat till brahmanas have eaten will win <i>swarga</i> itself with his <i>abhojana vrat</i>. (Shl 15, 16) One who eats his meals after it has been offered to <i>devatas</i> & <i>pitrus</i> and after his dependents have all eaten becomes <i>vighasashi</i>. They get un-decaying <i>lokas</i> in <i>Brahma-bhavan</i>. In that <i>loka apsaras</i> along with <i>Gandharvas</i> will be serving them. (Shl 17) One who eats his meals after offering the <i>havirbhagas</i> to <i>devatas</i> and after all the guests have eaten will be happy with children and grandchildren. They will also get good <i>gati</i> after death.</p>		
360	Anushasana parva; Daandharma	93	4369 28
	<p>Opinion of <i>rishis</i> on 'thirst' (hankering for things)</p> <p>Then each of the <i>rishis</i> placed their opinion about <i>trishna</i> ('thirst):</p> <p>Vasishta said: (Shl 39) One who starts accepting will first take 100, then 1000, and then desiring innumerable gold coins will fall into <i>Naraka</i>. Kashyapa said: (Shl 40) All the grains, gold, cattle and women on earth are not sufficient for one greedy person. Therefore a wise scholar should douse the thirst in the mind.</p> <p>Bharadwaja said: (Shl 41) As a new born deer grows its horns also grow. In the same way human desire keeps growing continuously. There is no limit to desires.</p> <p>Gautama said: (Shl 42) There is no material on earth which can quench the desire of man. Man is like an ocean of desires. Just as an ocean never fills up, desire also never gets satiated.</p> <p>Vishvamitra said: (Shl 43) Just when man gets an object he desires, another desire follows it. In this way, thirst always keeps pricking a man like an arrow.</p> <p>Jamadagni said: (Shl 44) There should be restraint in accepting <i>daan</i>. It is true that one with restraint will guard his <i>tapas</i>. <i>Tapas</i> itself is the wealth of brahmana. One who desires the material wealth will lose the other worldly wealth of <i>tapas</i>.</p> <p>Arundhati said: (Shl 45) It is the opinion of one group of <i>rishis</i> that money can be collected for <i>dharma-karyas</i>. But in my opinion collecting <i>tapas</i> is better than collecting money. Gandaa dasi said: (Shl 46) Even though these masters of mine are very mighty due to the power of <i>tapas</i>, they are scared like weaklings due to the fear of 'acceptance'. Therefore I, their servant, am also afraid of 'accepting'.</p> <p>Pashusakha said: (Shl 47) Brahmanas consider that dharma in which there is no <i>paropakara</i> (benevolence) as equivalent to money. It is said that 'acceptance' is dharma for a brahmana. But</p>		

	<p>acceptance will only fetch money to make a living but will not be a means to <i>paraloka</i>. Therefore brahmanas consider acceptance as equivalent to money. I will serve the scholars to understand this secret.</p> <p>All the <i>rishis</i> said together: Let the king whose servants have come here to give these fruits consisting of cheating keep it for himself and be happy. Thus saying they all went away.</p> <p>Bhishma (Shl 143) <i>Maharaja!</i> Therefore man should give up greed under all circumstances. This is the best dharma. Therefore greed should be given up.</p> <p>In another part of the story here all the <i>rishis</i> tell their names by describing its etymology to Yatudhani to confuse her. The meanings make an interesting reading. Of course they make sense when read in Sanskrit as it is play on words.</p> <p>Atri: (Shl 87) Understand my name as <i>atri</i> who has no <i>ratri</i> (<i>night</i>) that is <i>aratri</i>. The day on which <i>adhyayana</i> is not done three times a day is <i>ratri</i> (day of darkness, when the <i>tejas</i> of <i>veda-adhyayana</i> does not exist). (<i>atri</i> means <i>jnani</i>. <i>Tri</i> means <i>trigunas</i>. One who is beyond <i>trigunas</i> is <i>atri</i>. It also means one who saves from sins. The state in which the <i>darshan</i> of Paramatma has not happened is <i>ratri</i>. A <i>jnani</i> who does not have such state is <i>atri</i>).</p> <p>Vasishtha: (Shl 84) I am Vasishtha. I am great. Yet I am a <i>grihasta</i> who lives in residences. In this way being <i>vasishtha</i> (who has <i>indriyas</i> under control) and who lives in houses is called <i>vasishtha</i>. (Other commentaries: <i>vasishtha</i> is one who has <i>vasus</i> under control. The yogi to whom all <i>vasus</i> (wealth) of <i>anima</i> etc <i>ashtaishwaryas</i> are under control. Taittiriya has also said that <i>vasishtha</i> means having everything under control.</p> <p>Kashyapa: (Shl 85) I am <i>kashyapa</i> who is spreading rays of light on every family or who is puring water on all. Because I have the colour of <i>kasha-pushpa</i>, I am <i>kashyapa</i>. (<i>kashyapa</i> or <i>kaashyapa</i> means Sun. His father <i>kashyapa maharshi</i> is also form of Sun. He spreads light or rains to all without any discrimination).</p> <p>Bhradwaja: (Shl 86) I bear sons and nourish them. I bear & nourish disciples. I bear <i>devatas</i> through <i>agnihotra</i> etc. I bear & nourish brahmanas & wife. I bear half name called <i>dwaja</i>. Therefore I am <i>Bharadwaja</i>. (<i>dwaja</i> means two births – one of <i>karma kanda</i> & another of <i>jnana</i>).</p> <p>Gautama: I have controlled (<i>dama</i>) <i>go</i> (<i>indriyas</i>). Therefore I am <i>godama</i>. I am <i>tejasvi</i> like a fire without smoke. Because I look upon all with equality I am <i>adama</i> (not tameable/conquerable) whether by you or others. (<i>gautamah</i>: who is very much like a cow; very gentle).</p> <p>Vishwamitra: (Shl 92) All the <i>devatas</i> of this <i>vishwa</i> are my friends. I am a friend of <i>go</i> (<i>indriyas</i>) also (by being friendly with <i>indriyas</i> I have them under control). Therefore I am famous with the name Vishwamitra.</p> <p>Jamadagni: (Shl 94) I am that <i>agni</i> who is born now, was born in the past, will be born in future and will always br taking birth. Hence I exist at all times. Understand that I am this peculiar form of <i>agni</i> called Jamadagni.</p> <p>Arundhati: (Shl 96) I am the earth. I bear the earth. I also bear all wealth. I constantly follow my husband's mind. So I am Arundhati.</p>			
361	Anushasana parva; Daandharma	102	4462-4482	28
	<p>About obtaining different <i>lokas</i> for different karmas See Sl. No. 120 of Table T21:Social norms/Traditions/beliefs/Vidhis: Others</p>			
362	Anushasana parva; Daandharma	108	4560-4565	28
	<p>Greatness of mental and physical sacred places Yudhishtira questioned: (Shl 1) Grandfather! Which is the greatest <i>tirtha</i> (sacred place) of all? By going to which <i>tirtha</i> does man become very sacred/purified? Kindly tell me about this.</p> <p>Bhishma said: Yudhishtira! To scholars all <i>tirthas</i> on earth are sacred. I will tell you which among them are most sacred. Listen. (Shl 3) That in which there is pool of courage, water of truth, which is quite deep, clear and pure, in that <i>tirtha</i> of mind (<i>manasa tirtha</i>) one should bathe under the refuge of <i>shashvata sattva</i> (<i>Parabrahma</i>). (Shl 4) The following are the characteristics of bathing in such <i>manasa tirtha</i>: not begging, honesty, truthfulness, soft nature, not hurting any being, kindness towards all, restraint on <i>indriyas</i> and control of mind (By dipping oneself in the <i>manasa tirtha</i> and constantly meditating upon Paramatma one imbibes all these qualities). (Shl 5) Those <i>satpuruushas</i> with purified inner being who are free of feeling of mine (<i>mamata</i>), ego (<i>ahankar</i>), dualities of happiness & grief, and need for receiving (<i>parigraha</i>) are themselves <i>tirthas</i>. (Shl 6) That person is</p>			

	<p>said to be a great form of <i>tirtha</i> in whom there is no trace of ego and who knows <i>brahma tattva</i>. Yudhishtira! I have told you the characteristic of this sacredness/holiness. You will find these characteristics everywhere. (Shl 7, 8) Those persons who are beyond <i>sattva, rajas & tamo guna</i>, who even though associated with external sacredness and impurity are always engaged in <i>dhyana</i> (meditation), <i>upasana</i> (worship) etc, who are keen on sacrificing/giving up everything, who are omniscient, look upon all with equality, who have achieved <i>atma shuddhi</i> (self purification) by having clean practices are the forms of best <i>tirthas</i>. They are the pure ones. (Shl 9) One who washes his body merely with water cannot be said to have bathed (become pure). Only that person who has bathed in the water of <i>indriya nigraha</i> (restraint of the senses) should be considered as having bathed. Such a person will be purified both internally and externally. (Shl 10) Those who do not again desire/worry about that which is lost, who do not have attachment for things obtained, who have no desire for anything, it is in them that greatest sacredness arises. (Shl 11) In this world <i>prajnana</i> (power to understand and think about) is the especial means of physical purity. Similarly, <i>nishkinchanatva</i> (not having anything as one's own) and <i>manah prasannata</i> (clear mind) are also means towards physical purity. (Shl 12) There are four kinds of purities viz, <i>achara shuddhi</i> (purity due to conduct/practices), <i>manas shuddhi</i> (mental purity), <i>tirtha shuddhi</i> (purity due to place) and <i>jnana shuddhi</i> (purity due to knowledge). Among these, the purity obtained by <i>jnana</i> is said to be the best. (Shl 13) That person who bathes in the <i>manas tirtha</i> containing clear and pure mind having water of <i>brahma jnana</i> becomes truly <i>tirtha snata</i>. This in fact is the bath of those who have realised <i>brahma tattva</i>. (Shl 14) It should be understood that the person who is rich with clean practices/conduct, has pure state of mind and has all the good qualities as being always pure.</p> <p>Yudhishtira! Now I have told you about the <i>tirtha</i> in our own body. Next I will tell you about the sacred places on this earth. Just as some places in the body are said to be sacred, there are some places on earth which are said to be sacred. (Shl 17) Those who recount the names of the <i>tirthas</i>, who bathe in it and offer <i>tarpana</i> to <i>pitrus</i> will wash away their sins in them and after death, will go happily to <i>Swarga</i>. (Shl 19) Like this there are many sacred spots in the mind and on earth. Those who bathe both in <i>manasa tirtha</i> and <i>prithvi tirthas</i> will attain <i>siddhi</i> of Paramatma <i>prapti</i> very quickly.</p> <p>(Shl 20, 21) There is no use of might without action or of action without might. Accomplishment happens when both combine. Similarly, one who has attained inner purity by bathing in <i>manas tirtha</i> and both internal & external purity by bathing in physical <i>tirthas</i> will have great accomplishment. Therefore, scholars say that both types of <i>shuddhis</i> are needed and are best.</p>			
363	Anushasana parva; Daandharma	111	4572-4599	28
	<p>Jeeva, karma, kind of rebirth etc</p> <p>As suggested by Bhisma, Yudhishtira questioned Brihaspati who came to see Bhisma and others: (Shl 9, 10) Among mother, father, son, guru, cousins, relatives and friends who are the true helpers to man? When he dies and leaves behind this body that is equivalent to a lump of mud or piece of wood, who will follow him?</p> <p>Brihaspati said: (Shl 11) Maharaja! Man is born alone. He dies alone. He overcomes great difficulties alone and obtains bad states also alone. (Shl 12) None of the people you mentioned can help him when he leaves this world and goes to <i>paraloka</i>. (Shl 13) Relatives will dispose the useless body in the graveyard, grieve for a while and then go away. (Shl 14) Family members also will leave the body and go away. But only dharma follows the <i>jeevatma</i> which goes to <i>paraloka</i>. Only dharma is true help. Therefore human being should always serve dharma. (Shl 15) A life with dharma goes to <i>Swarga</i>. Similarly one who lived with <i>adharma</i> goes to <i>Naraka</i>. (Shl 16) Therefore a wise & learned person should practice/implement dharma in his life with money earned by just means. It is only dharma that helps a man in <i>paraloka</i>. (Shl 17) One who is not learned may, either under control of greed and attachment or kindness or fear commit wrong deeds for the sake of others. (Shl 18) Dharma, <i>artha</i> & <i>kaam</i> are the fruits of life. Man should accomplish dharma & <i>artha</i> without any contact with <i>adharma</i>.</p> <p>Yudhishtira questioned: Now I wish to know about the state of the body. (Shl 20) After death the body will be lying here inert like a lump of mud or piece of log. But his subtle body becomes invisible. In that state how does dharma follow it closely?</p> <p>Brihaspati said: (Shl 21) Yudhishtira! <i>Prithvi, vayu, akash, jala, agni, manas, yama, buddhi and atma</i> – all these together and at the same time will be observing the dharma practiced by human being. (Shl 22) All these are witnesses to all the karmas of living beings. Along with these, dharma also follows the <i>jeeva</i>. (Shl 23) Oh the highly wise! Skin, bones, flesh, semen and blood – all these components</p>			

leave the body left behind by the *jeeva*. **Only dharma goes with the subtle body of jeeva.** (Shl 24, 25) Therefore, only a life with dharma gives ultimate state. When the *jeeva* finishes experiencing the fruits of its karma in *paraloka* and when it has to take on another body, the *devatas* in the *pancha-bhutas* examine his good and bad deeds. Then the *jeeva* which has lived with dharma will happily live both in this world and the one beyond. What else do you wish to know?

Yudhishtira questioned: (Shl 27) Oh worship worthy! You have told me how dharma follows the *jeeva*. Now I wish to know about generation of semen.

Brihaspati: (Shl 28, 29) The *devatas* of *prithvi, jala, agni, vayu, akash* and *manas* (*yaddevata sharirastha*) eat the food we consume. When these *devatas* of *pancha-bhutas* along with *manas* eat food and are satisfied, the semen (*retas*) is produced. (Shl 30) Then, when man and woman mate, that semen causes pregnancy. Now what else do you wish to know.

Yudhishtira: (Shl 31) You have told how the pregnancy occurs. Tell me how the man born from that pregnancy gets bound.

Brihaspati: (Shl 32) After the act of mating and soon after the semen enters the womb (*garbha*), **the *pancha-bhutas* in the body of the woman turn into the body of that jeeva and bind it in that body.** When that *jeeva* liberates itself from that body at the end, it gets another state. (Shl 33) That *jeeva* associated with all the *bhutas* experiences happiness or unhappiness. That is why the *devatas* of *pancha-bhutas* will be observing all the good and bad karmas of the *jeeva*. Yudhishtira! What else do you wish to ask?

Yudhishtira asked: (Shl 34) It is correct that *jeeva* constituted with *pancha-bhutas* experiences happiness and unhappiness. It is also correct that the *devatas* of *pancha-bhutas* watch all his karmas. But upon death, *jeeva* gives up skin, bone and flesh and goes away. **The *pancha-bhutas* which constituted the body leave him. Thus, when there is no contact of *pancha-bhutas* where does *jeeva* reside and experience happiness & unhappiness?**

Brihaspati: (Shl 35) *Bharata!* Even though the *jeeva* is in subtle form, he consists of *karma-phalas*. It is due to the promptings of these *karma-phalas* that it soon gets transformed to *retas* (semen). It joins the 'flower' in women (*strinam pushpam samasadya*) and takes birth at appropriate time. (Shl 36) Before being transformed into semen, *Jeeva* in the subtle body experiences several agonies through the messengers of Yama for the wicked deeds it had done. *Jeeva* keeps on experiencing the wheel of *samsara* and the resulting grief and difficulties. (Shl 37, 38) When life is born in this *loka* **based on the fruits of dharmas it did in past births** it experiences the results of good deeds. In case that *jeeva* keeps doing acts of dharma to the best of its abilities since birth, then in the next birth it will be born as human being and will enjoy happiness everyday. (Shl 39) **If the *jeeva* does some acts of *adharma* between acts of dharma, then after experiencing happiness on account of good deeds it will also suffer grief on account of bad deeds.** (Shl 40) The person who has done mostly acts of *adharma* will, after death, go to *Yamaloka* with the subtle body. There he will experience great grief for a long time and then be born as animal or bird.

Yudhishtira! I will tell you which births will be obtained by doing which karmas under delusion. It is true that after death man goes to the fearsome *lokas* of Yama in a subtle body. (Shl 43) **It is not that all *lokas* of Yama are fearsome. There are auspicious *lokas* similar to *devalokas* also in that *Yamaloka*.** Other than *tiryak pranis* (animals & birds), *punyatmas* (pure-souled, virtuous, pious) live there. (Shl 44) Even in divine *Yamaloka* which equals *Brahma loka* in its beauty, *jeeva* tied up with bad deeds suffers variety of griefs.

Yudhishtira! Next I will tell you by which states of mind and which karmas which horrible states human being obtains.

(Shl 46) Even a brahmana who has studied Vedas, if out of delusion he accepts *daan* from a fallen person, in the subsequent births he will be born as a donkey. (Shl 47) He lives as a donkey for 15 years. After this he will be born as an ox and live for seven years. (Shl 48) After completing this he will again be born as *brahma-rakshasa*. After completing three months in this form he will again be born as a brahmana.

(A long list of offences/wicked deeds and corresponding cycle of rebirths is described at this stage. Interested readers may please read the original).

(Shl 126) Men commit several kinds of sins and are born as animals & birds. **When in these births,**

	<p>they do not know who they are. They will not even know the dharma of uplifting the self. (Shl 127, 128) People under the influence of greed and delusion keep committing sins. They will try to wash these sins by observing <i>vrats etc.</i> Such persons will experience both happiness and grief and remain worried without finding peace. Such people after death will be born as nomads & <i>mlecchas</i>. (Shl 129) The person who does not commit any sins from the time of birth will be disease free, attractive to look at and wealthy. (Shl 130) Even women upon committing such sins will obtain similar births. They will be the wives of the corresponding animals.</p> <p>....Yudhishtira! After hearing all this, you should also keep your mind firmly fixed in dharma.</p>			
364	Anushasana parva; Daandharma	112	4599-4606	28
	<p>How to clear sins and greatness of <i>anna daan</i></p> <p>Yudhishtira questioned: (Shl 1) Brihaspati! Now I have heard what will be the state obtained by practicing <i>adharmā</i>. Next I wish to know what happens if one practices dharma. (Shl 1) How can man obtain <i>sadgati</i> in spite of committing sins? By doing which <i>satkarma</i> can even the sinner gain <i>sadgati</i>?</p> <p>Brihaspati said: (Shl 3) Yudhishtira! Man comes under control of <i>adharmā</i> by doing sinful deeds. As a consequence his mind also moves in directions opposed to dharma. That is why he goes to <i>naraka</i> after death. (Shl 4) But one who commits sin due to ignorance and having realised the sins repents for it, such man who has gained control over his mind will not again indulge in sins. (Shl 5) As the mind keeps censuring the wicked deeds, his body will be freed of sins. (Shl 6) If a sinner confesses his sins before brahmanas who know dharma and repents for the sins he will be liberated from the bad name he acquired due to those sins. (Christian confessions are similar!!) (Shl 7) In the manner in which the sinner confesses his sins and repents, in the same manner he will gain freedom from his sins just as a snake releases its old skin. (Shl 8) If man develops firm mind in Paramatma and gives variety of <i>daans</i> to brahmanas, he will wash all his sins and gain <i>sadgati</i>.</p> <p>Yudhishtira! Now I will tell you by giving which things in charity man can clear his sins and earn <i>punya</i>. (Shl 10) It is said that of all <i>daans</i>, <i>anna daan</i> (donating food) is the greatest. Therefore one who desires to earn <i>punya</i> should first offer <i>anna daan</i>.</p> <p>(Shl 17, 18) The <i>kshatriya</i> who does not snatch the property of brahmanas, governs people justly and donates with humility and concentration food earned by his own might to brahmanas who are learned in Vedas, will lose all the sins he committed in the past. (Shl 19) That <i>vysya</i> who hands over one sixth of the grains he has grown to the king as prescribed in <i>shastras</i> and out of the remaining prepares food and serves to the brahmanas will be cleared of all his sins. (Shl 20) Even a <i>shudra</i> by offering pure food he has earned by his extreme hard work to brahmanas will be cleared of all sins. (Shl 21) The person who donates to brahmanas food he has earned by his own efforts without hurting any one will not have to see <i>naraka</i>. (Shl 22) Those who happily donate/offer to brahmanas food prepared from money earned justly will be freed of all sins. (Shl 24) Scholars walk the path walked by <i>daanis</i> (donors). In fact it is donors of food who donate life. Their dharma is <i>sanatan dharma</i>....(Shl 30) In this way the person who is regularly engaged in donating food will surely be happy. He will also be charming, famous and wealthy. (Shl 31) Yudhishtira! <i>Anna daan</i> is the root of all kinds of dharma and <i>daans</i>. Thus I have told you the greatness of <i>anna daan</i>.</p>			
365	Anushasana parva; Daandharma	113	4606-4609	28
	<p>On <i>Ahimsa dharma</i> (***)</p> <p>Yudhishtira questioned: (Shl 1) <i>Devaguru</i>! Among <i>ahimsa</i> (non-violence), <i>karmas</i> prescribed in Vedas, <i>dhyana</i> (meditation), <i>indriya samyama</i> (restraint of senses), <i>tapas</i> and <i>guru shushrusha</i> (serving the guru) which causes especially more auspiciousness/welfare to man?</p> <p>Brihaspati replied: (Shl 2) All the six <i>karmas</i> you listed are related to dharma. Each of these is like a door to accomplish dharma. Whichever door you go through you can accomplish dharma. I will explain all these six. Listen. (Shl 3, 4) Now I will tell you one of the best methods for the <i>shreyas</i> of man. One who practices dharma of <i>ahimsa</i>, is steadfast in the rule that he will not commit the three mistakes (<i>aparadha</i>: Offence, crime, <i>apachara</i>: fault, misdeed, <i>apakaar</i>: harm, hurt) towards any being and controls <i>kaam</i> & <i>krodh</i> will have <i>siddhi</i> (accomplishment). (Shl 5) That person who with the desire that he should have happiness/comfort, hits with a stick animals which are not hurting/harming any one will never enjoy happiness in <i>paraloka</i>. (Shl 6) That person who considers others as being like himself,</p>			

	<p>who gives up punishment (<i>danda</i>) realising that just as he would get hurt if anyone were to hurt him so would others if hurt, and has gained victory over anger will have happiness in <i>paraloka</i>. (Shl 7) One who considers that his <i>atma</i> is also the <i>atma</i> of all beings (<i>sarva bhutatma bhutasya sarva bhutani pashyatah</i>) and hence treats all beings as equal, the path taken by a <i>jnani</i> who desires such state with no foot prints (having no coming & going or birth & death) is found to be attractive even by <i>devatas</i>. (Shl 8) That which is unfavourable to oneself should not be done to others. This is the subtle or brief characteristic of dharma. All behaviour or transactions different from this are produced by <i>kaam</i> (desires). They are not rooted in dharma. (Shl 9) One should understand and feel that just as humiliation, <i>daan</i>, happiness & grief, liked and disliked things/events cause joy & sadness to oneself, they will cause the same to others also. One who feels like this will obtain true experience. (Shl 10) The way a person behaves towards others, the same way others will behave towards him in future. Keep this as an example and behave properly towards others.</p>			
366	Anushasana parva; Daandharma	113	4606-4609	28
	<p>Ahimsa and giving up meat eating Yudhishtira again questioned: <i>Rishis</i>, brahmanas and <i>devatas</i> propound <i>ahimsa dharma</i> with Vedas as the evidence. How will a person who causes violence to animals by speech, mind and act free himself from that sin?</p> <p>Bhishma said: (Shl 4) Those who <i>brahma tattva</i> have directed that <i>ahimsa vrat</i> should be practiced in four ways. Not causing violence to any living being through mind, speech and action and not eating meat. These four are the ways they have directed for following <i>ahimsa dharma</i>. Even if one of these is not followed it will not be considered <i>ahimsa vrat</i>. (Shl 5) Just as a quadruped cannot stand on three legs, <i>ahimsa vrat</i> practiced with any three ways only will not be complete. (Shl 6) Just as if other animals keep their footprints where the footprint of elephant already exists it will be subsumed it it, in the same way as it has already been said earlier all dharmas are included in <i>ahimsa dharma</i>. (Shl 8) Man is smeared with the blemish of violence by way of mind, speech and action. Therefore first the idea of eating meat should be thrown out of the mind. He should not even say that he will eat meat. Then he should not eat meat. In this manner one who gives up violence in these three ways will find freedom from sins. (Shl 9) Those who know <i>brahma tattva</i> give three reasons for the blemish of eating meat. A mind which wishes to eat meat, speech which declares that he wants to eat meat and the act of actually eating meat. These three blemishes are the basis for violence to animals. (Shl 10) It is for this reason that scholars who are engaged in <i>tapas</i> do not eat meat. I will tell you the defects in eating meat; listen. (Shl 11) The person who, in spite of knowing that there is no difference in the flesh of his son and other animals, eats the meat of animals should be considered as the worst among men. (Shl 12) Just as son is born due to the union of father and mother, in the same way the man who eats meat under the influence of <i>indriyas</i> will be born as greater and greater sinner. (Shl 13) Tongue is attracted towards the <i>rasa</i> (taste) that it enjoys. Once meat is eaten, attachment to it grows. <i>Shaastras</i> have also said that by enjoying the objects of senses attachment to them grows. (Therefore it should never be tasted). (Shl 14) In meat according to the liking of the eater, there is processed, unprocessed, boiled, boiled and salted, unsalted etc varieties are there. To non-vegetarians the desire to eat that variety or this variety keeps germinating in the mind. That is why there mind is bound by it. (Shl 15) How can foolish meat-eaters ever hear the sounds of drums and <i>veena</i> in <i>Swarga</i>? (Sinners can never go to <i>Swarga</i>). (Shl 16) It is impossible to even imagine the state obtained by those who enamoured by their love of meat are always interested in it and are singing its praise. They will get such bad state that it can neither be imagined nor described in words. (Shl 17) Even praising meat results in same sins as the act of eating it. (Shl 18) Shibi and other virtuous people gave their own flesh to save others flesh (lives) and went to <i>Swarga</i>.</p> <p><i>Maharaja!</i> Thus I have told you the four ways of <i>ahimsa dharma</i> which contains all other dharmas.</p>			
367	Anushasana parva; Daandharma	115	4613-4627	28
	<p>Ahimsa paramo dharma; giving up meat eating Yudhishtira said: (Shl 1) Grandfather! You have manytimes said that <i>ahimsa</i> (non-violence) is a great dharma. I have developed a doubt now about the dharma of giving up eating meat. What blemish does a meat eater obtain? What is the advantage to one who does not eat? Kindly clarify this. (Shl 2) What blemishes do the one who himself kills animals & eats, one who eats meat given by others, one who kills on behalf of others and one who buys and eat meat get? (Shl 4) How does human being gain long life? How does he become mighty? How does he develop auspicious characteristics?</p>			

Bhishma said: (Shl 6) All those *mahatmas* who desire good looks, complete & well developed organs/limbs, long life, good intelligence, *sattva*, strength and memory power give up violence completely. In this matter there have been many questions and answers among the *rishis*. I will tell you the doctrine they have arrived at in the end. (Shl 8) The fruits obtained by one who regularly practices *vrats* & performs Ashwamedha *yaaga* every month and the person who completely gives up meat & wine are same. (Shl 10) That person who does not eat meat, does not kill animals and does not make others kill them will be the friend of all animals. This has been said by Swayambhu Manu himself. (Shl 11) One who gives up meat will not be rejected by any living being. He will be trusted by all animals. He will be honoured by great people. (Shl 12) **Dharmatma Narada has said that one who desires to grow his own flesh & muscles by eating the meat of other animals will be destroyed soon.** (Shl 13) Brihaspati has said that one who gives up wine & meat will get the *punyas* of a *daani*, *yaajaka* and *tapasvi*. (Shl 16) The great *punyas* gained by one who gives up eating meat even though he was eating it earlier, cannot be obtained even by study of all Vedas and continuous performance of *yajnas*. (Shl 17) **It is quite difficult to give up eating meat & practicing this vrat which gives assurance to all animals once you have started liking its taste.** (Shl 18) **That scholar/wise man who extends assurance to all animals through the vrat of ahimsa will undoubtedly be the giver of life to all.** Yudhishtira! This is how scholars have praised this dharma of *ahimsa*. (Shl 19) **Just as one's own life is very dear, similarly all animals value their own lives.** (Shl 20, 21) Intelligent persons and *punyatmas* should treat all living beings like themselves. All those who desire their own welfare will surely have fear of death. This being so, will not the animals which also wish to live, are disease free, and have done no sins not have fear of death? (Shl 22) **Maharaja! Therefore understand that giving up meat is the foundation for dharma, Swarga and happiness.** (Shl 23) **Ahimsa is the ultimate dharma. Ahimsa vrat is the best tapas. Ahimsa is great truth. It is by ahimsa that dharma exists.** (*Ahimsa paramo dharmah tatha ahimsa param tapah, ahimsa paramam satyam yato dharmah pravartate*). (Shl 24) Meat does not come from grass or wood or stone. It can be obtained only by killing an animal. That is why eating meat is highly sinful. (Shl 25) Those who consume the *havya-kavya* given with *swahakaar* & *svadhakaar*, drink *amrita* and love truth and honesty are *devatas*. Those who are engaged in crookedness and untruth and eat meat regularly are *rakshasas*. (Shl 28) One who does not eat meat becomes guardian of all animals. He will be trusted by all animals. He does not cause anxiety/agitation to anyone. He himself will also not be anxious/agitated.

(Shl 29) If no one eats meat in this world, there would be no one to kill animals. Therefore, the butcher kills animals only for the sake of meat eaters. (Shl 30) **If meat is considered unfit for eating and it is given up, then killing of animals will stop automatically. Enormous killing of animals happens only because of meat eaters.** (Shl 31) The sins of a killer of animals will destroy his longevity. Therefore one who wishes welfare for the self should give up meat completely. (Shl 32) Just as people hunt down serpents and wicked animals and there will be no protection for them at that time, in the same way the cruel people who kill animals will be subjected to similar anxieties & fears in their next birth and they will have no protection. (Shl 33) **Either by greed or by delusion or in order to gain strength & virility or due to the company of sinners, people develop interest in eating meat.**

(Shl 37) That person who desires to eat the meat of animals who actually desire to live their full life – irrespective of whether they are killed by others or self – will become the killer. (Shl 38) **One who buys meat kills them with money. One who eats kills them by his enjoyment. Butcher kills them by binding and violence. In this way the animals are killed in three ways.** (Shl 39) If a person encourages others to eat even though he himself does not eat, then also he will be subjected to the sin of eating meat. Similarly one who consents to the killing will also be subjected to sins of eating meat. (Shl 42) One who kills animals by way of eating meat is surely the worst among men. Between killer and eater, the eater does not get as much sin as the killer. (Shl 43) **That lowly fool who under the pretext of yajna – yaaga & such vaidic karmas kills animals will go to Naraka after his death.** (Shl 45) One who brings the animal, one who consents to killing, one who kills and one who buys/sells or processes are all equivalent to meat eaters.

Yudhishtira! I will tell you another reference/evidence which is propounded by Brahma himself and supported by *rishis*. (Shl 47) Men who desire children follow *pravritti dharma*. But those who desire *moksha* do not accept this. (Shl 48) That person who wishes to be least harmful to others should give up eating meat at all costs. (Shl 49) **We have heard that in previous kalpa people were using animals made of de-husked rice and flour in yajna. Yaajakas who desired to gain punya lokas used to perform yajnas with animals made of flour.**

Yudhishtira! Therefore, this dharma of non-violence is greater than all other dharmas. Those who

	practice <i>ahimsa dharma</i> will reside in <i>Swarga</i> after death. Those <i>dharmic</i> men who give up honey, meat and liquor from the time of their birth are considered <i>munis</i> . (Some of the remaining verses are included in table T21, Sl. No. 123)			
368	Anushasana parva; Daandharma	117	4637-4643	28
	<p>An insect's conversation with Vyasa</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! What state have those who have died in the great war, whether they wanted to or not, attained? Tell me about this. (Shl 2, 3) Dying in war is a very sad matter. You know that a man or an animal, whether in the state of prosperity or decline, in auspicious condition or inauspicious condition finds it very difficult to sacrifice life. Tell me the reason for this. It is my opinion that you know everything.</p> <p>Bhishma said: (Shl 4, 5) Yudhishtira! The question you have asked is quite appropriate. I will tell you a conversation that occurred between an insect and Krishna Dwaipayana in this matter. Once when the great <i>vipra, brahma swarooma</i> Krishna Dwaipayana was travelling, he saw an insect going rapidly in a cart path. (Shl 8) All-knowing Vyasa who knew languages of all animals addressed the insect and asked. (Shl 9) Oh insect! You appear to be quite scared. You appear to be in great hurry. Where are you running away to? What do you fear? Tell me about this.</p> <p>The insect said: (Shl 10-12) Oh highly intelligent! I am highly scared due to the sound of the cart that is coming at a distance. I hear the scary sound of its wheels. I am running away from the path of the cart so that it would not kill me. I am hearing the sound of long breathing of the ox carrying heavy load and being beaten by whip. I am also hearing the various sounds the men in the cart are making. (Shl 13) I, who am born as an insect, am not capable of hearing this fearsome sound. Therefore I am escaping from this fearsome and horrible path. (Shl 14) Death is a very sad matter for living beings. Life is very precious for all. I am running away so that I, who was happy all this time, should not get death.</p> <p>Bhishma said. Yudhishtira! To this Vyasa replied: Oh insect! How can you have happiness? You are born in <i>tiryag yoni</i>. Therefore I think death is better option for you. (Shl 16) Oh insect! You cannot know sound, touch, taste, smell and many other kinds of enjoyments. Therefore death is better for you.</p> <p>The insect said: (Shl 17) Oh great wise man! Jeeva experiences happiness in every kind of birth it takes. Therefore even in this birth I have happiness. I think so. That is why I wish to live even as an insect. (Shl 18) Even in this body of insect, according to its construction I get all the pleasures of the senses. But there is a difference between human beings and non-moving forms (like trees etc). (Shl 19) In the previous birth I was a rich <i>shudra</i>. I was not respecting brahmanas. I was cruel and a miser. I was living on money earned as interest. (Shl 20) I used to speak harshly with all. I used to cheat everyone. I used to hate everyone. This was my nature. I was always engaged in cheating people by lying and in snatching others property. (Shl 21) I liked to eat tasty dishes all by myself and out of jealousy that others may eat it, I was not giving it first to guests or relatives and would eat them myself and give only leftovers to others. (Shl 22) In the previous birth, I used to faithfully collect food for <i>devatas & pitrus</i>. But being greedy about money, I was not donating the food in the name of <i>devatas</i> or <i>pitrus</i>. (Shl 23) Many people used to come to me seeking refuge due to some fear. Even though I was keeping them in secret and safe places, some times I used to ditch them. I was not protecting them. (Shl 24) I used to feel jealous for no reason looking at others money, grains, beautiful women, vehicles, attractive dresses or wealth. (Shl 25) I was feeling envious seeing others being happy. I used to destroy others dharma, <i>artha & kaam</i>. I used to behave just as I pleased. (Shl 26) My karmas were full of cruelty. Now I am repenting recollecting the cruel deeds I did. (Shl 27, 28) I also know the fruits of good karmas I did in the past. As I remember, I used to take good care of my aged mother. I had shown good hospitality to a good brahmana who had come to my house. Due to these two virtuous deeds I have not lost memory of my past birth. (Shl 29) <i>Tapodhana!</i> I wish to again have happiness by virtue of some good deeds. I would like to know from you what are such karmas by doing which I can regain happiness?</p>			
369	Anushasana parva; Daandharma	118	4644-4648	28
	<p>Story of insect and Vyasa – continued 1</p> <p>Vyasa said: (Shl 1) Of insect! Did you not say that even though you are born as an insect you are not deluded in respect of karmas in previous birth and that you have memory of past birth due to your good deeds? But these have happened to you by my grace. (Shl 2) I can uplift you from this birth of</p>			

an insect by virtue of my *tapo-bala* by merely looking at you. There is no strength greater than that of *tapo-bala*. (Shl 3) Oh insect! I know that you have got this birth because of your sins in past birth. If you think that dharma can uplift you, you will get such dharma again. (Shl 4) **The fruits of karma done on *karma-bhumi* will be experienced by *devatas* as well as animals & birds. Just like man can find accomplishment of *kaam & artha* by virtuous qualities (*sadguna*), they can also be accomplished by dharma.** (Shl 5) Whether man is a scholar or a dimwit, if he has speech, intelligence and limbs, what can destroy him when he is alive? (Shl 6) In a certain place on earth there is a great brahmana who has been worshipping Sun & Moon daily and has been narrating holy stories to people. You will be born as his son. (Shl 6) **There you will realise that objects of senses are mere transformations of *pancha-bhutas* and will experience them with detachment/disinterest.** At that time I will again come to you, will preach *brahma-tattva* and send you to the *lokas* you wish to go.

The insect accepted Vyasa's statement and remained in the path of cart. It was crushed to pieces when the cart came and died. **Then it was sequentially born as porcupine, a water animal, pig, animal, bird, *chandala*, *shudra*, *vysya* etc different forms and finally due to the grace of Vyasa was born in the family of a *kshatriya*.** After he became an adult, by virtue of memory of past births he came to Vyasa to see him.

(He prostrated to Vyasa and described how he was leading a royal & luxurious life)

Then he said: Oh great wise man! I bow to you. What should I do next? I have got this position of king only because of your *tapo-bala*.

Vyasa said: Prince! You have praised with me many good words. Now you have recollected the disgust you had developed in your insect birth. **The sins you had built up as a cruel and greedy *shudra* will not be destroyed.** Even though you were born as an insect because of those sins, you were fortunate enough to see me. By virtue of that you are born as a prince. Now you have also honoured me with your praise. As a result of this, after death you will be born as a *brahmana*. (Shl 23) Prince! In this birth you will enjoy many luxuries, perform many *yajnas* with adequate *dakshinas* and you will fight to protect cattle & brahmanas, sacrifice your life in that fight and enjoy in *Swarga*. (Shl 24) **When the *jeeva* which was born as birds and animals starts obtaining higher states, it will first be born as *shudra*, after losing that state as *vysya* and after that as *kshatriya*. A *kshatriya* with virtuous practices gets the birth of a brahmana. Then by having *sadachara & sadvrtti* (virtuous practices and conduct), upon death he gets auspicious *Swarga*.**

370	Anushasana parva; Daandharma	119	4648-4651	28
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Story of insect & Vyasa – continued 2

Bhishma said: (Shl 1) Yudhishtira! In this manner that *jeeva* which gave up its life as an insect obtained many other births and was then born as a *kshatriya*. In that birth, recollecting its past birth, it did plenty of *tapas*. Seeing his severe *tapas*, Krishna Dwaipayana went to him and said: 'Oh prince who was an insect! Protecting all living beings is the *vrata* of *devatas* also. It is also the dharma of *kshatriyas*. Govern the people thinking about such *deva-vrata & kshaatra-dharma*. You will get *brahmanatva* in next birth. Oh prince! **Govern all your citizens well. Become a *jitendriya* and understand which karmas are auspicious and which are not. Donate your wealth to *satpurushas* with auspicious desires. Give up inauspicious karmas. Become an *atma jnani*. Be always content. Always be engaged in *swadharma*.** Give up this body while living like this. In next birth you will be a *brahmana*.

Bhishma said: Yudhishtira! The prince obeyed Vyasa and was governing his people well. Then he again went to the forest and was engaged in *tapas*. In a short while he died and obtained *vipratva*. Seeing this, Krishna Dwaipayana went to him and said: Great brahmana! Do not grieve from now on for any reason. **Those who do *punya* will be born in higher births and sinners in lower births.** Man experiences fruits corresponding to the sins he has committed. Oh *jeeva* which was an insect! Do not grieve out of any fear for any reason. **Always have the fear that carelessness can result in lapsing from dharma. With this fear in mind, practice dharma with care.**

The brahmana said: Worship worthy! By your grace I have obtained higher places of happiness from previous places. In this birth **possessed with wealth rooted in dharma I am free of all sins.**

Bhishma said: Yudhishtira! That *jeeva* which had become a brahmana performed a hundred *yajnas* as suggested by Vyasa. Then that brahmana became great among *brahmanas* and after death attained residence with Brahma (*Brahma – salokya*). **As advised by Vyasa that insect practiced the dharma**

	<p>of whatever <i>varna</i> or birth it obtained. As a result that <i>jeeva</i> which was an insect attained <i>Brahma salokya</i>.</p> <p>All the <i>kshatriyas</i> who fought with you have fought powerfully according to their <i>swadharma</i> and have obtained <i>sadgati</i> after death. Therefore you need not grieve about them.</p> <p>(Foot note by Editors: It is said in Vishnu Purana that the person who obtained <i>brahmanatva</i> from an insect became well known as <i>maharshi</i> Maitreya)</p>			
371	Anushasana parva; Daandharma	120	4651-4657	28
	<p>Vyasa – Maitreya conversation; karma and daan</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Which is greater of <i>vidya</i> (learning), <i>tapas</i> & <i>daan</i>? Kindly tell me.</p> <p>Bhishma said: Yudhishtira! In this matter a conversation between Krishna Dwaipayana and Maitreya is quoted. Once Krishna Dwaipayana travelling in disguise came to Varanasi. There he met Maitreya. Having realised that the person sitting close to him is none other than Vyasa, he treated him with great hospitality and gave him excellent food. Vyasa was immensely pleased with the hospitality and the food and when about to leave smiled happily. Seeing him smile gleefully, Maitreya asked him: <i>Mahatma!</i> Tell me the reason for this smile. Why are you smiling? You are indeed a great <i>tapasvi</i>. Very brave (stoic?). You are feeling so much joy that you are showing it on your face. Oh Scholar! I am prostrating to you and asking. Tell me the reason for this joy. (Shl 8) I am asking you about the fortunateness of my <i>tapas</i> and your <i>mahabhagya</i>. I believe there is a slight difference between you who are <i>Jeevan-mukta</i> & know the truth of <i>jeevtama</i> & Paramatma and me. Moreover, from the point of view of lineage also you are distinct from me.</p> <p>Vyasa said: (Shl 9) This smile appeared on my face due to your <i>aticchanda</i> and <i>ativada</i>. (Treating & respecting the guest very well and showing hospitality as he desires are <i>aticchanda</i>. Honouring the guest through good words is <i>ativada</i>). How can statement of Veda be false? Why would Veda speak untruth? (Shl 10) Vedas have specified best <i>vrat</i> for humans in just three sentences: <i>na druhyet</i> – Do not commit treachery. <i>Dadyaat</i> – Give to charity/donate. <i>Satyam chaiva param vadet</i> – Always speak the truth with others. (Shl 11) These statements of Vedas had already been practiced by <i>munis</i>. We have also heard these from long past. It is our main duty to practice these directives of Vedas even today. (Shl 12) Even small giving to charity can yield huge results if given according to <i>shastras</i>. Without any envy you have given food and water to me when I was hungry and thirsty. (Shl 13) Of lord! I was very tired due to hunger and thirst. You have made me feel satisfied with food and water. Just by this you have obtained best of the <i>lokas</i> just as one would by performing great <i>yajnas</i>. I am seeing this practically. (Shl 14) I am highly pleased with the sacred <i>tapas</i> you are performing by way of <i>anna daan</i>. Your strength is that of <i>punya</i>. Seeing you is also <i>punya darshana</i>. (Shl 15) I think that this fragrance emanating from your body is due to your <i>punya karma</i> of <i>daan</i>. This act fetches greater <i>punya</i> than bathing in holy places and completing Veda <i>vrats</i>. (Shl 16) <i>Daan vrat</i> is more sacred than all sacred <i>karmas</i> and also causes greater welfare. If it were not so, there would not have been praises for this in <i>Veda shastras</i>. (Shl 17) There is no doubt that of all <i>karmas</i> stated in Vedas that you appreciate the greatest in <i>daan</i>. (Shl 18) Wise & scholarly people follow the path created by <i>daanis</i>. Those who do <i>anna daan</i> are indeed <i>pran daanis</i> (donors of life). <i>Sanatan dharma</i> is also established in them. (Shl 19) Just as study of Vedas, restraint on <i>indriyas</i> and renunciation are great <i>karmas</i> so is <i>daan</i>. (Shl 20) Oh highly wise one! You will get great happiness by this <i>daan karma</i>. Intelligent man does <i>daan</i> and obtains progressive happiness. (Shl 21) That <i>daani</i> will obtain progressively greater happiness is known to us practically. Rich people gather wealth. Then they give to charity and perform <i>yajnas</i> and enjoy greater happiness. (Shl 22) Oh wise! But those who are interested only in the pleasures of the senses will obtain only great grief due to that enjoyment. Those who struggle with <i>tapas, vrat</i> etc, will gain happiness due to those difficulties. Happiness and unhappiness will be in accordance with the nature of the person. (Shl 23) Scholars say that in this world there are three types of practices: meritorious/good or auspicious practices (<i>punya maya karmas</i>); sinful practices; and practices free of both <i>punya</i> & <i>paap</i>. (Shl 24) The person absorbed in contemplating <i>Brahma</i> does not think that he did the <i>karma</i> whatever be the <i>karmas</i> he does. Therefore he does not acquire <i>paap</i> or <i>punya</i> generated due to his <i>karmas</i>. (Shl 25) Those who are engaged in <i>yajna, daan</i> and <i>tapas</i> are <i>punya karmis</i>. Those who commit treachery to living beings are sinners. (Shl 26) Those who snatch others wealth will be subjected to grief and will fall into <i>naraka</i> after death. There is something other than both <i>punya</i></p>			

	karma and paap karma. (That is the state of <i>jnana</i>). (Shl 27) You be joyous. Have prosperity. Be happy. Do <i>daan</i> . Perform <i>yajnas</i> . If you do these, wise men or <i>tapasvis</i> will not ignore you (will honour you).			
372	Anushasana parva; Daandharma	121	4657-4661	28
	<p>Vyasa – Maitreya conversation; about daan</p> <p>Bhishma said: After hearing Vyasa, Maitreya who was learned in many <i>shaastras</i> and was very wise said: If you permit I would also like to tell a few things in this matter. Vyasa replied: Maitreya! Tell me whatever you want to say, as much as you want to say and the manner in which you want to say. I will listen.</p> <p>Maitreya said: (Shl 4) Worship worthy! Whatever you said about <i>daan</i> is clear and without blemishes. You have a highly purified inner being by virtue of learning and <i>tapas</i>. There is no doubt about this. (Shl 5) Your coming here has been a great gain to me. Just as a maharshi with rich tapo-bala can see things with his inner vision, I am seeing everything with my buddhi. (Shl 7) There are three factors to be a brahmana: tapas, shaastra jnana and birth in a pure brahmana family. One who has these qualities will be a brahmana. (Shl 8) If a brahmana with these three qualities feels satisfied, then <i>devatas</i> & <i>pitrus</i> will also feel satisfied. To learned wise men there is nothing greater (sacred) than such brahmana. (Shl 9) In case there were no such brahmanas with these three qualities this world would have been covered in deep darkness. No one would have known anything. There would have been no chaturvarnas, dharma-adharma or satya-asatya. (Shl 10) Just as man sows seeds in a properly tilled and readied field and grows things, in the same way daan given to a brahmana who is an expert in shaastras will yield great fruits to the daani (the giver). (Shl 11) If a brahmana who is rich in learning and virtuous practices does not become available to a wealthy man to receive daan, then his wealth will be wasted. (Shl 12) If a fool eats the food that should reach someone else, that food will be wasted. (There is no use of doing <i>anna daan</i> to a fool). That food will destroy the one who eats it also. Food consumed by a satpatra will not only be meaningful, it will uplift the giver also. The fruit of that daan which is destroyed by the fool, will also destroy the fool who received it. (Shl 13) When a scholarly brahmana who is enriched with prowess and strength eats, he again generates food. (By virtue of such brahmana's eating, there will be plentiful food available in that house). Though the statement that from rains come grains and from grains people including that brahmana is known, the statement that from brahmana again grains will be plentiful is subtle and difficult to comprehend. (Shl 14) Whatever punya the giver of daan gets, that same punya accrues to the receiver also. A cart cannot go on one wheel. Similarly, rishhis think that if a satpatra (worthy recipient) does not become available the daan will not be fruitful. (Shl 15) Where there are brahmanas knowledgeable in <i>shaastras</i> and who are of virtuous practices, there the <i>daani</i> will enjoy the fruits of <i>daan</i> both in this world and the other world. (Shl 16) Those who are born in pure family (lineage), who are always engaged in <i>tapas</i>, who are regularly giving <i>daans</i> and are engaged in study of Vedas, should be considered as being <i>pujyatama</i> (highly venerable). (Shl 17) Those who walk the path of dharma created by such <i>satpurushas</i> will never be deluded. It is such <i>satpurushas</i> who will manage <i>yajnas</i> and send people to <i>Swarga</i>.</p>			
373	Anushasana parva; Daandharma	139	4759-4760	29
	<p>Sri Krishna to the group of <i>rishhis</i>: (Shl 41-44) I am seeing all the amazing & divine things in <i>devaloka</i> & <i>bhuloka</i> that you have not seen. All that is essentially my great <i>prakriti</i>. Nowhere can that power of my <i>prakriti</i> be kept away or deprived or beaten back. I do not wonder at the <i>aishwarya</i> of the acts of <i>prakriti</i> which are integral part of me. Still matters which are heard by satpurushas when spoken about by them will be trusted by all. Such words will be everlasting like words carved on mountains. Therefore, during my meetings with satpurushas I make such wise sayings which in turn will be spoken by them and will enlarge the understanding of men.</p>			
374	Anushasana parva; Daandharma	141	4768-4796	29
	<p>About varnashrama dharmas (Many points are repeated from earlier parts. Hence only some <i>shlokas</i> are included here)</p> <p>Umadevi asked Maheshwara: (Shl 28) I have one more doubt. Kindly clarify the same. Of the dharma for the four <i>varnas</i> which special dharma brings <i>shreyas</i> to the respective <i>varnas</i>?</p> <p>Maheshwara answered: (Shl 31) There is no doubt that <i>upavasa</i> dharma (staying close to Paramatma) is the dharma to be followed at all times for a brahmana.</p>			

(Shl 47) The most important dharma for a **kshatriya** is governance. Doesn't the king take one sixth of the income from citizens? In return he becomes obliged to the dharma of protecting & governing the citizens. (Shl 49-51) The following are important dharmas for a king: restraint of *indriyas*, study of Vedas, *agnihotra*, *daan*, wearing *yajnopavita*, implementing *yajnas*, doing acts of dharma, care of servants, giving fair wages to workers, punishing the offenders appropriately, practice of *vaidic karmas*, acting such that everyone gets justice and being truthful.

(Shl 55) Cattle rearing, trade, *agnihotra*, *daan*, *adhyayana*, being in virtuous path, hospitality to guests, *shama* (quietude), *dama* (restraint of *indriyas*), inviting and showing hospitality to brahmanas and sacrifice – these are dharmas of **vysyas**. (Shl 56) A virtuous *vysya* should not sell sesame seeds, perfumes and *rasas* (juices). He should show hospitality to brahmana, *kshatriya* and *vysyas* to the best of his abilities. (Shl 57, 58) Serving the people of other three *varnas* is the ultimate dharma of **shudras**. That *shudra* who while being a *jitendriya* serves and extends hospitality to the guest will obtain great fruits. **Dharma of serving is the severest tapas for a shudra**. (Shl 59) A *shudra* who has virtuous conduct, worships *devatas* & *dvijas* and is intelligent will fulfil all his desires through this dharma.

(Shl 63) **That dharma which exists in brahmanas is said to be the ultimate dharma.** (*brahmaneshu hi yo dharmah sa dharmah paramo matah*). **Brahma has specified three types of dharmas for protecting the world.** These three were created along with the creation of earth. Listen to what these three are. (Shl 65) **First one is vedokta** (declared or contained in Vedas) **dharma which is the greatest. Second is the one stated in smritis** (Hindu law book, whole body of sacred traditions) **& shastras. Third is one that is practiced by virtuous persons. All three are sanatana dharmas.** (Shl 66) **That person is a brahmana who has studied all three Vedas, who does not make a living by teaching Vedas, who is always engaged in the three karmas of yajna, daan & dharma, has given up kaam, krodh & lobh and is friendly towards all beings.**

(Shl 70) **Withdrawing the mind from objects of senses is called shama. This dharma will always be active in satpurushas.** By following this dharma of *shama*, *grihasthas* with pure heart will gather huge amount of dharma. (Shl 71-73) A *grihastha* should purify his self by doing *pancha-maha-yajnas*. He should be truthful. Should not have a blemished view. Should be a *daani*. Should show hospitality to brahmanas. Should keep the house spick & span. Should not have arrogance. Should always be honest. Should speak in a friendly manner with others. Should be engaged in the service of guests and visitors. Should eat only food that is offerings of *yajna* or after all others in the house have eaten. Should show hospitable treatment according to *shastras*. **Such a person is a dharmic.**

Pravritti marga

(Shl 76) *Pravritti dharma* has been especially specified for *grihastha*. I will explain this dharma which is in the interest of and brings good to all living beings. (Shl 77) A person who desires welfare of the self should always give to charity to the best of his abilities. He should perform *yajnas*. He should be engaged in religious karmas which result in prosperity. (Shl 78) **Man should earn money by adhering to dharma. Money so earned should be divided into three parts. Man should, with a conscious effort, do only karmas which are predominantly dharma oriented.** (Shl 79) One who wishes his own welfare should use one third of money earned justly for accomplishment of dharma & *artha*. Another third should be used for enjoyments and fulfilling desires. The remaining third should again be invested in acts that are predominantly dharma based and grow it.

Nivrtti marga

Parvati! *Nivrtti dharma* is different from *pravrtti dharma*. Now I will tell you about *nivrtti dharma*. Listen attentively.

(Shl 81) **Main dharma of nivrtti marga is being kind to all living beings.** One who is in *nivrtti marga* or *moksha marga* should not live in a single place. **He should be free from the bonds of desires.** These dharmas are expected of *mumukshus* (those who desire *moksha*: liberation, salvation). (Shl 82) The person who desires *moksha* **should not have any attachment** to the hut, or water (pilgrim centres) or clothes or seat or *tridanda* or bed or *agni* (for heating in winter season) or the place of refuge. (Shl 83) **He should always be thinking of adhyatma marga. Should constantly be engaged in manana** (reflection on spiritual matters). **Should be always engaged in practice of yoga and should be thinking about the tattvas.** (Shl 84, 85) **One who is mumukshu should be free of all kinds of attachments and bonds of friendship** (interests) and should spend his time in abandoned houses or under a tree or river banks or sands of river. **He should establish Paramatma in his atma and should be in meditation all the time.** (Shl 86) One who has mind fixed in

	<p>Paramatma, does all karmas with only <i>moksha</i> as the aim, who is still like a rock during meditation, who lives without food, and does not stay at any one place practices the <i>sanatana moksha dharma</i>. (Shl 87) He should not be attached to any single place. Should not live in the same village/town for too long. Should not sleep on a specific mound of sand everyday. Thus one who is free of all kinds of attachments will be liberated from all bondages and will be moving about freely. (Shl 88) <i>Umadevi!</i> This is the dharma propounded in Vedas by <i>satpurushas</i> who knew <i>moksha dharma</i>. Those who follow this path will attain <i>Brahma pada</i>.</p> <p>(Shl 89) There are four types of <i>sanyasis</i>. <i>Kutichaka, Bahoodaka, Hamsa and Parama-hamsa</i>. Among these, the later ones in the sequence are greater than the earlier ones (increasing order of greatness).</p> <p>(Shl 90) There is nothing superior to the <i>jnana</i> obtained by <i>Paramahamsa dharma</i>. Such dharma is not inferior to any other dharma. For a <i>Paramahamsa dharmi</i>, <i>atma-jnana</i> will never disappear. This dharma is free of dualities. Is auspicious (<i>saumya</i>). Is without old age and death and is indestructible.</p> <p>Rishi dharma (extracts)</p> <p>(Shl 108) The main aim of all <i>rishi dharmas</i> is to become <i>jitendriya</i> and obtain <i>atma jnana</i>. <i>Kaam & krodh</i> have to be completely conquered. This is my opinion. (Shl 109) Performing <i>agnihotra</i>, being engaged only in <i>dharma karyas</i>, performing <i>Soma yaaga</i>, knowing the procedures of <i>yajnas</i>, giving of <i>dakshina</i> in <i>yajnas</i> – these five dharmas should necessarily be practiced by all <i>rishis</i>. (Shl 110) Doing <i>yajna kriya</i> daily is a dharma; he should also be interested in the worship of <i>pitru devatas</i>. It is a very important dharma of <i>rishis</i> to show hospitality to guests with <i>unccha vrtti</i> (gleaning or gathering of grains for food). (Shl 111, 112) Retiring from the consumption of <i>gorasa</i> (milk, curd, ghee & buttermilk), interest in peace and restraint on the mind, sleeping on the floor, practicing yoga, eating vegetables & green leaves, eating fruits and roots, consuming air, water and <i>shaivala</i> (moss) are all the regulations to be followed by <i>rishis</i>. By practicing these rules <i>rishis</i> obtain a great state that is not obtained by others. (Shl 115) One who is not proud, who always has a clear mind, who does not feel amazed whatever he sees (<i>na vismitah</i>), who has equal feelings towards friends & enemies and is friendly towards all is the one who knows dharma and is a great <i>rishi</i>.</p>				
375	<table border="1"> <tr> <td data-bbox="264 1077 568 1144">Anushasana parva; Daandharma</td> <td data-bbox="568 1077 879 1144">142</td> <td data-bbox="879 1077 1190 1144">4796-4809</td> <td data-bbox="1190 1077 1501 1144">29</td> </tr> </table>	Anushasana parva; Daandharma	142	4796-4809	29
Anushasana parva; Daandharma	142	4796-4809	29		
	<p>Vanaprastha dharma – its practice and greatness</p> <p>Uma (consort of Maheshwara) said: (Shl 1-3) Oh worship worthy Shankara! I wish to know the holy procedures of <i>Vanaprasthis</i> who live on the beautiful banks of rivers, near mountain streams, bowers in the vicinity of rivers, in mountain regions, in forests and in sacred places having plenty of fruits & roots.</p> <p>Maheshwara said (selected shlokas): (Shl 8) They should practice yoga and obtain mastery in <i>asanas</i>. Should conquer <i>kaam & krodh</i>. They should live in forests where only the valorous can live and should meditate sitting in <i>Virasana</i>. (Shl 9) Should be engaged in accomplishment of yoga with total concentration. Great <i>vanaprasthis</i> should in summer season sit in the middle of <i>panchagnis</i> (five fires) and perform <i>tapas</i>. He should be busy in practicing <i>Manduka yoga</i> (well known in <i>Hatha yoga</i>) as described in <i>shastras</i>. (Shl 10) Should sit in <i>virasana</i> everyday. Should sleep on the floor. During winters he should be in water. When rain is pouring he should be in the open. In scorching summer he should set up fire on four sides around him and sit in <i>virasana</i>. <i>Vanaprasthashramis</i> with an orientation to dharma should do these <i>vrats</i>. (Shl 13) <i>Vanaprasthas</i> who live everyday in forest, who move around only in forest, who live their lives till death in forest should take shelter in forest just as disciples would take refuge with a guru. (Shl 16) They will stay away from mating with wife. They will be free of all kinds of contacts. Being free from all kinds of sins they live in and travel around the forest. (Shl 18) These people who depend on truth & dharma, and are <i>siddhas</i> will attain <i>Brahma loka</i> and the permanent <i>Soma loka</i>.</p> <p>Uma said: (Shl 20) <i>Sarva-bhuteshwara!</i> Tell me the dharma of <i>munis</i>. (Shl 21) What is the dharma specified for those who have great accomplishments in <i>siddhi</i> and <i>vada</i> (speaking about, arguments) and roam around freely and for those <i>vanaprasthis</i> who live with their wives?</p> <p>Maheshwara said: (Shl 22) <i>Dev!</i> All <i>vanaprasthashramis</i> will be engaged in <i>tapas</i>. Some among them travel around freely. They do not live with wives. Some live with their wives. Those who are free and move about shave their head and wear saffron (ascetic) clothes. They do not live at any one place all the time. But those with their wives live in <i>ashrams</i> in the night. (Shl 23) Bathing thrice daily,</p>				

	<p>performing <i>agnihotra</i> everyday, achieving <i>samadhi</i> state in meditation, acting only in virtuous ways and doing the karmas prescribed in <i>shaastras</i> are the duties of both types of <i>munis</i>. (Shl 24) Whatever dharmas I have described to you about <i>vanaprasthis</i> apply to <i>munis</i> also. If they practice it they will get full fruits of their <i>tapas</i>.</p> <p>(Shl 25, 26) Such <i>dharmatma grihasthas</i> who follow the <i>dampatya dharma</i> (matrimonial dharma) and live with wife, practice the karmas prescribed in Vedas while being <i>jitendriyas</i> and mate with wife only during the periods of fertility, will get the same fruits as practicing <i>rishi dharma</i>. <i>Grihasthas</i> with an eye on dharma should not indulge in any other desires and enjoyments. (Shl 27) One who is free of the blemish of violence and gives assurance to all beings becomes a <i>punyatma</i>. (Shl 28) One who is kind towards all beings, behaves with honesty with all and looks upon all as himself will become a <i>punyatma</i>. (Shl 29) Being an expert in all four Vedas and behaving with <i>arjava</i> (honesty, no crookedness) with all, both these yield the same fruits. Or honesty may be even higher than expertise in four Vedas. (Shl 30) <i>Arjava</i> is said to be dharma. Crookedness is <i>adharma</i>. The person who lives with honesty is a <i>punyatma</i>. (Shl 31) A person with simplicity/honesty obtains nearness to <i>devatas</i>. Therefore one who wishes to be <i>punyatma</i> should have honest dealings with all. (Shl 32) One who is forgiving, a <i>jitendriya</i>, who has conquered anger, who is committed to dharma, who is non-violent and always engaged in dharma will be a <i>punyatma</i>. (Shl 33) That <i>jnani</i> who is without lethargy, is <i>dharmatma</i> and who walks the path of virtuousness to the best of his abilities will attain <i>Brahma-bhava</i>.</p>			
376	Anushasana parva; Daandharma	142	4796-4809	29
	<p>Role of karmas in obtaining the four <i>varnas</i> at birth (Maheshwara's answers to Umadevi)</p> <p>(Shl 6) <i>Dev!</i> <i>Brahmanatva</i> is very difficult to get. It is my opinion that the four <i>varnas</i> (<i>brahmana</i>, <i>kshatriya</i>, <i>vysya</i> & <i>shudra</i>) are based on nature. (Shl 7) By doing bad deeds <i>brahmana</i> falls from his high position. Therefore he who is born in the highest <i>varna</i> should maintain his honour. (Shl 8) Whether a <i>kshatriya</i> or a <i>vysya</i>, if he follows the <i>brahmana dharma</i>, in the next birth he will be born a <i>brahmana</i>.</p> <p>Fall from a <i>varna</i></p> <p>(Shl 9) That <i>brahmana</i> who gives up the dharmas of his own <i>varna</i> and practices the dharma meant for <i>kshatriyas</i> will lapse from his <i>varna</i> and after death will be born a <i>kshatriya</i>. (Shl 10, 11) The <i>brahmana</i> who after getting the difficult to get <i>brahmana</i> birth, practices the dharmas of <i>vysya</i> attracted by desire & greed will be born as <i>vysya</i> after death. If a <i>vysya</i> follows the dharma of a <i>shudra</i> after death he will be born a <i>shudra</i>. In this way a <i>brahmana</i> who has fallen from his own dharma will eventually be born a <i>shudra</i>. (Shl 12) A <i>brahmana</i> by doing karmas meant for <i>shudras</i> will fall from <i>brahmanatva</i>. He will be excommunicated by own <i>varna</i> people. After death he will fall into <i>naraka</i>. After experiencing <i>naraka</i> for a specified time he will be born a <i>shudra</i>. (Shl 13, 14) Whether a <i>kshatriya</i> or <i>vysya</i>, if they give up their own dharmas and practice the dharma of a <i>shudra</i>, they will also fall from their <i>varnas</i> and obtain change of <i>varnas</i>. (Shl 15) Among the four <i>varnas</i> whoever practices his own dharma of birth and remains pure, is enriched with <i>jnana</i> & <i>vijnana</i>, is holy, has knowledge of dharma and is committed to dharma will enjoy the fruits of dharma. (Shl 16) <i>Brahma</i> has made a statement in this matter. '<i>Satpurushas</i> who desire dharma take shelter in strict practice and in <i>adhyatma</i> all their life' (<i>adhyatmam naishtikam</i>). (Shl 17) Eating in the house of a person with <i>ugra</i> (fierce, cruel) nature is disapproved. Food served in a <i>community</i> group, food of <i>shraaddha</i>, in a house where there is impurity due to new birth or death or in a wicked person's house should not be eaten. <i>Shudraanna</i> (food in <i>shudra</i>'s house or prepared by <i>shudras</i>) should not be eaten for any reason. (Shl 18) <i>Mahatmas</i> & <i>devatas</i> have censured <i>shudraanna</i>. This has been said by <i>Pitamaha Brahma</i> himself (?!). Therefore I take this as reference. (Shl 19) The <i>brahmana</i> who dies with <i>shudraanna</i> in his stomach – whether he was an <i>agnihotri</i> or <i>yajnika</i> – will be born a <i>shudra</i> in next birth. (Shl 21) The <i>varna</i> to which the remnants of food in a <i>brahmana</i>'s stomach belong when he dies or depending on food from which <i>varna</i> he lives, he will be born in that <i>varna</i> in next birth. (Shl 22) Even after obtaining the difficult to get birth of a <i>brahmana</i>, the person who deprecates his own birth and eats food that is not worthy of eating will fall from <i>brahmanatva</i>. (Shl 23, 24) Even after getting the most difficult to get and auspicious birth of <i>brahmana</i>, the person who drinks <i>sura</i>, commits <i>brahma hatya</i>, is mean, is a thief, does not practice a <i>vrat</i> he resolves to do, is impure, has given up study of Vedas, is sinner, is greedy, is a fraud, is haughty, is husband of a <i>shudra</i> woman, eats in the same vessel in which food was cooked, sells <i>somalata</i> and serves the lowly & mean will fall from <i>brahmanatva</i>. (Shl 25) Even if dedicated to the study of Vedas, if he mates with wife of guru, commits treachery and always censures the guru he will fall from <i>brahmanatva</i>.</p>			

Rising in varna hierarchy

(Shl 26) *Devi!* **By following the auspicious karmas and virtuous practices I am going to describe next, a shudra can eventually obtain brahmanatva.** (Shl 27-29) A *shudra* should do all his works in a just manner and as prescribed in *shastras*. He should serve persons who are elder to him with a conscious effort. He should never lose interest/focus in discharging his duties. Should worship *devatas*. Should show hospitality to *dvijas*. Should take up the *vrata* of showing hospitality to guests. Should mate with wife only during periods of fertility. Should be disciplined and eat in regulated manner. He should himself be pure and look for *satpurushas*. Should eat after guests and family members have eaten. Should not eat meat unnecessarily. **By practicing such rules/regulations he will be born a vasya in next birth.**

(Shl 30-34) After taking birth as *vasya* he should be truthful, have no ego, should become free of dualities, should be calm, should be engaged in study of Vedas, should be *jitendriya* and perform *yajnas*. Should honour brahmanas and wish for the upliftment of people of all *varnas*. Should practice *grihastha vrata* and should have only two meals a day. Should eat the leftovers of offerings in *yajna*. Should consume limited amounts of food. Should give up all desires. Should give up the feeling of 'I & mine'. Should perform *agnihotra* and give offerings to *agni* according to procedures. Should show hospitality towards all guests and eat only after they have eaten. Should worship *garhapatya* etc *agnis* with formal *mantras*. **If he leads such a life after death he will be born in pure & great family of kshatriyas.**

(Shl 35-37) After taking birth as *kshatriya* he should be purified with various *sanskaras* (purification rites) and after *upanayana* (thread ceremony) should be dedicated to the life of a *brahmachari* and be felicitated/respected by all as *dvija*. With the three karmas of *yajana*, *adhyayana* & *daan*, he will worship gods with *yajnas* consisting of plentiful and adequate *dakshina*. He will study Vedas and desiring *Swarga* he will depend on *tretagnis*. He will extend a hand of protection to the needy. He will govern people everyday adhering to dharma and will be truthful in all dealings. His mere sight will make people happy. (Shl 38) A good *kshatriya* should punish offenders according to dharma. He should not give up punishing (*danda*). He should order citizens to perform acts of dharma. He should be engaged in *rajakarya* with dharma and *rajaneeti*. He should collect one sixth of citizens' income. (Shl 39) A skilled *kshatriya* who is *dharmatma* should not indulge in sex freely. He should mate only with wife during periods of fertility. (Shl 40) Should eat regularly and in controlled manner only twice a day and not eat anything in between. Should be engaged in the study of Vedas. Should sleep on a mat of *darbhe* (kind of dry grass) everyday in *agni-griha*. (Shl 41) A *kshatriya* should with pleasantness show hospitality to the people of three *varnas* in every way. To the *shudras* who desire food, he should inform that food is ready and have it served to them. (Shl 42) **The kshatriya who strives hard to please pitrus, devatas and guests should not do anything that is against dharma even while being interested in artha & kaam.** (Shl 43) He should eat in his house in a just manner. Should bathe at three times (morning, afternoon, evening). Should perform *agnihotra* according to *shastras*. (Shl 44) **If a kshatriya so purified dies in a war fighting for the welfare of cattle and brahmanas he will be born a brahmana in next birth.** (Shl 45) He will become a brahmana enriched in *jnana* & *vijnana* and will be an expert in Vedas & Vedangas. (Shl 46) **Thus by the power of auspicious deeds even a shudra can eventually become purified and become a highly learned brahmana.**

(Shl 47) Even though born a brahmana if he is wicked and eats in houses of all mixed castes he will fall from that position and be born a *shudra* in next birth. (Shl 48) **Brahma himself has said that even though a shudra, if he has pure inner soul and is jitendriya, then he should be treated as a brahmana.** (Shl 49) **It is my opinion that a shudra whose nature is very good and karmas are sattvic is better than a brahmana or vasya or kshatriya who have fallen from their designated karmas.** (Shl 50) **Merely being born as brahmana or the various purification rites undergone or study of Vedas or noble birth are not sufficient reasons to be a dvija. Virtuous character is the main reason for dvijatva.** (Shl 51) **It has been ordained that every brahmana in this loka becomes one only by virtue of his character.** Even a born *shudra* who has virtuous character firmly will eventually become a brahmana.

(Shl 52) **It is my opinion that Brahma swabhava (Brahma vastu) is naturally present equally in all. That person in whom Brahma, the nirguna (Attributeless) & nirmala (Pure) resides, is indeed a brahmana.** (Shl 54) Brahmana in this *loka* is like a great field. His speciality is that he is a travelling field. If seeds are sown in ordinary fields, it yields fruits only there. But if seeds are sown (*daan* given) in the field called brahmana then it yields fruits in *paraloka* also. (Shl 55) A brahmana who desires his

	welfare should only follow the path of <i>satpurushas</i> . Should eat only after guests and family members have eaten. Should adopt the path stated in Vedas and deal in good ways. (Shl 56) A <i>grihastha brahmana</i> should reside in the house and study <i>Samhita</i> everyday. He should study <i>shastras</i> . Should make study and teaching as means of living. (Shl 57) A brahmana who follows such virtuous path, is <i>ahitagni</i> , and devoted to study of Vedas will attain <i>Brahma bhava</i> . (Shl 58) After being born as brahmana he should have his <i>indriyas</i> and mind under control, should not mate with women of lower class, should not accept <i>daan</i> from the low & the mean, should not collect things from houses of such persons and should protect his <i>brahmanya</i> with only auspicious deeds.		
377	Anushasana parva; Daandharma	144	4823-4836 29
	<p>Bondage & freedom, Swarga & naraka, long life & short life Umadevi said: (Shl 1) Bhagawan! Deva! Be kind enough to tell me about dharma and <i>adharma</i> of men so that no doubt left in the matter. (Shl 2) Man consists of three things: action, mind and speech. These three can bind him to the world or liberate him. (Shl 3) Lord! With what kind of character, conduct, karmas, practices and qualities can man go to <i>Swarga</i>?</p> <p>Karmas based on dharma Maheshwara replied: (Shl 4) <i>Dev!</i> Your question can sharpen the thinking and is for the welfare of all. Listen to the appropriate answers. (Shl 5) Those <i>satpurushas</i> who enjoy <i>artha</i> earned by following dharma, who have given up all desires and are devoted to truth & dharma will go to <i>Swarga</i>. (Shl 6) Such <i>satpurushas</i> who have cleared all doubts, who know the <i>tattva</i> of creation and dissolution, and who see everything (all-seeing) are not bound by dharma or <i>adharma</i>. (Shl 7) Those who do not harm/hurt anyone by action, mind or speech and are free of <i>raaga</i> (love, affection) & <i>dwesha</i> (hatred) will be liberated from the bondages of karma. (Shl 8) Those who are not attached to anything, who stay away from taking life, have virtuous conduct, are kind, who treat friend & foe equally, and are <i>jitendriyas</i> will be liberated from the bondages of karma. (Shl 9) <i>Satpurushas</i> who are kind towards all living beings, who are trusted by all and have given up completely all practices which harm/cause violence to others will go to <i>Swarga</i>. (Shl 10) Those who have no interest in other's possessions, who stay away from others wives, and who eat only what is obtained by the path of dharma will go to <i>Swarga</i>. (Shl 11) Those <i>satpurushas</i> who treat others wives as mothers if they are elder and as sisters or daughters if younger will go to <i>Swarga</i>. (Shl 12) Those <i>satpurushas</i> who stay away from thieving, who are content with whatever money they have, and who carry on their lives with whatever prosperity they have will go to <i>Swarga</i>. (Shl 13) Those <i>satpurushas</i> who are attached only to their wives, mate with wife only during her period of fertility, and have no interest in lowly pleasures will go to <i>Swarga</i>. (Shl 14) Those whose eyes are closed towards others wives, such <i>jitendriyas</i> will go to <i>Swarga</i>. (Shl 15) <i>Dev!</i> This path has been formed by <i>devatas</i>. Men should take to this path. This path has been created to neutralise passion & hatred. Therefore the wise & learned should adopt this path. (Shl 16, 17) This path consists of <i>daan, dharma, tapas, Sheela, shaucha</i> and <i>daya</i>. Man should adopt only this path for a living or for earning <i>punya</i>. There is no better path for those who aspire to live in <i>Swarga</i>.</p> <p>Speech based on dharma (Shl 18) <i>Anagha!</i> Mahadeva! By saying what kind of speech will man get bound in this world and by what kind of speech does he find liberation?</p> <p>(Shl 19) Those who either for their own sake or for others sake or for humor or fun do not lie will go to <i>Swarga</i>. (Shl 20) Those who do not lie whether for a living or for the sake of <i>dharma karya</i> or with an aim for some fruits will go to <i>Swarga</i>. (Shl 21) Those who speak friendly, sweet, free of anxiety and sinless words with a welcoming and respectful attitude will go to <i>Swarga</i>. (Shl 22) Those <i>satpurushas</i> who do not speak bitterly, roughly, harshly, and do not carry tales will go to <i>Swarga</i>. (Shl 23) One who does not do tale-bearing with the intent of creating differences between two friends, and who speaks only truthful and friendly words will go to <i>Swarga</i>. (Shl 24) The person who has given up speaking in a way that hurts others, who does not commit treachery towards others for any reason, and who treats all beings with equality will go to <i>Swarga</i>. (Shl 25) Those who do not speak like rascals, who have given up speaking words which cause people to oppose, are always with a soft demeanor and speak sweetly will go to <i>Swarga</i>. (Shl 26) Those who do not speak piercing words out of anger, who speak soothingly even when angry, will go to <i>Swarga</i>. (Shl 27) <i>Dev!</i> These are the dharma to be practiced through speech. It is auspicious to always speak truth. Wise men should always reject lies.</p> <p>Mind based bondages</p>		

	<p>Umadevi said: (Shl 28) <i>Pinaki! Devadeva!</i> By having what kind of mind or karmas related to mind does man get bound to <i>samsara</i>? Tell me about this.</p> <p>Parameshwara said: (Shl 29) Those people who always think of dharma in their mind will go to <i>Swarga</i>. (Shl 30) If man has a mind which has wicked thoughts, his acts will also be wicked. I will tell you what binds the mind. Listen. (Shl 31) When someone finds a treasure belonging to others in a lonely forest and does not even think of running away with it then he will go to <i>Swarga</i>. (Shl 32) That person whose mind does not encourage him to take away the treasure of others kept in village or house or in a lonely place will go to <i>Swarga</i>. (Shl 33) Similarly, the person who does not even desire in his mind a <i>para-stri</i> (wife of another person or an unmarried woman dependent on others) who desiring sex meets him when alone will go to <i>Swarga</i>. (Shl 34) Those who behave in a friendly manner with all, mix with all harmoniously and treat friends & enemies equally will go to <i>Swarga</i>. (Shl 35) Those who are knowledgeable about <i>shaastras</i>, are kind hearted, are pure, are truthful, are content with the money they have will go to <i>Swarga</i>. (Shl 36) Those who do not harbour enmity with others, do not struggle for the sake of physical pleasures, who have a heart full of friendliness and are kind towards all beings will go to <i>Swarga</i>. (Shl 37) Those who are filled with faith, are kind, are pure, who love pure persons and know dharma & <i>adharmas</i> will go to <i>Swarga</i>. (Shl 38) <i>Dev!</i> Those who know the consequences of accumulating the fruits of good & bad deeds will go to <i>Swarga</i>. (Shl 39) Those who are just, have good qualities, are devoted to gods & <i>dvijas</i>, who have attained heights in acts of dharma will go to <i>Swarga</i>.</p> <p>Consequences of Good & Bad karmas</p> <p>Umadevi said: (Shl 41) Maheshwara! I have a doubt about human beings. You have to explain this matter to me with expertise. (Shl 42) <i>Prabhu!</i> By what karmas does man get long life? By performing which <i>tapas</i> will he get long life? (Shl 43) By doing which kind of works does he become short lived? Kindly tell me the consequences of auspicious and inauspicious deeds. (Shl 44) In this world some are highly fortunate. Some are unfortunate. Some are of noble lineage and some are its opposite. (Shl 45) Some are painful to the sight as if made of wood (scary wooden dolls?!). Upon seeing some we feel pleased. They will be charming whom we feel like seeing again. (Shl 46) Some have wicked minds. Some are scholars. Some are very wise & learned and know <i>jnana</i> & <i>vijnana</i>. (Shl 47) Some appear to be in a little difficulty. Some are in deep trouble. <i>Deva!</i> Kindly tell me the reasons for these anomalies.</p> <p>Maheshwara said: <i>Dev!</i> I will gladly tell you about these effects of karma. I will tell you how all the people in this world which is subject to death experience karmas. (Shl 49, 50) <i>Dev!</i> The person who always holds a weapon in his hand with the intention of killing others and has a fearsome appearance, who kills animals everyday with a weapon, who is cruel towards living beings, who causes anxiety & agitation in all beings, who does not provide shelter even to insects, worms and ants, such cruel person will fall into <i>naraka</i>. (Shl 51, 52) One who has a nature opposite to this will be born as a good looking person. One who is interested only in inflicting violence on animals will be born in next birth as someone disliked by all, will be short lived and will be killed by others. (Shl 53) One who does not show cruelty to living beings will go to <i>Swarga</i>. One who does will go to <i>naraka</i>. There he will undergo extremely agonising time. (Shl 54) Among those who fall into <i>naraka</i> due to this reason, even if someone were to come back as human being he will be short lived. (Shl 56-58) As against this, one who is of noble lineage, has rejected violence to living beings, has given up weapons and tools of hurting, who does not cause violence to beings for any reason whatsoever, does not order others to kill, he also does not kill, does not encourage any killer, is friendly towards all beings, considers others as himself, such great man will attain <i>devathva</i>. He will enjoy all the happiness provided in <i>devaloka</i>. (Shl 59) If such a person were to be born as human being here he will be long lived and enjoy happiness here also. (Shl 60) This is the secret of those who have virtuous conduct and are long lived. Brahma himself has preached this path. This path is obtained by giving up violence to living beings.</p>			
378	Anushasana parva;	148	4877-4886	29
	<p>Bhishma to Yudhishtira: (Shl 35) Where there is <i>pujya</i> Krishna there exists prosperity also. We are of low intelligence, not independent and worried. Knowingly we are stepping in the path of death. (Shl 37, 38) Yudhishtira! You are too honest/sincere. You agreed that if you were defeated in the game of dice you would live in forest for 12 years and in disguise for one year. Then you completed that vow and later though you destroyed the enemies you are not behaving as a king should. You are thinking that suicide is the better option. You should not turn away from your oath to destroy the enemies and to govern the people with dharma.</p>			

	<p>(Shl 39) All kings have been killed in the battlefield by <i>kaal</i>. We will also be killed finally by <i>kaal</i>. Kaal is itself Parameshwara. Therefore no one can transgress kaal. (Shl 40) One who knows the nature of kaal should not grieve when attacked by him. Shri Krishna himself is the <i>sanatan kaal</i> holding <i>danda</i>. Yudhishtira! Therefore it is not right to grieve for the death of your cousins & relatives. Give up grief.</p> <p>..When protecting the virtuous, the powerful danda you take up to punish the wicked is considered as saddharma (good dharma). Even though Duryodhana has now gone to <i>paraloka</i>, I still grieve for him. Because, just because of that one person this entire earth was destroyed along with thousands of horses and elephants. Due to the offences committed by Duryodhana, Dushasana, Karna & Shakuni, all the Kauravas had to die.</p>			
379	Anushasana parva; Daandharma	151	5472-5477	30
	<p>Greatness of brahmanas Yudhishtira questioned: (Shl 1) Grandfather! Who are worthy of worship in this world? Who are worthy of prostrating to? By behaving with whom in what way there will be no harm? Tell me about this.</p> <p>Bhishma said: (Shl 2) Yudhishtira! Humiliation of brahmanas destroys even <i>devatas</i>. But if they are prostrated to and treated with politeness there will be no harm. (Shl 3) Brahmanas are worthy of worship. You should behave with them just as a worthy son would with his father. They being very learned bear all <i>lokas</i> (with their <i>tapobala</i>). (Shl 4) Brahmanas are elders to all. They are the bridge in safeguarding the limits of dharma. They delight in sacrificing/giving up money and are restrained in what they say. (Shl 5) Brahmanas who are firm in austerity and resolution are charming to all, make others feel joyful and are their refuge. They are famed, leaders of the <i>lokas</i> and are authors of <i>shastras</i>. (Shl 6) The tapas they perform everyday is their wealth. Speech is their great strength. They being knowledgeable about dharma and capable of understanding subtleties are masters of variety of dharmas. (Shl 7) It is by depending on them, who desire only dharma, are firmly established in dharma by their virtuous deeds and are like bridges to dharma that the four kinds of people are living. (Shl 8) Brahmanas are the guides and leaders for all. These are <i>sanatanas</i> and are managers of <i>yajnas</i>. They always carry on their shoulders the weight of dharma from the times of their ancient forefathers. Just as strong bulls do not weaken when carrying heavy loads, brahmanas, who carry the burden of dharma, do not weaken. (Shl 9) They are the face of <i>pitrus</i>, <i>devatas</i> and <i>atithis</i>. That is why they have the right for first meal in <i>havya-kavya</i>. (Shl 10) They rescue the three worlds from great fear merely with their meals. They are guides like lighted lamps. They are the eyes of even those who have sight. (Shl 11) Brahmanas make everyone learned. They have Vedas as their wealth. They are skilled in knowledge of <i>shasstras</i>. They have thoroughly understood the path of moksha. They know the states through which all living beings progress. They always think about adhyatma. (Shl 12) They know the beginning, middle and end. They have no doubts. They have in-depth knowledge of Paramatma and other tattvas below that level. They attain <i>parama-gati</i>. (Shl 13) Great brahmanas are liberated from all bondages. They would have washed off all sins. They are free of dualities. They do not accept/receive from others. They are worthy of honour and are honoured by other <i>jnanis</i> regularly. (Shl 14) They have equal view towards fragrance & slush/mire and good meals & fasting. For them cotton clothes, silk clothes and deer skins are all same. (Shl 15) They can live without a meal for many days. They being <i>jitendriyas</i> and engaged in study & teaching of Vedas are capable of subjecting their body to withering. (Shl 16) They can make someone who is not a <i>deva</i> a <i>devata</i> by the power of their <i>tapas</i>. They can cause a <i>devata</i> to fall from his <i>devatva</i>. If angered, they can create new <i>lokas</i> and <i>lokapalas</i>. (Shl 17) Due to the curse of great brahmanas the sea water became unfit to drink. Their fire of anger has still not doused in Dandakaranya. (Shl 18) Which wise man will humiliate those who are <i>devatas</i> to the <i>devatas</i>, cause behind the causes and proof for the proofs? (Shl 19) Among brahmanas, whether aged or a boy, he deserves to be honoured. Brahmanas mutually honour others among them in recognition of their learning and <i>tapas</i>. (Shl 20) Even if he is not learned he is equal to <i>deva</i>. He is holy and is worthy of <i>daan</i>. This being so, what to speak of a learned brahmana? A highly learned brahmana, like full sea, is greater than even a <i>devata</i>. (Shl 21) Just as fire is considered a great <i>devata</i> irrespective of whether it has been made sacred by <i>mantras</i> or not, irrespective of whether a brahmana is scholar or not he is a great <i>deva</i>. (Shl 22) Fire with its great <i>tejas</i> is not blemished even if it is in crematorium. That same <i>agni</i> becomes more resplendent when established in <i>yajna</i> with due processes. (Shl 23) Similarly, even if brahmana is engaged in all kinds of blemished activities he does not become blemished. Yudhishtira! You should consider brahmanas as <i>para-devata</i> (highest deity).</p>			
380	Anushasana parva;	152	5478-5483	30

	Daandharma			
	<p>Greatness of brahmanas: Conversation between Kartaviryarjuna & Vayu</p> <p>Kartaviryarjuna gets four boons from Dattatreya and becomes invincible. Then, puffed up with pride, he proclaimed: 'Who can equal me in bravery, vitality, fame, courage, valour and energy? Before he could complete his statement, an unseen voice said: (Shl 14) Oh fool! You do not know that Brahmana is superior to <i>Kshatriya</i>. <i>Kshatriya</i> rules the country only along with Brahmana.</p> <p>Arjuna replied: (Shl 15) I can create living beings if I please. Similarly, I can destroy them all if I become angry. Brahmanas are not greater than me whether by deed or speech or mind. (Shl 17) Brahmanas live depending on <i>kshatriyas</i>. But the reverse never happens. Brahmanas who are dependent on study & teaching of Vedas have certainly to live on the food provided by <i>kshatriyas</i>. (Shl 18) Governance is dependent only on <i>kshatriyas</i>. This being so, how can they be superior to <i>kshatriyas</i>? (Shl 19) That is why I will keep under my control these brahmanas who claim that they are leaders of all living beings, who live by begging and think that they are superior. (Shl 20, 21) What Gayathridevi is saying as unseen voice is untrue. I will conquer all brahmanas who have not been subjugated so far. No one in the three <i>lokas</i> can make me lose my empire. That is why I am superior to brahmanas. (Shl 22) So far the impression was that brahmanas are great. Now I will firmly establish that <i>kshatriyas</i> are the greatest. None can have the enthusiasm to oppose me in war.</p> <p>Hearing this, the unseen voice was scared. Then Vayudeva said: (Shl 24) Kartavirya! Give up this blemished view you have of brahmanas. Prostrate to them. If you do evil to them, there will be chaos in the country. (Shl 25) If you do not give up this attitude, powerful brahmanas will destroy you. Being quite powerful, they will quit your nation.</p> <p>Hearing this, Arjuna asked who was speaking. The voice said: '<i>Maharaja!</i> I am messenger of <i>devatas</i>, <i>vayu</i>. I am telling you things which are for your wellbeing. (Shl 27) Arjuna said: <i>Vayudeva!</i> This is a wonder. You are exhibiting devotion towards brahmanas. In case you know of a brahmana whose quality of forgiving equals that of earth, tell me. (Shl 28) Or if there is someone, whose qualities equal that of <i>vayu</i>, <i>jala</i>, <i>agni</i>, <i>surya</i> or <i>akash</i>, let me know.</p>			
381	Anushasana parva; Daandharma	153	5484-5488	30
	<p>Episode continued from previous <i>adhyaya</i></p> <p>(Shl 1 to 11) <i>Vayu</i> gives several examples of the superior powers of brahmanas (mythological in their nature). (Shl 12) Haven't you also obtained all this empire, might, dharma and knowledge of <i>shastras</i> due to the grace of great Brahmana Dattatreya? (Shl 13) Arjuna! Even <i>agni</i> is Brahmana. Why are you worshipping him everyday? Don't you know that it is he who carries <i>havis</i> to all <i>lokas</i>? (Shl 15) One that has created this world, who is unmanifest, the master and indestructible, that Prajapati Brahma is also a Brahmana. (Shl 16) Some fools say that Brahma was born from an egg. How can mountains, directions, water, earth, <i>Swarga</i> etc take birth from a broken egg? (Shl 17) But we should not think so. Because, how can someone who has no birth be born? The great <i>akash</i> is in the form of egg. Pitamaha is born there. Hence he can be called '<i>andaja</i>'. (Shl 18) If Brahma was born in <i>akash</i> how did he stand there? Because there was no support available in the <i>akash</i> at that time. The answer is he was there as form of <i>ahankar</i>. Being the form of <i>ahankar</i> he had pervaded all <i>tejas</i>. <i>Maharaja!</i> In reality there is nothing like an egg. It is Brahma who has created this <i>loka</i>. After hearing this Kartavirya remained silent. Again <i>Vayu</i> started speaking. (Following this upto <i>adhyaya</i> 157 <i>Vayu</i> narrates the stories of many brahmana <i>rishis</i> who did unbelievable deeds by virtue of their <i>tapobala</i>. Finally Kartavirya agrees to obey the brahmanas).</p>			
382	Anushasana parva; Daandharma	158	5508-5524	30
	<p>Bhishma describes greatness of Shri Krishna (Extracts)</p> <p>Bhishma to Yudhishtira: (Shl 9) In the beginning of creation, a lotus was born in Krishna's navel. In that lotus he himself appeared as the highly <i>tejasvi</i> Brahma. (Shl 10) In Krita yuga he was resplendent as full & comprehensive dharma. In Treta he was the form of complete <i>jnana</i>. In Dwapara he took the form of might. In Kali yuga that comes next, <i>adharma</i> itself will descend on earth. (Shl 11) It is this Shri Krishna himself who took different <i>avatars</i> and killed <i>daityas</i>. He took the form of a <i>danava</i> and became Bali, the monarch of <i>daityas</i>. He is the aim of all meditation and is also the form of past, present and future. He is the one who protects this whole world. (Shl 12) Whenever there is harm to dharma he takes birth in the <i>vamsha</i> of <i>devatas</i> or <i>manushyas</i>. He is always in pure state and staying in the path of dharma, protects the <i>para</i> & <i>apara lokas</i>. (Shl 13) In order to kill <i>rakshasas</i></p>			

	<p>he gives up all things to be given up and follows strict rules & ritulas. <i>Karya</i> (acts or deeds), <i>akarya</i> (not to be done deeds) & <i>karana</i> (cause) – all three is he himself. He is the cause for all the deeds of the past, present and future. Understand that he himself is Indra, Chandra & Rahu. (Shl 26) It is he who gave white horses to Arjuna. It is he who has created all horses. He is the supporting pillar for the chariot of <i>samsara</i>. The three <i>gunas</i> of <i>sattva</i>, <i>rajas</i> & <i>tamas</i> are its three wheels (?!). It can move in the three directions of above, middle and below. <i>Kaal</i> (Time), <i>adrishta</i> (unseen, fate, luck), <i>iccha</i> (will) and <i>sankalpa</i> (volition) are the four horses of the chariot. <i>Shukla</i>, <i>Krishna</i> & <i>Shukla-krishna</i> are the three navels of the chariot. Such chariot of <i>samsara</i> is under the control of Shri Krishna. (Shl 32) Understand that <i>samvatsara</i>, <i>rtu</i>, <i>paksha</i>, day & night, <i>kalas</i>, <i>kashtas</i>, <i>matras</i>, <i>muhurtas</i>, <i>lava</i> and <i>kshana</i> (various measures of time smallest to large) – are all forms of Shri Krishna or Vishvaksena. (Shl 36) He is both the knower and 'to be known'. Even though he is himself the form of <i>vidhi</i> he also depends on prescribed karmas. It is he who is present in dharma, Veda and <i>bala</i>. Understand that all that moves and is fixed are forms of Shri Krishna. (Shl 40) Yudhishtira! Intending to create a world consisting of the five kinds of forms viz <i>devatas</i>, <i>asuras</i>, <i>manushyas</i>, <i>pitrus</i> & <i>tiryag-jantus</i>, he first created the <i>pancha-bhutas</i>. (Shl 44) When the end of all life forms becomes imminent, this same Shri Krishna who is protector of dharma & is <i>sanatana</i> becomes veritable death. We do not know what happened in this creation in the past or what will happen in future. But understand that all these happen only from Vishvaksena. (Shl 45) Whatever is best, sacred, auspicious and inauspicious are all this incomprehensible Shri Krishna himself. Thinking that something exists which is other than Shri Krishna is itself contrary or false thought (<i>viparita mata</i>).</p>			
383	Anushasana parva; Daandharma	162	5547-5563	30
	<p>About various aspects of dharma Yudhishtira again questioned Bhishma: (Shl 2) Grandfather who knows all dharmas! When trying to clarify matters related to dharma, should we take refuge in direct evidence (or evidence of the senses) (<i>pratyaksha pramana</i>) or authority of Vedas (or traditional doctrines) (<i>agama pramana</i>)? Which of these two become important in determining doctrines of dharma?</p> <p>Bhishma said: Wise man! You have asked a very good question. I will answer it. Listen. In my understanding there is no doubt at all in this matter. Doubts arise quite easily in matters of dharma. Deciding them is quite difficult also. There is no end to both these types of evidences/proofs. Both can lead to doubts. <i>Hetuvadis</i> (sceptics) who consider themselves to be very wise & learned take a firm stand that only direct evidence is important and reject all indirect evidences. Even though what is established by <i>agamas</i> is also truth they do not believe them. But their stand is not proper/sensible. If it is asked, 'How can a single unseen Brahma be the cause for everything?', the answer is as follows: To realise that Brahmavastu declared by agama as the root cause, man should give up lethargy/unwillingness and should practice yoga for a long time. Man who is engaged in various inhalation & exhalation acts can realise the tattva only if he is devoted to realising it. It cannot be realised by any other way. (Shl 8, 9) Only after crossing the ends of logic can the best and plentiful jnana be gained (<i>hetunam antamasadya vipulam jnanamuttamam</i>). It is that <i>jnana</i> which is the source of light to the entire world. The <i>jnana</i> obtained by logic is not true <i>jnana</i> at all. Therefore jnana obtained by mere logic/reasoning should not be honoured. That which is not propounded by Vedas should be rejected.</p> <p>Yudhishtira questioned: (Shl 10) Grandfather! From the point of view of people, direct evidence is well known. There are many other kinds of evidences like <i>anumana</i>, <i>agama</i> & <i>shishtachara</i> (practice or conduct of learned or virtuous). Which of these is strong? Tell me about this.</p> <p>Bhishma said: (Shl 11) If mighty wicked persons start to harm dharma, all efforts of the ordinary will fail in a short time. (Shl 12) Just like a well covered by grass, <i>adharma</i> will be covered by a thin veil of dharma. At that time the wicked damage the <i>shishtacharas</i>. I will tell you more about this. Listen. (Shl 13) Those foolish haters of dharma who have no good practices/conducts and who have rejected Vedas & <i>shastras</i>, seriously damage the dharmas & <i>shishtacharas</i> of the virtuous. (That is why we develop doubts in the evidences of <i>pratyaksha</i>, <i>anumana</i> & <i>shishtachara</i>). (Shl 14, 15) At such times worship/serve and question those who have the attitude of making the <i>sadhus</i> feel satisfied, who believe in practicing karmas stated in Vedas and who consider the evidence of Vedas as the greatest. Serve the scholars who have pushed artha & kaam to the background and consider dharma as the greatest and ask them about dharma. (Shl 16) The virtuous conduct or auspicious acts of <i>yajnas</i> etc of such <i>satpurushas</i> will not be destroyed or damaged. Their practices (achara), the agama (which tells them about it) and dharma all unite into one.</p>			

	<p>Yudhishtira questioned: (Shl 17) Grand father! Even though you have explained so much, still my mind is deeply confused with doubts. I wish to see the end of this sea of doubts. However much I try I am unable to do so. (Shl 18) In case Vedas, direct evidence and virtuous practices – all three are evidences for dharma then dharma also will have to be different according to them. But ‘dharma’ is only one. How can it become three different things?</p> <p>Bhishma said: Yudhishtira! If you think that when dharma is being damaged by the wicked, the nature of dharma will change based on the variations in the evidence/proof, then it is not correct. In reality dharma is only one. But it has to be examined through three types of evidences. (Shl 20) Understand clearly that dharma is only one. Through three types of evidences you get a comprehensive/integrated understanding of that single dharma. I do not think that they propound three different dharmas. (Shl 21) Follow that path of dharma which is propounded by the three evidences/proofs. It is not correct to discuss/explore dharma based on mere logic/reason. (Shl 22) Great among Bharatas! May you have no doubt in what I am saying to you! Follow it like a blind or stupid person without any doubts. (Shl 23) Always serve (practice) the following four: non-violence, truth, no-anger and daan. This is sanatana dharma. (Shl 24) Have the same conduct & attitude that your forefathers had towards brahmanas. Because, it is they who preach dharma. (Shl 25) Do not believe/trust the person who proves that proof is not a proof using power of logic. Because, he always creates disputes. (Shl 26) You should especially honour and serve brahmanas. Understand that all these worlds are established in them.</p>		
384	Anushasana parva; Daandharma	162	5547-5563 30
	<p>About fate/luck</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! An unfortunate person does not get money even if he is strong. A fortunate person even if weak and a fool, gets plenty of money. (Shl 2) If it is not the ‘time’ to get money, however much one tries, he does not get it. When the right time comes, without effort also he gets plenty of money. (Shl 3) We see hundreds of people who in spite of great effort have not been able to get desired fruits. Similarly, we see many who are progressing/prospering without efforts. (Shl 4) If one could obtain everything by efforts or if fruits were inevitable for efforts man would have obtained all the fruits. But what is unobtainable cannot be gained even with much effort. (Shl 5) We see that many have failed to get the fruits even after much effort. Someone keeps trying hundred different things to gain money. Another gets money without any efforts and lives happily. (Shl 7) Many times we see that even after doing things that should not be done they remain without money. Among those who are practicing <i>swadharna</i> and dharma we find that some are rich and some are poor. (Shl 7) Someone, even though an expert in ethics/morals, will not be ethical in his dealings. Another even though has no knowledge of the <i>shastra</i> of ethics/morality becomes a minister. (Shl 8) We see that in some places the learned, the not learned and the wicked are rich. If it was certain that a learned person will always have happiness, there would have been no situation where a learned person depends on a not learned person for his living. But it is not so. Many learned are poor. They depend on rich who are not learned. (Shl 9) If man could fulfil desires with learning, just as by drinking water thirst can be overcome, no one would have ignored learning. (Shl 10) If death is not imminent, even if hit with a hundred arrows the person does not die. But if it is imminent, even a blade of grass can kill him.</p> <p>Bhishma said: (Shl 11) Yudhishtira! If money is not obtained even after doing many things to get it, then severe <i>tapas</i> should be done. Can there be germination without sowing the seeds? (Shl 12) The learned scholars say that by giving to charity generously one can be a <i>bhogi</i> in next birth, by serving the aged, one can be <i>medhavi</i> and by not hurting animals one can be long lived. (Shl 13) Therefore man should always give to charity. He should not beg others. He should worship those who practice dharma. He should speak sweetly to all. Should do only what is liked by others. Should be calm. Should not show violence to any beings. (Shl 14) When the birth, nature and happiness & unhappiness are all based on the karma-phalas for such beings as fly, insects & ants, why do you worry so much about it? Have a firm mind.</p>		
385	Anushasana parva; Daandharma	164	5567-5571 30
	<p>Karmas are the root cause of happiness & unhappiness (***)</p> <p>Bhishma said: (Shl 1) Yudhishtira! When man does an auspicious or inauspicious deed or has it done, he should have the faith that auspicious deeds will result in good. But he should not believe that by doing inauspicious deeds nothing bad will happen. (Shl 2) When time comes,</p>		

	<p><i>kaal</i> (Time) itself punishes or graces (<i>nigraha-anugraha</i>) beings and by entering their minds (<i>buddhi</i>) sets in motion fulfilment of <i>dharma-artha</i>. (Shl 3) When you see that a person's mind follows dharma or <i>artha</i>, then you should know that in the past birth he was practicing dharma. One who behaves/acts as he pleases without a firm mind should not be believed to be a <i>dharmatma</i>. (Shl 4) It is characteristic of intelligence of a being to have faith in dharma and practice it. One who knows the fruits of dharma & <i>adharmas</i> should, even if under the stress of (bad) times, practice appropriate dharma only. (Shl 5) Those who are <i>dharmatmas</i>, even if very rich, will not be born with <i>rajoguna</i> in next birth. In this way those who practice dharma uplift themselves with their own efforts. (Shl 6) <i>Kaal</i> will never grant fruits of dharma to an <i>adharmi</i> for any reason. To one who is practicing dharma, <i>kaal</i> gives the tendency to practice the same in next birth also. Therefore one who practices dharma should be considered <i>shuddhatma</i> (pure soul). (Shl 7) <i>Adharma</i> cannot even touch dharma which is like fiercely burning fire and is protected by <i>kaal</i>. (Shl 8) Dharma protected by <i>kaal</i>, does both these tasks. Dharma gives victory. It is dharma which is the light in all three <i>lokas</i>. It is dharma which is the cause of all. (Shl 9) But whoever be the wise & learned man, he cannot hold hands and take someone to the path of dharma. Man may turn to the path of dharma if the fear arising due to transgressing dharma and the fear caused to the <i>lokas</i> by transgressing dharma is made a pretext/pivot to explain it. (Shl 10) Some, thinking that, 'I am <i>shudra</i>. Therefore I have no right to practice the four <i>ashramas</i>', do not develop the knowledge of <i>shastras</i> in them (?!)</p> <p>Yudhishtira! Now I will tell you the characteristics of the four <i>varnas</i>. (Shl 11, 12) The physical body of all four <i>varnas</i> consist of same <i>pancha-bhutas</i>. They all have the same <i>atma</i>. Still there are distinct differences in their <i>loka-dharma</i> (worldly matters) and special dharmas. It is the intent of forming different dharmas that each one should practice the dharmas assigned to them due to their past karmas and yet achieve oneness. There are detailed references in this matter in <i>shastras</i>. (Shl 13) Child! Yudhishtira! If we agree that dharma is <i>nitya</i> (eternal), the question arises that how can the fruits such as <i>Swarga</i> etc obtained by practicing it be <i>anitya</i> (transient, temporary)? And If <i>Swarga</i> etc temporary things are obtained by dharma, then how can dharma be eternal? The answer to this is as follows: Where the resolve for practicing dharma is related to the eternal <i>Parabrahma vastu</i> (like <i>nishkaam karma</i>), there the dharma will also be eternal. (Shl 14) In all beings having same (equal) bodies and <i>atma</i>, the eternal & temporary resolves (based on nature of dharma) are the ones which survive. (Differences are seen in beings due to this). The <i>kaal</i> which takes the form of resolves in beings is also the guru (<i>kaalo dharmena samyuktah shesha eva swayam guru</i>). (Shl 15) This being so, there is no blemish in beings following different dharmas. For the good and bad tendencies in lower forms of life (<i>tiryag yonis</i>) also, the <i>loka</i> controlled by <i>vidhi</i> is the guru (demonstration of good and bad deeds) (<i>tiryagyonavapi sataam loka eva matho guruh</i>).</p>			
386	Ashwamedhika parva; Ashwamedha	9	5639	30
	<p><i>Agni</i> to <i>Indra</i>: (Shl 37) <i>Brahma-bala</i> is greater than <i>khshatra bala</i>. There is no might stronger than <i>brahma-shakti</i>. Knowing <i>brahma-tejas</i> properly, I do not wish to conquer <i>Samvarta</i>.</p>			
387	Ashwamedhika parva; Ashwamedha	11	5662	30
	<p><i>Vyasa</i> to <i>Yudhishtira</i>: (Shl 4) Crookedness is the place of death. Honesty is the means to attain <i>Brahma</i>. This is all one has to understand. What will useless talk accomplish? (Shl 5) You have not yet done the duty you have to. You have not yet conquered the enemies. Your enmity is hidden within your body. Why have you not understood that enemy yet?</p> <p>(This is followed by an interesting story of <i>Indra</i> attempting to kill <i>Vritrasur</i> who sequentially hides in <i>prithvi</i>, <i>water</i>, <i>tejas</i>, <i>Vayu</i> and <i>akash</i> (<i>panch-bhutas</i>) and sucks away the essential property of each. Finally he enters <i>Indra</i> himself and saps all his essential quality like valour. Then <i>maharshi</i> <i>Vasishta</i> awakens <i>Indra</i> with <i>Rathantara sama</i> and shows him his delusion. Then he kills him with invisible <i>vajrayudha</i> (within himself).</p> <p>(For an interpretation of this by the editors of the work, please see the end of next entry)</p>			
388	Ashwamedhika parva; Ashwamedha	12	5664-5669	30
	<p>Shri Krishna advises <i>Yudhishtira</i> to conquer his mind (***)</p> <p><i>Vasudeva</i> said: (Shl 1) <i>Yudhishtira</i>! Disease is of two types: physical & mental. Both these are born by mutual co-operation. (Shl 2) That which is born in the body is called physical illness and one in the mind is called mental illness. (Shl 3) <i>Shita</i>, <i>ushna</i> & <i>vayu</i> are the qualities of the body (cold, heat & wind: <i>kapha</i>, <i>pitta</i>, <i>vata</i> in <i>Ayurveda</i>). It is said that these three remaining in equilibrium is the characteristic of good health. (<i>Shita</i> is acted upon by <i>ushna</i>. <i>Ushna</i> by <i>shita</i>. By this mutual action the body maintains equilibrium of temperature and hence health). (Shl 4) <i>Sattva</i>, <i>rajas</i> & <i>tamas</i> are</p>			

	<p>said to be qualities of <i>atma</i> (<i>atma-guna</i>). If these three are in equilibrium, it is said to be the characteristic of mental health. (Shl 5, 6) <i>Maharshis</i> have advised that if any one of these <i>gunas</i> becomes more it should be balanced with another. Grief, which is a form of <i>tamoguna</i>, is balanced (cured) by joy, which is form of <i>rajoguna</i>. Similarly, joy gets neutralised by grief. One who is sad tries to remember happy moments. Similarly, one who is happy tends to remember his past griefs. (Shl 7) But you, while being sad, are not trying to remember past happiness to counter it. You are not also remembering grief to balance happiness. Yours is nothing but illusion of grief. Or may be your nature is like this. You are being agonised by your nature. (Shl 8) You have yourself seen how Draupadi was dragged to the assembly when she was menstruating and was in single cloth. But now you are not remembering it. (Shl 9) You do not wish to now remember how you were defeated by cheating in the game, how you were banished to forest and how you spent 12 years there. (Shl 10) You do not wish to remember the agonies you suffered in the hands of Jatasura & Saindhava, the fight with Chitrasena to free Duryodhana, the reaction of Duryodhana for that help etc. (Shl 11) Son of Kunthi! During the <i>ajnatavasa</i> (time in disguise) Keechaka kicked Draupadi. You do not want to remember even that.</p> <p>(Shl 12) The memory of the fierce battle with Bhisma & Drona is still fresh in your mind. Now you have to fight a similar battle with your mind. (Shl 13) Therefore you have to be ready for this battle with the mind. You must bring your mind under control with karmas prescribed for your varna and then you have to merge it with Parabrahma who is beyond the veil of maya. (Shl 14) There is nothing to be gained with arrows in this fight with the mind. You will get no help from servants or relatives in this fight. You have to fight alone with your atma-bala (inner strength). Such war is now imminent. (Shl 15) If you just understand what state you will achieve by winning this war over mind, you will be fulfilled. (Shl 16) Have a firm mind that the birth and dissolution of beings is a <i>maya</i>, be steady on the path followed by your forefathers and govern the country appropriately.</p> <p>(Editors' interpretation: Here Vritra means <i>manas</i> (mind). All beings are generally interested/attached to one of the attributes of senses. If the Vritrasura of mind is attached to the attribute called <i>gandha</i>, then the <i>vajrayudha</i> of <i>viveka</i> (wisdom, discretion, discriminative thinking) destroys it. Meaning, it withdraws it from the attachment/addiction to <i>gandha</i>. Similarly, the <i>Vajra</i> of <i>viveka</i> turns back the mind from other senses. Then mind becomes necessarily focussed on desiring atma. But this mere desire does not result in atma-sakshatkara. A guru has to show the way. Brahmarshi Vasishtha is such guru. He awakens the deluded mind through <i>Rathantara sama</i>. <i>Ratho mayarooipo vighra</i> = <i>Ratha means a mayarooipo vighraha</i> (shape, body). <i>Tam tarati anena tadrathahm</i> = that is crossed with this. <i>Aham brahmasmi</i> is that <i>rathantara</i>. This <i>mantra</i> is preached by Vasishtha. Again the invisible weapon called <i>viveka</i> kills the <i>Vritrasura</i> in the body in the form of mind. Meaning, <i>manas</i> becomes united with <i>atma</i>. This is the secret dharma).</p>			
389	Ashwamedhika parva; Ashwamedha	13	5669-5676	30
	<p>Shri Krishna: Greatness of giving up I & Mine (***)</p> <p>Shri Krishna said: (Shl 1) Yudhishtira! You cannot gain <i>atma-jnana</i> merely by giving up external objects (like kingdom, treasury etc). By giving up body-matter (<i>shariram dravya; shabda, sparsha, roopa, rasa, gandha</i>) you may have <i>atma-siddhi</i> or you may not have. (Shl 2) Let the happiness of one who, though is free of external objects, is still attached to sensory enjoyments be available only to your enemies (it is better if you don't have it). (Shl 3) Two letters bring death and three letters bring the eternal Brahma. The two letters of <i>mama</i> (mine; ego sense) causes death. Three letters <i>na mama</i> (not mine; no ego) results in realising eternal <i>Brahma tattva</i>. (Shl 4) <i>Maharaja!</i> In this way both Brahma & death (<i>mrityu</i>) are in the body. Both these states remain invisible and keep fighting with beings. There is no doubt about this. (Shl 5) If <i>Jeeva</i> gets <i>amritatva</i> (indestructability; immortality; if <i>jeeva</i> merges with Brahma), then such person will still be non-violent (<i>ahimsa</i>) even he kills. (To get immortality the feeling of 'mine' (<i>mamatva</i>) should go. If someone who has given up sense of 'mine' kills, he will not be smeared with sin). (Shl 6) If even after getting the entire earth he has no feeling of 'belongs to me' or 'mine' what can he do with that earth? He will not face any calamity even if he has such huge wealth. (A person might have earned a huge wealth. But if by nature the feeling of 'not mine' has taken deep roots in him, he will not feel elated upon getting that wealth nor will he feel dejected when he loses it. Therefore the feeling of 'I & mine' is the basis for happiness & grief). (Shl 7, 8, 9) Yudhishtira! If someone living in forest subsisting only on roots & fruits has attachment for objects/money, then he should be considered to be in the jaws of death. There is no use of living in forest if 'I & mine' and attachment to external objects has not gone. One does not get immortality by merely living in forest and eating the roots & fruits that <i>rishis</i> eat. Bharata! Understand the nature of internal & external enemies. One who does not look upon this body made of <i>pancha-bhutas</i> as 'mine' will cross the great fear of <i>samsara</i>. One who does not get confused</p>			

	<p>that this ephemeral body is mine will have no fear of <i>samsara</i>. People do not appreciate one whose mind is always chasing desires. But by having 'no-desires' there will be no opportunity for any outward tendencies (<i>pravritti</i>). Not feeling prompted towards any act is the characteristic of <i>nishkaam</i>. Mind is the origin of all desires. A <i>pandita</i> understands this and gives up all desires (<i>kaamana</i>). (Shl 10, 11) A yogi, by virtue of inculcated habits/traning of many births, decides that only the path of yoga is the means to <i>atma-sakshatkara</i> (Self realisation) and hence does not practice <i>daan</i>, study of Vedas, <i>tapas</i>, <i>vaidic kaamyas-karmas</i>, <i>vrata</i>, <i>yajna</i>, <i>dhyana-yoga</i> etc with a desire for fruits. It is not dharma to expect fulfilment of desires through karma. Dharma is controlling/conquering desires. That alone is the seed of moksha.</p> <p>Yudhishtira! In this matter scholars who know the past episodes quote some <i>shlokas</i>. These have been said by <i>kaam</i> (desire) itself. I will recite all of them. Listen attentively.</p> <p>Kaam gita</p> <p><i>Kaam</i> says: (Shl 13) No one can kill me without taking refuge in <i>nirmamata</i> ('not mine'), <i>yogabhyasa</i> etc. If anyone thinks he is skilled in use of weapons and uses it on me, I again take birth in that weapon itself. (The very fact that he thinks, 'I will kill <i>kaam</i>' is reason enough for me to be reborn). (Shl 14) I take birth even in one who tries to kill me by performing variety of <i>yajnas</i>, just as <i>dharmaatma</i> is born in <i>jangama yoni</i> (I take birth as pride/ego in him). (Shl 15) In those who try to weaken me by way of study of Vedas & Vedanta, I appear as <i>jeeva</i> in non-moving beings. (Even in such scholars, just as <i>jeevatma</i> in non-moving beings though less manifest exists, desire will exist) (Shl 16) In one who is dedicated to truth and tries to destroy me with courage, I enter his feelings and join with them. But he will not realise that I am hidden in his feelings. (Shl 17) In one who tries to destroy me with <i>tapas</i>, I appear in his <i>tapas</i> itself. (Shl 18) In the wise & learned who try to kill me by taking refuge in <i>moksha</i>, I enter and dance & laugh in him taking advantage of his desire/aspiration for <i>moksha</i>. I am the only one who exists in all beings and cannot be killed. (Even <i>moksha</i> is a desire. Without that desire/aspiration he cannot attain <i>moksha</i>. Therefore desire exists in everyone in some form). (Shl 19) Yudhishtira! You also make sure that the desire in all stays in the path of dharma by performing variety of <i>yajnas</i> with <i>dakshinas</i>. Desire rooted in dharma will yield you good fruits. (Shl 20, 21) Perform Ashwamedha with <i>dakshina</i> according to formal procedures. Satisfy <i>devatas</i> with other <i>yajnas</i>. Do not grieve again and again for the dead relatives. However much you grieve they will not come back from the battle field. (Shl 22) By performing <i>yajnas</i> in a way that satisfies <i>devatas</i> you will earn great fame in this world and good state in <i>paraloka</i> also.</p>			
390	Ashwamedhika parva; Ashwamedha	16	5684-5692	30
	<p>Shri Krishna narrates a conversation about Para-tattva to Arjuna (For the background see Sl. No. 486 in Table T11)</p> <p>Highly pleased with Kaashyapa, that Siddha <i>purusha</i> preached to him about <i>para-siddhi</i>. (Shl 29) Child! Kaashyapa! Human beings obtain best fruits in this <i>loka</i> and good places in <i>Devaloka</i> due to the <i>punya</i> accumulated by doing auspicious deeds. (Shl 30) Jeeva does not get unending happiness anywhere. Jeeva cannot stay permanently in any loka. Jeeva keeps falling down from even the highest of places obtained after performing tapas with great severity. (Shl 31) Because I was full of <i>kaam</i> & <i>krodh</i>, was deluded with desires and was engaged in sinful deeds I obtained very inauspicious & difficult states. (Shl 32) Because of such bad states, I was repeatedly going through births & deaths. I was eating different kinds of foods in different kinds of births. I was drinking milk from different breasts. (Shl 33) <i>Anagha!</i> I have seen many mothers so far. I have also seen many fathers with different natures. I have experienced peculiar kinds of happiness & unhappiness. (Shl 34) In different kinds of births, many times I have suffered separation from loved ones. I had the company of beings I did not like. Money I had earned with great difficulty was lost before my eyes. (Shl 35) I also experienced great troubles from king and my own people. I also had to suffer humiliations. Because of this I felt great agony both to my body & mind. (Shl 36) In my many births I have been humiliated many times. I have been subjected even to capital punishment. I have been imprisoned. I have also fallen into <i>Naraka</i>. I have experienced variety of tortures in Yama's abode. (Shl 37) Having taken several births I was troubled by ageing and diseases. I suffered many griefs. I have also suffered due to many dualities like heat & cold, happiness-unhappiness etc. (Shl 38) Living like this, once I felt very dejected and took refuge in the formless Paramatma. Being very sad, I gave up completely all transactions with the world. (Shl 39) After having experienced all happiness & difficulties I took refuge in the path of Brahma-tattva and then by grace of Paramatma attained this siddhi. (Shl 40) I will not come back into this <i>samsara</i>. As long as the work of creation goes on, I will be watching the auspicious states of myself and other beings. (Shl 41, 42)</p>			

	<p>Oh Kaashyapa who can scare enemies like <i>kaam & krodh!</i> This is how I have obtained this great state. After completing travel of this <i>loka</i> I will go to even higher <i>loka</i>. But I will not stop there. I will go to <i>satya-loka</i> which is better than <i>Swarga-loka</i>. I will proceed from there also and go to even better place of <i>avyakta Brahma</i> (unmanifest Brahma). Do not have any doubt in this matter. Once I merge into <i>Parabrahma tattva</i>, I will not return to this world of death (mortality).</p> <p>(Shl 43) Of great wise man! I am pleased with you. What work shall I do that will please you? This is the right time for you to get that thing desiring which you have come to me. (Shl 44) I know the purpose for which you have come here. I will go away from here shortly. Therefore I am encouraging you to ask what you want. (Shl 45) Oh Scholar! I am very happy with your very good conduct & practices. Tell me what is good for your welfare. I will answer your desired question. (Shl 46) Kaashyapa! I value your intelligence. Therefore I respect it. You found me even though I was hidden very secretly. Surely you are brilliant.</p>			
391	Ashwamedhika parva; Anugita	17	5692-5701	30
	<p>Siddha purusha answers Kaashyapa (***)</p> <p>Janamejaya! Vasudeva said: (Shl 1) Arjuna! After <i>Siddha purusha</i> said this, Kaashyapa who was great among <i>dharmatmas</i> prostrated to him and asked some very tough questions relating to dharma. The wise <i>Siddha purusha</i> answered them.</p> <p>Kaashyapa's questions were as follows: (Shl 2) <i>Mahatma!</i> How does this body fall off? How does the <i>jeeva</i> which was inside that body obtain another body? How does this <i>jeeva</i> become liberated from this grief filled <i>samsara</i>? (Shl 3) How does <i>jeeva</i> leave the basic nature (<i>mool prakriti</i>) and the body formed out of it? How does <i>jeeva</i> liberated from one body get another body? (Shl 4) How does human being experience his good and bad karmas? Where will the karmas be when <i>jeeva</i> relinquishes the body?</p> <p>(Shl 5) Varshneya! Thus having been questioned by Kaashyapa, the <i>Siddha purusha</i> started to answer the questions. I will tell you the same. Listen. (Shl 6, 7) Kaashyapa! Whatever auspicious karmas man does in this world for gaining long life and fame will result in obtaining another body. After getting another body, such auspicious karmas yield their fruits and decay. Then his longevity also starts declining. In such state, he does many unbecoming deeds. When the time of destruction approaches, his intelligence also undergoes change (becomes illogical/develops self destructive tendencies) (<i>buddhir vyavartate chasya vinashe pratyupasthite</i>). (Shl 8) Even though he knows his essence, strength and time context, not having restraint/control on mind, he consumes food beyond limits that is against his nature. (Shl 9) One without restraint on mind consumes all foods harmful to his body. Sometimes he eats too much and sometimes eats nothing. (Shl 10) Sometimes he eats defective food & drink. Sometimes he eats things which are opposed to each other. Some times he eats heavy items (difficult to digest) excessively. Sometimes he eats before the previous meal has been digested. (Shl 11) He exercises beyond limits. He enjoys excessive sexual pleasures. Due to the greed of wanting to work continuously, he withholds certain natural urges (like urinating, defecating etc). (Shl 12) He eats very juicy food. He sleeps in daytime. He eats at all odd times food that is not properly cooked and aggravates the defects in the body (like <i>vata, pitta etc</i>: wind, bile etc as in Ayurveda). (Shl 13) By eating bad and wrong food he aggravates the defects/problems and becomes a victim of diseases leading to death. Or by adopting methods such as hanging, drowning etc that are not approved in <i>shastras</i> he commits suicide. (Shl 14) Due to many such reasons the body donned of <i>jeeva</i> is destroyed. Understand well this, which has been said to be the life of <i>jeeva</i>. (Shl 15) Prompted by intense vayu (vaata), the <i>pitta</i> (bile, bilious liquid) gets aggravated. Such aggravated <i>pitta</i> spreads throughout the body and obstructs the functioning of the body and its actions. (Shl 15) This pitta which has a strong role to play, when aggravated, damages the sensitive/critical organs. Understands this correctly. (Shl 17, 18) Great <i>dvija!</i> Once the sensitive/critical organs are seriously damaged by the aggravated <i>pitta</i> the agonised <i>jeeva</i> gives up the body completely. Understand well that jeeva will be suffering due to pain/agonny at the time of death. In this manner all beings in this <i>loka</i> at all times will be agitated due to the grief of birth and death. (Shl 19, 20) It is seen that all <i>jeevas</i> experience the same kind of agony when leaving this body, when entering the womb and when coming out of womb. At the time of death pain, like breaking of joints, will be experienced. At the time of birth it is troubled by the water in the womb.</p> <p>(Shl 21, 22) Triggered by another type of intense vayu and aggravated by phlegm (<i>shaitya</i>: cold) the <i>prana-vayu</i> (vital air) obstructs the 'being together' of <i>pancha-bhutas</i>. Later that same <i>prana-vayu</i> with great difficulty leaves the body and goes away in an upward movement. (Shl 23) Once the <i>jeeva</i> relinquishes the body, the body will not have breathing. Then the body loses heat, breathing, lustre and sentience (<i>chetana</i>). Thus, the body given up by the jeevatma, is called as dead body by</p>			

people. (Shl 25) *Jeeva* who dons a body experiences the objects of senses through the *indriyas*. **But he does not know about the *prana* which gets satisfied by the food consumed through the same *indriyas*.** That which performs karmas living in such body is the eternal *jeeva*. (Shl 26) **Consider certain junction points where organs have joined as sensitive/critical points for those organs. This characteristic of junction points can be found in *shastras*.** (Shl 27) Once these junctions are separated (or damaged), *vayu* starts rising up, enters the heart and soon stops the functioning of the very essences (*sattvam chaashu runaddhi vai*). (Shl 28) When the time of death is imminent, even though the body is associated with sentience (*chetana*) that sentience will not know anything. Because, the cognisance of the sentience will be covered by *tamas* (*tamasa samvrita jnana*). The sensitive places will have been closed. The *jeeva* which comes out of the body in such state will have no support and gains movement through *vayu*. (Shl 29) Then *jeevatma* will be exhaling forcibly and loudly and will be coming out of the body. That really shakes the body which has no sentience. (Shl 30) Once the *jeeva* is separated from the body, it will be enveloped in its own karmas. It will be enveloped with auspicious karmas and/or inauspicious karmas. (Shl 31) **A brahmana who has studied the doctrines in Vedas & *shastras* properly can, by observing the signs at the time of death know who is *punyatma jeeva* & who is *papatma jeeva*.** (Shl 32, 33) **Just as a man can see where the fireflies goes & sits in darkness, similarly *siddhas* who have *jnana drishti* can with their divine vision see a *jeeva* coming out of a body, taking birth and entering the womb.** (Shl 34) According to *shastras*, a *jeeva* has three places – *Swarga*, *martya* & *naraka*. **This *martya-loka* (*loka* with death) where all living beings reside is called *karma-bhumi*.** (Shl 35) This being the *karma-bhumi*, all bodies perform good or bad karmas here and experience fruits according to those karmas here. (Shl 36) Those who have done sinful deeds will go to *Naraka* according to their karmas. This state of downward fall obtained by sinful deeds is very difficult to bear. Sinners are boiled/cooked in *Naraka*. Therefore *moksha* is extremely difficult to get. **Man should safeguard himself with great care so that he does not suffer this downward fall.** (Shl 37) I will tell you correctly the places like *swarga* to which *jeevas* with upward rise go to. Keep this in your mind properly. (Shl 38, 39) By hearing these you will understand the clear results of karmas and you will develop a strong & clear mind in virtuous conduct. Where Moon, stars and Sun shine brilliantly are the places obtained by *punya karmis*. *Punyatmas* go to such places and experience the fruits of their auspicious deeds. (Shl 40) As soon as the fruits of auspicious deeds (*punya phala*) are exhausted, they fall from these *punya lokas*. In this manner, *jeeva* is repeatedly subject to coming & going. **Even in *Swarga* everyone does not get equal place. According to their *punya phala* there are higher, middle and lower places.** (Shl 41) **Even there the *jeeva* may not feel happy looking at better places occupied by other *jeevas*. It may feel sad there also that it does not have such better place.**

Great brahmana! In this way I have told you about the different states of *jeevas*. Next I will tell you how *jeeva* enters the womb and takes birth. Listen attentively.

392	Ashwamedhika parva; Anugita	18	5702-5710	30
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Jeeva's entry into womb

Siddha purusha said: (Shl 1) Kaashyapa! **One must experience the fruits of good and bad deeds done here. Those fruits will not get destroyed just like that. Those *karma-phalas* will make the *jeeva* take birth in appropriate form, take it under their control and cook it.** (*Jeeva* is always under control of karmas. It is these *karma-phalas* which cause him to be born in good or bad births. After birth, it is these *karma-phalas* that become the cause for his nature, mind/intelligence/thinking, wealth etc. Whether *jeeva* is subservient to karmas/*karma-phalas* or whether karmas are subservient to *jeeva* is difficult to decide. Because, scholars say that even to do virtuous deeds there must be *purva-punya* (virtue accumulated earlier). But since *jeeva* has certain independence of its own, he is capable of freeing itself from *karma-phalas*. Gita has said *uddharet atmanatmanam*. Therefore *jeeva* and karma are two inseparable entities. It can be said in summary that the mutual combination of these two keep the creation moving/progressing). (Shl 2) Just as a fruit yielding tree gives plenty of fruits when the right season comes, in the same way virtuous deeds done with pure heart will give excellent fruits **when the proper time comes.** (Shl 3) Similarly sinful deeds done with blemished heart give excessive bad results when the time comes. **With mind as the leader, *jeevatma* engages in good or bad deeds.** (Shl 4) I will tell you how man bound in the net of karma done under the influence of *kaam* & *krodh* will take a birth decided by the fruits of his karmas. (Shl 5) *Jeeva* first enters the semen of the male. Then joining with the fluids (*shonita*: blood) in woman, it enters the womb. Whether the the *kshetra* (field: womb) that the *jeeva* gets is auspicious or inauspicious depends on its karmas. (Shl 6) **Since *jeeva* is very subtle and a form of Parabrahma, when it merges with Parabrahma, it**

will lose interest in taking on more bodies. That is why Parabrahma is permanent. (Shl 7, 8) This *jeevatma* is the root cause for the existence of all living beings. Living beings live because of *jeevatma*. This *jeevatma* pervades all parts of the foetus partially, stays in *prana-sthana* (vital location) and through sentience soon bears everything. Then that foetus which has been infused with sentience throbs/pulsates (*spandayate*) all parts. (Shl 9) Just as molten metal enters the hollow mould and takes the shape of the idol, in the same way the subtle & unseen *jeevatma* enters the womb through semen and takes a form decided by the womb it has entered. (Shl 10) Just as fire enters a ball of iron and makes the whole ball hot, in the same way *jeeva* enters the foetus and provides it sentience. (Shl 11) Just as a lighted lamp lights up the house, the *chetana* lights up the bodies. (Shl 12) Whatever is the nature of deeds done in past births, whether virtuous or wicked deeds, the fruits of all of them will necessarily be experienced. (Shl 13) **As the fruits are experienced, whether of sinful or auspicious deeds, they decay/decrease. But the fruits of karmas done in this birth also get keep getting accumulated. Therefore as long as man does not take up the dharma for attaining moksha, there is no hope of exiting from this wheel of karma.**

(Shl 14) Kaashyapa! I will tell you by practicing which karma, this being which takes different kinds of births, will find happiness. Listen. (Shl 15, 16, 17, 18) *Daan, vrat*, study of Vedas in prescribed ways, control of *indriyas*, calmness, compassion for all living beings, control on mind, kindness, not snatching others wealth, not even thinking ill of living beings, care & service of parents, worship of *devatas*, hospitality to guests, respecting & caring elders, mercy, being clean, making others engage in virtuous deeds – **these are said to be the practices of satpurushas. Dharma happens due to these. That dharma protects all people.** (Shl 19) We can see such practices in *satpurushas*. This dharma will be permanent in them. **Virtuous practices show presence of dharma.** Persons with a calm mind are always engaged only in *sadachara*. (Shl 20) These virtuous deeds have been preserved in *satpurushas*. **That which consists of such virtuous practices is well known as sanatana dharma.** One who takes refuge in such dharma will never obtain bad states. (Shl 21) When a person is slipping away from the path of dharma, this *sanatana dharma* or practice of *satkarmas* will prevent him from falling from dharma. **One who is yogi or mukta (liberated) is greater than those who practice these virtuous deeds.** (Shl 22) One who always acts with dharma will get auspicious fruits irrespective of his situation. **But he will be liberated from the bondages of samsara after a long time.**

(Shl 23) In this manner, a living being always experiences the fruits of past birth's karmas. **Even though jeeva is a form of nirvikara (unchangeable) Parabrahma, the reason for taking on changes and birth is karma alone.** (Shl 24) It is natural to have doubts such as, 'how did the unchangeable *atma* obtain a body? Who imagined/conceived this first?' Next I will clear these doubts. (Shl 25) **Brahma, the pitamaha to all the lokas, first manifested himself as 'body' and created all the moving and unmoving things.** (Shl 26) Then Brahma created a *tattva* called *Pradhana*. That is called as *prakriti* of bodies. This entire creation is pervaded by this *prakriti*. **That itself is called also as para-prakriti or moola-prakriti.** (Shl 27) **This world is called kshara. That jeevatma which is different from this and is indestructible is called akshara. Pure Parabrahma tattva is distinct from both kshara & akshara. Among these three the union of kshara & akshara exists in all living beings in this universe separately/individually.** (Shl 28) Ancient *shrutis* say that that which is designated as *sat-swaroopa* in the beginning of creation, that Prajapati created all the moving & unmoving beings (*sthavarani cha bhutani*). (Shl 29) *Pitamaha* made systems for *jeevas* to don bodies for specified periods of times, to take birth in different forms, to go to *paraloka* and to come back. (Shl 30) I will tell you the same things that a person who had realised *atma* (had *atma-sakshatkara*) in previous birth has said about the impermanency of this world. (Shl 31, 32) That person who considers happiness & unhappiness as transient, body as heap of faeces etc impure things, karma with desire as destructive, all that which appears as happiness to be actually unhappiness will cross this horrible ocean of *samsara* that cannot be crossed by ordinary persons. (Shl 33, 34) Great among brahmanas! I will tell you the preaching of a *jnani* who understood the *pradhana tattva* and that the *chetana* in all beings is same. Listen. (Shl 35) I will tell you the same *jnana* of eternal, indestructible Paramatma which pleases such *janis*. Listen with concentration to the *jnana* I am going to impart.

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Description of moksha praapti (Attaining liberation)
Siddha purusha said: (Shl 1) Kaashyapa! That person who gives up pride on *sthoala* (gross), *sukshma* (subtle) and *karana* (causal) bodies in that sequence, remains silent, does not think anything about the worldly affairs and merges the mind in Parabrahma Paramatma who is the lone refuge for all will be liberated from all bondages of *samsara*. (Shl 2) One to whom all are friends, who tolerates all, is

interested in restraining the mind, has conquered *indriyas*, has no fear or anger and is *atma jnani* will be liberated from the bondages of *samsara*. (Shl 3) One who is devoted to restrained behaviour/practices, is pure/clean, considers all beings like himself, does not expect to be honoured, is free from pride is indeed liberated from everything. (Shl 4) The person who considers birth & death, happiness & unhappiness, profit & loss, loved & hated ones with equality will be liberated. (Shl 5) One who does not desire any one else's money, does not humiliate anyone, is not affected by dualities and has detached mind is certainly liberated. (Shl 6) One who has no enemies, has no attachment towards relatives & children, **has rejected the three purusharthas of dharma, artha & kaam and is focussed only on moksha** will be liberated from the ocean of *samsara*. (Shl 7) One who has no interest in either dharma or *adharma*, who will let the accumulated fruits of karma decay by experiencing them, has a calm mind because he has given up the objects of senses and is beyond dualities will be liberated from the ocean of *samsara*. (Shl 8, 9) one who does not consider himself to be the doer of karmas (*akarmavan*), has no desires/expectations, realises that the world is impermanent, is like the *ashwattha* tree, is unfavourable for *atma sadhana*, consists of birth, death & ageing, hence develops an indifference (*vairagya buddhi*) and realises his own defects will liberate himself soon from this *samsara*. (Shl 10) One who 'sees' the *atma* which has no *gandha, sparsha, roopa, rasa & shabda*, which cannot be known or grasped will get liberated. (Shl 11) One who has realised that Paramatma who is free of the qualities of *pancha-bhutas*, is formless, is causeless, is attributeless (*nirguna*), is in fact the enjoyer of qualities (due to *maya*) will be liberated. (Shl 12) **One who thinks with his intelligence and gives up all desires/resolves originating in body and mind will eventually attain peace just like fire without firewood.** (Shl 13) That person who is free of all *sanskara* (*sarva sanskara nirmukto*: means, free of external *sanskaras* or has no need for external sanctification rituals. *Yoga shastra* says that if *dhyana sanskara* exists then *bahya sanskaras* will stop), is beyond dualities, is like an ascetic owning nothing, has brought under control the *indriyas* with *tapas* is indeed liberated. One who is free of all *sanskaras* will attain Paramatma who is calm, unwavering, permanent, indestructible and eternal.

Method of yoga shastra & a yogi

Kaashyapa! Next I will tell you about *yoga shastra* which is one of the best. I will tell you how yogis practice yoga and see *atma*. Listen with concentration. **I will tell you how yogi brings the mind under control and by activating through which paths realises atma in his own body.**

(Shl 17) *Indriyas* should be made to revert from their objects and then mind should be held in *atma*. In this way f severe *tapas* has to be done first and then methods for *moksha* have to be adopted. (Shl 18) A learned brahmana should perform *tapas* constantly and practice as stated in *yoga shastra*. By such practice of yoga, a yogi can realise the *atma* within himself. (Shl 19) **If a sadhaka (achiever) who has the habit of spending time alone succeeds in merging mind in atma, he can realise atma within his own body.** (Shl 20) A *sadhak* who has self control, always in union (*yoga yukta*), is firm minded, has restrained *indriyas*, is yoked in yoga (*samadhi*) can clearly realise *atma* with his *buddhi*. (Shl 21) Just as man can recognise someone he has seen in dreams, in the same way a yogi devoted to *sadhana* can see the pure *atma* with his inner eye just as a form with beauty & charm can be seen with outer eye. (Shl 22) Just as a person pulls out *ishika* from within *munja* grass (thin grass from within an outer sheath of grass), in the same way yogi can see the *atma* separately from the body. (Shl 23) *Munja* is said to be the body. *Ishika* is said to be the *atma* dependent on the body. **Those who know yoga vidya have given this great example to illustrate that body & atma are separate.** (Shl 24) At the time when man sees the *atma* with his inner eye through yoga, even the lord of three *lokas* will not be Ishwara to him. (Shl 25) **A yogi can don any kind of body as he wishes.** He turns away even ageing and death. He neither grieves nor feels joyous about anything. (Shl 26) A *siddha* who has *indriyas* under control and is in yoga can be a *devata* to the *devatas*. (Shl 27) A *yoga siddha* will not be afraid even if all living beings are destroyed. Even if all living beings feel distressed he will not feel distressed in any way. (Shl 28) A *siddha purusha* who is in state of yoga, is calm and who has given up all desires will not be disturbed/made unsteady by grief, sadness or fear **which arise out of attachment and affection.** (Shl 29) **Weapons cannot pierce a yogi (nainam shastrani chhidante).** He does not have death. None happier than him can be found in this world. (Shl 30) Yogi merges the *buddhi* completely in *atma* and stays in that state. He turns away grief and old age and sleeps happily. (Shl 31) A yogi can relinquish this human body and take on any other body he wishes. **A yogi who enjoys the wealth generated from yoga should never develop indifference towards yoga for any reason.** (Shl 32) A yogi, being always interested in practice of yoga, and realises *atma* in himself by *samadhi yoga* will not want even the position of Indra at that time.

I will tell you how a person who meditates and practices yoga while being in seclusion will find accomplishment in yoga. Listen. (Shl 33) **In this manner, meditating upon the subtle paths seen**

while directed by guru, mind should be concentrated upon that part of the body where *atma* resides. Mind should never be on anything outside the body. (Shl 34) Mind, having folded all the inner and outer matters in it, should be concentrated only on that area where *atma* dwells. (Shl 35) **At that time of meditation when one ‘sees’ the *atma*, there will be no external matters in the mind that has merged with *atma*. Mind will be clean like a mirror. *Atma darshan* is possible only when such clean state prevails.** (Shl 36) Meditation with complete concentration on *atma*, who is in the silent inner heart, should be done by taking control of *indriya* & by sitting in an uninhabited part of forest. (Shl 37) Mind should also be focussed for meditation on teeth, jaws, tongue, throat, neck, heart and *hrdaya-bandhana (nadi marga)*.

Brahmana said: (Shl 38) The disciple again asked a few more tough questions relating to *moksha dharma*. (Shl 39) How does the food that human beings eat everyday get digested in the stomach? After being digested how does it take the form of *rasa*? How does it get transformed into blood? (Shl 40, 41) How does the food eaten by human beings nourish muscles, fat, sinews, nerves & bones? How does the body grow? How does the strength of the growing bodies also increase? How do faeces, urine etc which are blocked all round go out separately from the body? (Shl 42) Why does the *jeeva* exhale & inhale? Which place has this *atma* occupied in the human body? (Shl 43) How does the *jeeva* which is active/sentient bear this body? What is the colour of *jeeva*? And how does it look like? Oh sinless! Oh worthy of worship! Tell me the truth of these things.

(None of these questions are answered. The reply continues with *adhyatma*)

He answered: (Shl 46) Just as even though a man has kept his treasure in his room, keeps on thinking about it only, in the same way a *sadhak* should control his inconstant *indriyas* through mind and look for the *atma* in his body. When doing this he should not become careless/lose concentration. He should be alert. (Shl 47) One who is devoted to *dhyana* in this manner will soon develop a clear mind and realise Parabrahma Paramatma in the cave of his heart. Once he has *atma-sakshatkara* he will know the nature of *mool-prakriti*. (Shl 48) Parabrahma Paramatma will not be visible to the physical eye. **He cannot be grasped by all the *indriyas*. He can be ‘seen’ only with *manas* used as light.** (Shl 49) Parabrahma has arms & legs everywhere. He has eyes, heads and face everywhere. He has ears everywhere. **Meaning, he has pervaded this entire creation.** (Shl 50, 51) **A *jeeva* which has had *atma-sakshatkara* will know from experience that it is different from the body.** Even though *jeeva* resides in the body, having given up all impressions related to the body he will always be meditating upon Parabrahma Paramatma which is within him. Thus the body rejected with the help of *buddhi* says smilingly to itself, ‘That *jeeva* depends on me and yet finds liberation within me’. (Shl 52) Kaashyapa! I have told you all the secrets of *jeeva*. Now I request your permission to continue my travel. You can also go to your residence happily. ...

Shri Krishna said: Arjuna! That Brahmana who had completely depended on *moksha dharma* told me all this and vanished. At least now did you listen to whatever I told you with concentration? Even at the time of war, I had told this same Parabrahma *tattva* on the chariot. **It is my opinion that if there is no concentration/if there is *vyagrata* (perplexity, confusion) in *buddhi*, if the tradition of *atma-vidya* is not known well, this Parabrahma *tattva* will not be understood properly. This can be understood only by one who has very pure *antah-karana* (inner organ).** I have told this *tattva* only to *devatas*. No man in this world knows this highly secret *tattva*. Oh sinless! Among human beings, none other than you are even worthy of listening to this. Those who have doubt filled mind cannot understand this well. *Devaloka* is filled with those who observe ritual practices. ***Devatas* do not like human beings becoming immortals.**

Arjuna! ***Sanatana Brahma* is the ultimate refuge for *jeeva*.** One who is *jnani* gives up his body and finds immortality in Brahma and will be happy for ever. By taking refuge in this dharma of *atma-darshan* **women, *vysyas*, *shudras* and any one born in sinful births** can attain ultimate state (*parama-gati*). This being so, there is no scope for asking whether brahmanas who are devoted to *Brahma-loka* and *kshatriyas* who are experts in many *shastras* will attain *parama-gati*. They also will certainly attain *parama-gati* by taking recourse to this dharma. Partha! Thus I have preached you *moksha dharma* suitably. I have also told you the means and ways to be adopted. I have told you about the nature and results of *siddhi*, *phala*, *moksha* & *dukkha*. There is no dharma superior to this and which brings true happiness. That intelligent, wise, faithful and valorous person who knowing that this worldly pleasure is without essence, gives up everything and does *sadhana* by methods I have told now will soon attain *parama-gati*. Arjuna! Only this much can be said about *atma-sakshatkara*. There is no need to say any more. **If *yoga* is practiced for six months continuously there will be accomplishment of *yoga (yoga-siddhi)*.**

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parva; Anugita			
<p>Brahmana gita: Brahma tattva, pancha vayu, saptagni etc</p> <p>Shri Krishna said: (Shl 1) Partha! In this matter an ancient conversation between husband & wife is quoted by scholars. A brahmana who was an expert in <i>jnana & vijnana</i> was sitting in a lonely place. Seeing him sitting thus, his wife went to him and questioned politely. (Shl 3,4) Dear! To which <i>loka</i> will I, who have you as husband who does nothing, is a niggard and is of such poor learning, go to? We have heard that wives will go to the <i>punya lokas</i> earned by husbands. What state will I, who have a person like you as my husband, get?</p> <p>Questioned thus by his wife, that brahmana, as if smiling, said to her: (Shl 5, 6) Oh sinless! Oh fortunate one! I do not think that what you are saying is blemished statement. Whatever worthy karmas we see or grasp (such as <i>deekhsa, vrats</i>) are visible and truly gross actions (<i>sthoala karma</i>). They are designated as 'karma'. Those who work diligently or are engaged in sacred actions or rites (<i>karminah</i>) call that itself as karma. (Shl 7) Those who have no understanding, accumulate <i>moha</i> through karmas. It is not possible for human being to be without any action for even a moment. (Shl 8) You will find in all living beings good and bad karmas performed through actions, mind and speech as well as karmas done from the time of birth to the time of next birth. (Shl 9) Rakshasas started to destroy all things needed for <i>yajna</i> in streets and other places. The destruction of <i>karma-marga</i> started at that time. When I saw it, I developed indifference towards these karmas and started to focus on <i>atma</i> who is seated in the body. I found my resting place in it. (Shl 10) The brave <i>jeeva</i> bears the <i>pancha-bhutas</i> and resides where the Parabrahma Paramatma who is beyond dualities resides and where there is union of <i>soma & agni</i> all the time. (<i>somasahagnina: soma = ida and agini = pingala. Soma</i> indicates <i>ida-nadi</i> and <i>agni</i> indicates <i>pingala nadi</i>. These have a designation <i>varanasi</i>. Meaning, these <i>nadis</i> are established in the meeting place of nose and eyebrows. To be able to see the 'light' at the middle of the eyebrows, these two <i>nadis</i> have to be excited). (Shl 11) That place where Brahma etc <i>devatas</i> reside and where <i>jitendriya & calm</i> scholars are present who practice great <i>vrats</i>, even there they all worship the indestructible Parabrahma. (Shl 12) That indestructible <i>Parabrahma-tattva</i> cannot be smelt by nose, cannot be tasted with tongue nor touched by skin. But it can be experienced only through <i>buddhi</i>. (Shl 13) Parabrahma does not become an object that can be seen by the eye. It is also beyond the ears. It does not have any of the attributes like smell, taste, touch, form or sound.</p> <p>Pancha vayus & vaishvanar-agni</p> <p>(Shl 14) Creation expands only through the <i>Parabrahma-tattva</i>. And It resides in that expanded creation. The five <i>vayus</i> of <i>prana, apana, samana, vyana</i> and <i>udana</i> are born from it. They also undergo dissolution in it. (Shl 15, 16) The <i>prana-vayu</i> which is in the heart and <i>apana vayu</i> in the anus move between the <i>samana vayu</i> in the navel and <i>vyana vayu</i> which is present throughout the body. If the <i>apana vayu</i> merges with <i>prana</i>, then <i>samana & vyana</i> also merge with it. Between <i>apana & prana vayu, udana</i> pervades everything. It is for this reason that <i>prana & apana</i> do not desert a sleeping person. (Shl 17) Thus as it is the support for living beings it is called <i>udana</i>. (It especially activates <i>pranas</i>. Makes them do their duties. Hence it is called <i>uadana. Utkarshena anayati cheshtayati pranar iti udana</i>). The merger of <i>prana</i> etc in <i>udana</i> has been said to be <i>tapas</i> by <i>Brahmavadins</i>. (Shl 18) The <i>samana vayu</i> is in the central abdomen region and at the centre of the five <i>vayus</i> which have the nature of merging into each other. The <i>vaishvanar-agni</i> which is at its centre shines in seven forms.</p> <p>(Shl 19, 20) Nose, tongue, eyes, skin, ear, mind and <i>buddhi</i> are the seven tongues of this <i>agni</i>. Smell worthy of smelling, form worthy of seeing, liquids worthy of drinking, touch worthy of touching, sound worthy of hearing, subjects worthy of being considered by mind and subjects worthy of being understood by <i>buddhi</i> are the seven <i>samidhas</i> (oblation to fuel or firewood) of this <i>agni</i>. (Shl 21) One who smells (<i>ghrata</i>), who eats (<i>bhakshayita</i>), who touches, who sees, who hears, who reflects (<i>manta</i>) and who understands (<i>boddha</i>) are the seven great <i>ritvijs</i> (priests) in the <i>yajna</i> related to <i>vaishvanar-agni</i>. (Shl 22) Oh fortunate one! Always focus your sight on that which is worthy of smelling, worthy of tasting, worthy of seeing, worthy of touching, worthy of hearing, worthy of reflecting upon and worthy of understanding. (Treat them as <i>havis</i>). (Shl 23) Scholars along with these seven <i>ritvijs</i>, offer the seven <i>samidhas</i> in the seven tongues of fire and generate sound etc objects in themselves (!) <i>Janayanti sva-yonishu</i>). (Shl 24) <i>Prithvi, vayu, akash, jala, tejas, manas & buddhi</i> are said to be the seven <i>yonis</i> (<i>saptaita yonih</i>). (Shl 25) The quality of smell etc in <i>prithvi</i> & other <i>bhutas</i> are the form of <i>havis</i>. They all enter <i>buddhi</i> which also takes birth in <i>vaishvanar-agni</i>. All these qualities enter & reside in the <i>buddhi</i>, and are born at appropriate times in their respective places of birth (smell in nose, taste in tongue etc). (!) (Shl 26) At the time of final dissolution (<i>pralaya</i>) these</p>			

	<p>qualities are bound within <i>buddhi</i>. At the time of creation of living beings they appear through the <i>buddhi</i> only. (Shl 27) It is from that itself that form, touch, sound, doubt and decisive intelligence are born. Thus scholars believe that these qualities take birth in seven types. (Shl 28) Ancient <i>rishis</i> have grasped nature of smell etc in this form only. Entire universe is pervaded by the <i>poornahuti</i> (offering made with full ladle in <i>homas</i>) of <i>jnata</i> (knower), <i>jnana</i> (knowledge) and <i>jneya</i> (that which is to be known). It is with this <i>tattva</i> that all the <i>lokas</i> get filled with <i>atma-jyoti</i>.</p>			
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	<p>Inner yajna Brahmana continued: (Shl 1) Dear! In this matter scholars quote an old story. I will tell you how ten <i>hotrs</i> (one who does the sacrifice) join together and perform <i>yajna</i>. Listen. (Shl 2) Dear wife! Ears, skin, eyes, tongue, nose, two legs, two arms, genitals and anus – these are the ten <i>hotrs</i> I talked about. (These total to nine!) (Shl 3) Sound, touch, form, taste, smell, speech, action, direction/movement, discharge of semen & urine and discharge of faeces – these are ten <i>havis</i>. (For the <i>indriya</i> of hearing sound is <i>havis</i> and so on). (Shl 4) Dear! Directions, <i>Vayu</i>, <i>Surya</i>, <i>Chandra</i>, <i>Prithvi</i>, <i>Agni</i>, <i>Vishnu</i>, <i>Indra</i>, <i>Prajapati</i> and <i>Mitra</i> – these are the ten <i>agnis</i>. (Shl 5) The ten <i>hotrs</i> sacrifice/offer the ten <i>havis</i> in the ten <i>agnis</i>. (In this way this <i>yajna</i> is happening within me all the time. This being so how do you say that I am inactive or not doing anything). (Shl 6) In this internal <i>yajna</i>, it is <i>chitta</i> (The mind or faculty of reasoning, the heart considered as the seat of intellect) that is the <i>sruva</i> (small wooden ladle), <i>vitta</i> (money), sacred & great <i>jnana</i> that performs <i>homa</i>. We have heard that this world also has been properly divided. (Shl 7) This entire world to be known is in the form of <i>chitta</i> itself. <i>Chitta</i> by its nature desires <i>jnana</i> (light). The <i>jeeva</i> which dons the body that is born from semen knows this <i>chitta</i>. (Shl 8) The <i>jeeva</i> which takes pride in the body is the <i>garhapatagni</i>. From it another <i>agni</i> is generated. <i>Manas</i> is the <i>ahavaniyagni</i>. <i>Havis</i> is offered in it. (Shl 9) By offering <i>havis</i> in <i>ahavaniyagni</i>, <i>vachaspati</i> (Lord of voice or speech, <i>Vedavani</i>) appears. It is seen by the <i>samana vayu</i>. Then form is generated. That form (<i>roopa</i>) runs towards the mind.</p> <p>Brahmani questioned: (Shl 10) Dear! For what reason did speech appear first? Why was mind born after speech? In practice, doesn't speech emerge only after mind has acted? (Shl 11) By the power of which <i>vinana</i> has <i>buddhi</i> become dependent on <i>chitta</i>? Why doesn't that <i>buddhi</i> go towards objects of senses once it is elevated? Who obstructs it from so going?</p> <p>Brahmana said: (Shl 12) Dear! <i>Apana</i> becomes the husband of mind and impels it towards <i>apana bhava</i>. That flow of <i>apana</i> is also said to be the flow of mind. It is for that reason that mind sees speech. (Shl 13) Since you are questioning about speech and mind, I will tell you a conversation that occurred between them in the past. You will find your answer in that conversation. Once <i>vak</i> (speech) and <i>manas</i> (mind) went to <i>jeevatma</i> and prayed, 'Lord! Who is greater among the two of us? Tell us this and clarify our doubt'. <i>Jeevatma</i> replied that mind is the greater of the two. Hearing that, Saraswati, the presiding deity of <i>vak</i> said, <i>Jeeveshwara!</i> I have been providing you everything like <i>kamadhenu</i>' and propounded her greatness. <i>Jeeva</i> then replied: (Shl 16) Both <i>sthavara</i> & <i>jangama</i> are my mind only. The <i>sthavara</i> world that can be grasped by external <i>indriyas</i> is close to me. All the <i>jangama</i> that is beyond <i>indriyas</i> are under your control. (Shl 17) If <i>mantra</i> or <i>svara</i> or <i>varna</i> were to go to <i>Swarga</i> etc which are beyond <i>indriyas</i>, <i>manas</i> will also follow them. The mind that gains knowledge beyond <i>indriyas</i> is also called <i>jangama</i>. In this way since <i>manas</i> goes to <i>Swarga</i> etc which are beyond <i>indriyas</i> because of you, you are greater than <i>manas</i>. (Shl 18) Oh Saraswati! By your saying that 'you have provided everything like <i>kamadhenu</i>, you have strengthened your position. Since you have stated it personally, I am feeling suffocated. Therefore I am speaking after taking a long breath. (Shl 19) Oh highly fortunate one! The deity of <i>vak</i> is always present in the middle of <i>prana</i> & <i>apana</i>. When she goes towards <i>apana</i> due to lack of prompting by <i>prana</i>, then she goes to the <i>Prajapati</i> there and prays to him saying, 'Bhagawan! Be pleased with me!' (Shl 20) At that time as if to strengthen the speech, <i>prana</i> appears again. Therefore at the time of inhaling breath, no speech is produced. (Shl 21) <i>Vagdevi!</i> You are of two types. <i>Ghoshini</i> (loud & clear) and <i>nirghosha</i> (soundless). Your soundless state exists in all at all times. Between these two forms, your soundless form is greater. (Because the loud & clear speech requires <i>prana Shakti</i>. The soundless type can exist without support from <i>prana Shakti</i>). (Shl 22, 23) One with smiling face! The <i>Vedavani</i> with loud & clear sounds is adorned with good qualities. This <i>Vedavani</i>, just as a milking cow, provides man with desired things and great taste. The speech of Upanishad which propounds Brahma talks about the eternal <i>Parabrahma vastu</i>. Thus this cow in the form of speech has combined influence of <i>Swarga</i> and worldly transactions. Both sound-filled and soundless speeches are quite subtle; they shower desired things. You can yourself see the difference in them.</p>			

	<p>Brahmani said: ((Shl 24) Dear! When sentences were not born and Saraswati <i>devi</i> wanted to say something, what did she say first?</p> <p>Brahmana said: (Shl 25, 26) My Dear! Vagdevi (deity of speech) appears in the body through <i>prana</i>. Again through <i>prana</i> she attains <i>apana-bhava</i>. Then taking the form of <i>udana</i> she leaves the body and pervades <i>akash</i> in the form of <i>vyana</i>. Then she gets established in <i>samana vayu</i>. In this way <i>vagdevi</i> talked about her birth. Therefore <i>manas</i> is greater than <i>sthavaratva</i>. <i>Vagdevi</i> is greater than <i>jangamatva</i>. (Summary of these verses: <i>Atma</i> or <i>jeevatma</i> prompts the mind to speak/pronounce. Then <i>manas</i> makes the <i>jataragni</i> burn brightly. Then, under its influence <i>prana vayu</i> combines with <i>apana vayu</i>. Then that <i>vayu</i> with the influence of <i>udana vayu</i> goes up and stops in the head. Again under influence of <i>vyana vayu</i> it goes to places like throat, palate etc and rapidly produces <i>varnas</i> and joins the ears in the form of <i>vaikhari</i>. Once the force of <i>prana vayu</i> subsides again it starts moving with <i>samana bhava</i>. This is the explanation given by commentators. Here technical terms/concepts like <i>para</i>, <i>pashyanti</i>, <i>madhyama</i> & <i>vaikhari</i> are involved).</p>		
396	Ashwamedhika parva; Anugita	22	5743-5750 30
	<p>Seven hotrs; manas vs indriyas</p> <p>Brahmana said: (Shl 1) Oh highly fortunate one! Scholars quote an ancient episode about this matter. The method of <i>yajna</i> by seven <i>hotrs</i> is described in that. I will tell you the same; listen.</p> <p>(Shl 2, 3) The seven <i>hotrs</i> are: nose, eyes, tongue, skin, ears, <i>manas</i> & <i>buddhi</i>. These seven remain separate. Even though all of them are in the subtle body they do not see each other. These seven have to be identified by their nature.</p> <p>Brahmani said: (Shl 4) My lord! Why do they not see (know) each other even though they are in the same subtle body? What is their nature? Kindly tell me about these.</p> <p>Brahmana said: (Shl 5) My dear! In spite of being with someone, if his qualities are not understood, it is as same not knowing that person. Knowing the qualities is same as knowing the person. Nose etc seven <i>hotrs</i> do not know each other's qualities. Eye does not know the qualities of nose and so on. Therefore even though they are in the same subtle body, they do not know each other. (Shl 6) Tongue, eyes, ear, skin, <i>manas</i> and <i>buddhi</i> – these do not know smell. But smelling is the natural quality of nose. Therefore it detects smells. (Shl 7 to 10) Same thing applies in cases of tongue, eyes, skin and ears. (Shl 11) Nose, tongue, eyes, skin, ears and <i>buddhi</i> do not have doubts. But having doubts is the quality of <i>manas</i>. (Shl 12) Similarly others cannot have decisive knowledge. Only <i>buddhi</i> can have decisive knowledge.</p> <p>Dear wife! Scholars quote a conversation between <i>indriyas</i> & mind in this regard. I will tell you the same. Once there was a dispute between <i>indriyas</i> and mind about who is greater. <i>Manas</i> said to the <i>indriyas</i>: (Shl 14, 15) Without my co-operation the nose cannot smell anything. Tongue cannot taste. Eye cannot see the form. Skin does not know the touch. Ears do not hear. Therefore, I am greater and permanent than all others. (Shl 16) Without my co-operation <i>indriyas</i> are like an empty house and like a doused fire and do not shine. (Shl 17) Even though all living beings try to grasp the objects through <i>indriyas</i>, without my co-operation they become useless like wet and hollow pieces of wood.</p> <p><i>Indriyas</i> said: (Shl 18) Dear sir! If you were able to enjoy/experience objects of senses without our co-operation, then what you think about yourself and what you are saying would have been true. (Shl 19) If you can be content even after all of us have undergone dissolution, if you could still remain alive, and could enjoy all kinds of pleasures, then it would be alright for you to believe that you are eternal and what you are saying would be true. (Shl 20, 21, 22) Or in our absence if you could experience the objects of senses (touch, sound etc) by mere desire/resolve, then what you are thinking about yourselves would be true. If you think that you have accomplishment in our objects, try to grasp form through nose. Experience taste through eyes. Smell through ears. Experience touch through tongue. Listen through skin. Enjoy the pleasure of touch through <i>buddhi</i>. Can you do these? (Shl 23) The mighty are never subject to rules. All rules and regulations apply only to the weak. If you are truly mighty, in future enjoy all exquisite pleasures without our co-operation. But do not enjoy our leftovers. (Shl 24, 25) Just as a disciple goes to a guru to know the meanings of <i>shruti</i> and after understanding, remains absorbed in it, you feel proud about experiencing yourself either in waking state or dream state in the past or in future what in reality we had brought to you. (Shl 26) It is seen that even living beings with low intelligence having no mind remain alive because of works done by them either for our sake or to satisfy us (They have to depend on <i>indriyas</i> even to remain alive). (Shl 27) Even if the being is not focussed and has many kinds of desires, even if always in dream state (even if has eaten in dream state), if bothered by hunger it has to run to the objects of <i>indriyas</i>. (Shl</p>		

	28) Mind, being interested only in pleasures/objects of senses, in order to experience those desires, enters a house without doors and keeps experiencing. (But it will be mere mental experience. It does not bring satisfaction. To feel satisfaction/contentment, it has to do so through the doors of <i>indriyas</i>). Just as fire becomes calm after the firewood is burnt out, <i>manas</i> becomes calm after death. Oh mind! We may be interested only in our objects. We need not know the qualities of each other. But without our co-operation you cannot experience the objects of senses. But if we do not have your co-operation we will also be deprived of our joys (Therefore both are important).			
397	Ashwamedhika parva; Anugita	23	5751-5757	30
	<p>Pancha vayus: who is greater</p> <p>Brahmana said: (Shl 1) Oh fortunate one! To show how the five hotrs participate in yajna an old episode is cited. (Shl 2) <i>Prana, apana, udana, samana and vyana</i> – these are the five <i>hotrs</i>. Scholars consider these as great states.</p> <p>Brahmani asked: (Shl 3) Dear! So far my understanding was that there are seven natural <i>hotrs</i>. But now you are saying there are five. How did it become five? Tell me.</p> <p>Brahmana said: (Shl 4, 5) <i>Vayu</i> strengthened by <i>prana</i> becomes <i>apana</i>. Strengthened by <i>apana</i> it becomes <i>vyana</i>. Strengthened by <i>vyana</i> it becomes <i>udana</i>. Strengthened by <i>udana</i> it becomes <i>samana</i>.</p> <p>Once all these five <i>vayus</i> went to <i>Pitamaha</i> and said: ‘Worshipworthy! Tell us who among us is great?’ Whomever you declare as great will be accepted by all of us. Brahma answered: (Shl 7) In a body bearing life, after dissolution of which among you five, all other <i>pranas</i> also become extinguished and upon activation of which all others get activated is greater than all. You can decide yourself who that is.’ Hearing this, <i>prana vayu</i> said: (Shl 8) Oh <i>apana</i> etc <i>vayus</i>! The moment I get extinguished in the body, all other <i>pranas</i> also get extinguished. As soon as I become active, all others also become active. Therefore I am greater than all of you. Watch now! I am extinguishing myself. You will all extinguish with me. Thus saying, <i>prana vayu</i> became inactive for a while. With it <i>apana vayu</i> also became inactive. After a while, <i>prana vayu</i> again became active.</p> <p>At that time, <i>samana & udana</i> said: (Shl 10) Oh <i>prana vayu</i>! You have not pervaded the body of living beings like we have. Therefore you are not greater than us. But only <i>apana vayu</i> is under your control.</p> <p>(Shl 10 to 20: This sequence goes on with others. <i>Apana</i> demonstrates that only <i>prana vayu</i> is dependent on it. Then <i>vyana</i> shows that <i>samana</i> is dependent on it. Then <i>samana</i> shows that only <i>vyana</i> is dependent on it. Then <i>udana</i> shows that <i>vyana</i> is dependent on it. In this way there is mutual dependence of these <i>vayus</i>).</p> <p>Then they again approach Brahma who said: (Shl 22) Oh <i>vayus</i>! All of you are great or none of you are. Your dharma makes you dependent on each other. Each of you is great in your own places. All of you have dharma of mutual dependence. The dharma in one is present in the other too. Your functions happen due to mutual dependence. (Shl 23) The same <i>vayu</i> will be both steady and unsteady. Just as my single <i>atma</i> grows in various ways, in the same way single <i>vayu</i> for specific reasons becomes five (in order to manage different functions). (Shl 24) Oh <i>vayus</i>! All of you should co-exist with friendship and mutual support. May you all have auspiciousness! You may all go now.</p>			
398	Ashwamedhika parva; Anugita	24	5758-5762	30
	<p>Greatness of udana vayu</p> <p>Brahmana said: (Shl 1) My dear! In this matter scholars quote a conversation between <i>devarshi</i> Narada and <i>Devamata</i>. Once when <i>Devamata</i> & <i>Narada</i> met, <i>Devamata</i> asked <i>Narada</i>: (Shl 2) <i>Devarshi</i>! At the time of birth of <i>jeeva</i>, of the five <i>vayus</i> viz <i>prana, apana, samana, vyana & udana</i> which one gets activated in the body first?</p> <p>(Shl 3) <i>Devamata</i>! That reason for which a <i>jeeva</i> takes birth, due to the same reason another distinct thing will already be present before the <i>jeeva</i> takes birth. That should be understood as <i>prana dvandva</i> (<i>prana</i> dual/pair). It pervades devaloka, manushya loka and tiryag loka.</p> <p><i>Devamata</i> questioned: (Shl 4) <i>Narada</i>! Why does <i>jeeva</i> get created? Which other thing will already be present? What is <i>prana dvandva</i>? What pervades the three <i>lokas</i>?</p> <p><i>Narada</i> said: (Shl 5) <i>Devamata</i>! Joy arises from desire (<i>sankalpa</i>). We feel joy by listening to sound, tasting the taste and seeing forms. (Shl 6) Touch also causes joy. Smelling also brings joy. Joy always comes due to mutual coming together. This joy is a form of udana (Brahma). (Shl 7) Semen (<i>shukra/virya</i>) is generated due to <i>kaam</i> which is rooted in <i>pravritti</i>. From <i>shukra</i> is generated <i>rajas</i> (female component needed for reproduction, <i>shonita</i>). (Is it relevant to note that male has both X</p>			

	<p>& Y chromosomes?!). These commonly found <i>shukra</i> and <i>shonita</i> are born from <i>samana</i> & <i>vyana vayus</i>. (Shl 8) Prana first takes birth in <i>shukra</i> mixed with <i>shonita</i> and starts its work. After the <i>vitya</i> undergoes changes due to the action of <i>prana vayu</i>, the work of <i>apana vayu</i> starts. (Shl 9) The combination of <i>prana</i> & <i>apana</i> makes a <i>dvandva</i>. This pair (<i>dvandva</i>) moves upwards & downwards. The combination of <i>vyana</i> & <i>samana</i> forms a <i>dvandva</i>. This pair moves sideways in the middle. (Shl 10) It is the command of Veda that <i>agni</i> is the form of all <i>devatas</i>. Therefore it is from <i>agni</i> that brahmana obtains <i>jnana</i> combined with intelligence (<i>jnanam buddhi samanvitam</i>). (Shl 11) The smoke of such <i>agni</i> is the form of <i>tamas</i>. Its ash is <i>rajas</i>. Therefore when <i>havis</i> is offered in such <i>agni</i>, <i>sattva</i> is generated from it. (Shl 12, 13) Those who know <i>yajna</i> say that <i>samana</i> & <i>vyana</i> are born from <i>sattva guna</i>. <i>Prana</i> & <i>apana</i> are equivalent to the two <i>ahutis</i> (oblation, invoking) called <i>ajya bhaga</i> (clarified butter). <i>Agni</i> exists between <i>prana</i> & <i>apana</i>. Brahmanas consider this itself (<i>agni</i>) as the greatest form of <i>udana</i> (Brahma). I will also tell you about what is called <i>nirdvandva</i>. Listen. (Shl 14) Day & night are a <i>dvandva</i>. The <i>nirdvandva agni</i> is between these two. Brahmanas consider this as the greatest form of <i>udana</i> (Brahma). (Shl 15) <i>Sat</i> & <i>asat</i> are called <i>dvandva</i>. The <i>nirdvandva agni</i> is between these two. Brahmanas consider this as the greatest form of <i>udana</i> (Brahma). (Shl 16) <i>Urdhvam</i> meaning <i>Brahma vastu</i> due to <i>sankalpa</i> gets transformed into <i>samana</i> & <i>vyana</i>. Karmas enlarge because of it. Therefore <i>sankalpas</i> should be given up. The Brahma characterised by a third state which is different from <i>jagrat</i> & <i>svapna</i> is decided by <i>samana vayu</i>.</p>			
399	Ashwamedhika parva; Anugita	25	5762-5766	30
	<p>Chatur-hotr yajna Brahmana said (Shl 1) My dear! Scholars cite an old episode about the <i>yajna</i> performed by four <i>hotrs</i>. I will tell you the same. Listen. (Shl 3) The four <i>hotrs</i> are – <i>karana</i> (means of action), <i>karma</i>, <i>kartaa</i> (doer) and <i>moksha</i> (liberation). The entire world is pervaded by these four. I will tell you what the <i>karanas</i> are for these <i>hotrs</i>. (Shl 4) Nose, tongue, eyes, skin, fifthly the ears, <i>manas</i> & <i>buddhi</i> -- these seven should be understood as means for the qualities of the <i>hotrs</i> (<i>guna hetavah</i>). (Shl 5) <i>Gandha</i> (smell), <i>rasa</i> (taste), <i>roopa</i> (form), <i>shabda</i> (sound), fifthly <i>sparsha</i> (touch), reflecting and understanding – these seven are means for action. (Shl 6) One who smells, who eats, who sees, who speaks, who hears, who reflects and who understands – these seven should be understood as causes for doer. (Shl 7) <i>Ghrana</i> etc <i>indriyas</i> have qualities/attributes (<i>guna</i>). Therefore they experience their respective qualities including auspicious & inauspicious ones. To one who knows the truth that, 'I am without <i>gunas</i> and am endless (<i>nirgunah, anantah</i>). I have no association/relationship with these', the seven <i>indriyas</i> will become means of attaining <i>moksha</i>. (Shl 8) To those scholars who know the centres like nose etc as in <i>shaastras</i>, these <i>gunas</i> will become <i>devatas</i> who constantly accept <i>havis</i>. (Shl 9) An ignorant person when eating has a sense of 'mine' (<i>mamatva</i>) attached in respect of food being eaten. In the same way, one who cooks for himself also is destroyed due to the blemish of <i>mamatva</i>. (Shl 10) Eating what should not be and drinking alcoholic drink/wine destroys human being. This is how: A person with wrong addictions eats something which should not be and destroys that food. Having destroyed that food, he himself is also destroyed by that food. Such persons will become fallen ones. (Shl 11) That wise person who eats giving up <i>mamatva</i> becomes <i>Ishwara</i> himself and again creates pure food. In that wise person even smallest change will not occur due to the food eaten. The food eaten does not destroy the person. (Shl 12, 13) That which is reflected upon by the mind (<i>manana</i>), that which is spoken about by speech, that which is heard by ears, seen by eyes, touched by skin, smelt by nose – all these restrained through the mind should be sacrificed into the <i>agni</i> in the centre of the body (<i>havisyam etani sarvashah</i>). (All the objects of senses experienced should be offered to the God). <i>Paramatma</i>, who is in the centre of our body and is presiding over such <i>homa</i> in the form of <i>agni</i> shines with these <i>havis</i>. (Shl 14) My dear! My <i>yajna</i> in the form of <i>yoga</i> has already started. This <i>yajna</i> will make the fire of <i>jnana</i> shine brightly. In this <i>yajna</i>, <i>prana</i> itself is the <i>stothra</i> (prayer, praise of god). <i>Apana</i> is the <i>shastra</i> (weapon). Giving up of everything is the greatest <i>dakshina</i>. (Shl 15) <i>Kartaa</i> (<i>ahankar</i>, doer), <i>anumanta</i> (<i>manas</i>, one who consents), <i>atma</i> (<i>buddhi</i>) – these three as forms of Brahma respectively are <i>hota</i> (sacrificer), <i>adhvaryu</i> (officiating priest) and <i>udgatru</i> (one who chants from Samaveda). <i>Satya</i> (truth) becomes the weapon of <i>prashaasta</i> (A class of priests). <i>Moksha</i> is the <i>dakshina</i> of this <i>yajna</i>. (Shl 16) Those who know <i>Narayana</i> quote <i>riks</i> from Vedas as evidence/proof for this <i>yoga-yajna</i>. In the ancient times, to attain <i>Narayana</i>, devotees were tying up the <i>indriyas</i> as sacrificial animals. (Shl 17) Completely fulfilled devotees sing <i>sama</i> after attaining <i>Bhagwan</i> due to the bliss experienced. Scholars quote statements (in <i>Taittiriya Upanishad</i>, '<i>etatsama gayannaste</i>' etc) as examples of this. You also should obtain the <i>jnana</i> of <i>Shriman Narayana</i> who is <i>sarvatma</i>.</p>			
400	Ashwamedhika	26	5766-5771	30

	parva; Anugita			
	<p>Predominance of antaryami (soul) (***) Brahmana said: (Shl 1) My dear! There is only one ruler/governor for this world. There is no second. (<i>ekah shaasta na dvitiyosti shaasta</i>). I say that, that Paramatma who is resting in everyone's heart is the shaasta. Just as water is interested in flowing down a slope, I am interested only in Him. I will do just as I am directed by Him. (Shl 2) He is the only guru. There is no second. I say that, that Paramatma who is resting in everyone's heart is the guru. It is due to His disciplining of <i>danavas</i> that they were all defeated. (Shl 3) He is the only bandhu (relative). There is no second. I say that, that Paramatma who is resting in everyone's heart is the relative. It is due to His order that relatives get other relatives. It is by his preaching that <i>saptarshis</i> shine in the sky. (Shl 4) He is the only listener. There is no second. I say that, that Paramatma who is resting in everyone's heart is the listener. Indra made that Paramatma resting in the heart as his guru, completed all the disciplines of <i>gurukula</i> and surrendered to him. By doing so, he became the lord of all <i>lokas</i> and gained immortality (<i>amaratva</i>). (Shl 5) He is the only enemy of the wicked. There is no second. I say that, that Paramatma who is resting in everyone's heart is the only enemy of the wicked. It is due to His preaching that all serpents in the world developed hatred towards others and have the habit of biting. In this matter a conversation that happened in the past is cited. Once, <i>devatas</i>, <i>rishis</i>, <i>nagas</i> & <i>asuras</i> went to Prajapati and prayed him to tell how they can have prosperity. Worshipworthy Prajapati taught them the single alphabet <i>Omkara</i>. As soon as they heard the sound of <i>pranava</i> (OM) they all returned to their places. While thus returning each one thought about the significance of the <i>Omkara</i> preached to them. 'OM' also means acceptance. Each one thought that by saying 'OM', Prajapati had said that everyone's nature was the secret to prosperity. Therefore serpents felt that biting others is the right way. <i>Asuras</i> thought that their nature of arrogance is the right approach. <i>Devatas</i> took it as confirmation of giving to charity (<i>daan</i>) and <i>rishis</i> as restraint of <i>indriyas</i>. (Shl 11) In this manner though all of them went to the same guru and were taught the same word, they imbibed different things according to their nature. (Shl 12) Disciples listen to what the guru says. They accept (understand) what he says according to their own nature. Therefore for a disciple who asks questions, there is no greater guru than the inner soul (<i>antaryami</i>). (Shl 13) First, the <i>antaryami</i> prompts to do a work. Then the <i>jeeva</i> gets engaged in doing it. In this manner, the <i>antrayami</i>/Paramatma who appears in the heart becomes guru, preacher, listener and enemy to the <i>jeeva</i>. (Shl 14) One who goes about committing sins becomes a sinner (<i>paapachari</i>). One who does good deeds becomes <i>shubhachari</i>. (Shl 15) In the same way, those who are always engaged in variety of pleasures of senses become <i>kaamachari</i> and those who are engaged in control of <i>indriyas</i> become <i>Brahmachari</i>. (Shl 16) One who gives up vrats & karmas and has a mind that is always absorbed/merged in Brahma and moves around in the world thus, is called a Brahmachari. (Shl 17) For such a brahmachari Brahma itself will be the samidha. Brahma itself will be the agni. That agni also would have born from Brahma. Brahma itself will be the jala & guru. Everything will be pervaded with Brahma. His mind and its movements will always be absorbed in Brahma. (Shl 18) It is this which is considered as the subtle <i>brahmacharya</i> by scholars. <i>Atma-jnanis</i> who have been preached by <i>tattva-darshins</i> understand the nature of <i>brahmacharya</i> and walk on that path alone.</p>			
401	Ashwamedhika parva; Anugita	27	5771-5777	30
	<p>Large forest of adhyatma Brahmana said: (Shl 1, 2) My dear! I have now crossed the difficult to travel path of <i>samsara</i> which has plenty of gadflies & mosquitoes in the form of resolves/desires, cold & heat in the form of grief & joy, darkness in the form of delusion, serpents in the form of greed and diseases, has paths having obstacles in the form of objects of senses and is filled with enemies in the form of <i>kaam</i> & <i>krodh</i> and have entered the great forest in the form of Brahma. Brahmani asked: (Shl 3) Oh highly wise one! Where is this forest you have talked about? How far is it from here? Which trees are there? Which rivers, mountains and hills are there? Kindly tell me about all these. Brahmana said: (Shl 4) My dear! In the forest I told you about there are neither states of differences nor states of no-differences (<i>naitadasti prthak-bhavah</i>, <i>naitadasti aprthak-bhavah</i>). There is no worldly happiness or unhappiness there. (Shl 5) There is nothing smaller than it or larger than it or subtler than it. There is no happiness that equals the happiness you get there. (Shl 6) Brahmanas who enter there express no grief. Nor do they express joy. They are not afraid of any being there. No being has any fear from them. (Shl 7) There are seven trees in that large forest. In those seven trees there</p>			

	<p>are seven fruits. There are seven guests who eat those fruits. There are seven <i>ashrams</i> there. There are seven types of <i>samadhis</i> there. There are seven major <i>deekshas</i>. This is the description of the forest I have told you about. (Commentators: <i>mahat, ahankar & panch tanmatras</i> are the seven trees. The body which is the result of their close combination is described here. Also as stated in 25th <i>adhyaya ghrana, chakshus, tvacha, shrotra, manas & buddhi</i> are the seven trees. <i>Gandha, rasa, roopa, shabda, sparsha, mantra & bodha</i> are the seven fruits. <i>Ghrata, bhakshayita, drshta, vakta, shrota, manta & boddha</i> are the seven guests. The seven <i>ashrams</i> are of <i>saptarshis</i>. <i>Ahimsa, satya, akrodha, tyaga, shanti, apaishuna and prani daya</i> are the seven <i>deekshas</i>). (Shl 8) The trees there have divine flowers & fruits of five colours and have spread everywhere. (Shl 9) Some trees there produce beautiful flowers & fruits of two colours and are spread everywhere. (Shl 10) Some other trees produce fragrant flowers & fruits of two colours and are spread everywhere. (Shl 11) Some other trees produce fragrant single coloured fruits & flowers and are spread everywhere. (Shl 12) Apart from these there are two huge trees which produce invisible coloured (<i>avyakta varnani</i>) flowers & fruits and have occupied the whole forest. (Shl 13) There is a single <i>agni</i> in that forest. <i>Jeeva</i> is the pure hearted Brahmana. <i>Pancha-indriyas</i> are the <i>samidhas</i>. The <i>moksha</i> obtained from these are of seven types. The <i>deeksha</i> of such <i>yajna</i> will surely be fruitful. <i>Gunas</i> are the fruits. All the seven guests eat these fruits. (Shl 14) <i>Maharshis</i> accept hospitality there. After accepting the worship, they merge. Then that <i>brahma-vana</i> glows in peculiar form. (Shl 15) In that forest the tree in the form of <i>prajna</i> (wisdom, transcendental wisdom) shines. It has the fruit in the form of <i>moksha</i>. That tree has shade of <i>shanti</i>. That tree provides shelter for <i>jnana</i>. Contentment is the water for that tree. In the centre of that tree <i>atma</i> shines brilliantly like the Sun. (Shl 16) Those great persons who find shelter under that tree will never again have fear. That tree of <i>jnana</i> has spread upward, downward & sideward. It has no end. (Shl 17) Seven women live there. They, who have lustre and are mothers to all, have bent heads. Just as <i>anityata</i> (transient existence) grasps <i>satya</i> they gather best <i>rasa</i> from beings (?!) (These are <i>prana</i> etc <i>vrttis</i>). They become accomplished and enjoy <i>rasas</i> (pleasures of senses) in an excellent way. (Commentators have explained that the same difference between <i>nitya & anitya</i> exists between <i>baddha & mukta</i>). (Shl 18) Seven accomplished <i>saptarshis</i> merge into that forest and again take birth there. (Shl 19) Similarly, <i>yashas</i> (honour, fame), <i>varchas</i> (brilliance), <i>bhaga</i> (good fortune), <i>vijaya</i> (victory), <i>siddhi</i> (accomplishment) and <i>tejas</i> (lustre, splendour) and seven <i> jyotis</i> follow the Sun. (Shl 20) Hills, mountains and rivers & lakes having water generated from Brahma are also in that forest. (Shl 21) Rivers join there (<i>sangama</i>) in highly secret and large spots. <i>Mahatmas</i> who are content with <i>atma-jnana</i> actually go to <i>Pitamaha</i> directly from there. (Shl 22) <i>Sadhaks</i> who have weakened desires (who have given up desires), who wish to practice very good <i>vrats</i>, who have burnt their sins with <i>tapas</i> merge their <i>manas</i> in <i>atma</i> and worship Parabrahma. (Shl 23) Those who know the forest of <i>vidya</i> (<i>vidyaranya vido</i>) aim to get that forest and praise restraint of mind. Their <i>buddhi</i> will also be predominantly calm. (Shl 24) Brahmanas know such holy forest. Persons who have become wise by preaching of <i>tattva-darshis</i> understand correctly about this <i>Brahma-vana</i> and practice the needful (like <i>shama, dama</i>) to attain <i>Brahma-sakshatkara</i>.</p>			
402	Ashwamedhika parva; Anugita	28	5778-5785	30
	<p>State of a <i>jnani</i>; Discussion about <i>ahimsa</i> Brahmana said (Shl 1) I do not smell the smells. I do not taste the <i>rasas</i>. I do not see the forms. I do not touch anything. I do not hear a variety of sounds. And I do not desire anything. (Shl 2) It is nature that desires the things it wants. It is nature that hates the things it feels like hating. Just as <i>prana & apana</i> enter the body naturally and do the work of digestion etc, it is by nature that love and hate emerge. (Shl 3) I see in my body Paramatma who is different from these and is in the form of <i>atma</i>, and I see the impermanence of these. I, who have mind firmly fixed only in Paramatma, am not touched by old age or death or <i>kaam & krodh</i> for any reason. They do not bother me. (Shl 4) Blemishes do not smear my nature which neither desires any desirable things nor considers anything worthy of hate, just as water drops do not stick to lotus leaf. (Shl 5) To that person who has seen in his heart the permanent Paramatma, who observes the varying nature of <i>indriyas</i>, all pleasures of <i>indriyas</i> appear transient. Therefore group of the enjoyments in the works done by such <i>jnani</i> do not adhere to him just as rays of Sun do not adhere to him. In this matter scholars cite a conversation between a <i>yati</i> & an <i>adhvaryu</i>. I will tell you the same. Listen. A <i>yati</i> (sage, ascetic) saw a sacrificial goat being sprinkled with water and condemning it said, 'This is violence. Hence it should not be done'. To that the <i>adhvaryu</i> (priest who does the sacrifice/<i>yajna</i>) said that by doing so the goat will not be destroyed and (Shl 8) that if the statements in Vedas were true, this animal will only have prosperity (<i>shreyasa yokshyate janturyadi shrutiriyam tatha</i>). (Shl 9) The physical parts of this animal will merge into earth. Its water content will merge into water. (Shl 10) Its</p>			

	<p>eyes will merge in Sun, ears in directions and <i>pranas</i> in <i>akash</i>. Because I am doing things as in <i>shastras</i> I will not get any blemish.</p> <p><i>Yati</i> said: (Shl 11) Oh <i>adhvaryu</i>! If you see that by losing its life the goat will find prosperity then this <i>yajna</i> will actually be for the sake of the goat! What is the use to you of such <i>yajna</i>? (Shl 12) If you act in accordance with <i>agama</i> you will also have to follow the <i>mantra</i> which says, 'Oh animal! Let your father, mother, brothers, friends and associates consent to this act'. According to this <i>shruti</i> you have to take this goat which is particularly dependent on others to all these relatives and take their consent for its sacrifice. If you merely pronounce the <i>mantras</i> but do not take consent in practice, the blemish of causing violence to animal will surely adhere to you. (Shl 13) First you have to meet the relatives of the animal. Then you should find out if they will consent to its killing. Only if they consent can you sacrifice it in the <i>yajna</i>. (Shl 14) Moreover by reciting a <i>mantra</i> you have already merged all its <i>indriyas</i> in their place of origin. If Vedas are the proof then, in my opinion, now only the inactive body of the goat is remaining. (Shl 15) Due to the application of <i>mantra</i>, this goat which has a body which is bereft of <i>chetas</i> (consciousness) is equal to a piece of wood. To one who wishes to perform <i>yajna</i> to atone for violence, it is as if wood itself has taken on the significance of animal. (Therefore when <i>yajna</i> can happen with wood itself, why cause violence to an animal?). (Shl 16) It is the preaching of all elderly & knowledgeable that <i>ahimsa dharma</i> (dharma of non-violence) is greater than all other dharmas. We believe that that act which is without violence alone is worth doing. (Shl 17) If there is anything more that I have to say it is just this: I have to make everyone take a vow that, 'I will practice the dharma of non-violence'. If not, people like you will perpetuate these violent wicked deeds. (Shl 18) We always love not causing violence to any living being. Let us practically accomplish this. Let us not engage in worshipping the indirect/unseen (like <i>Swarga</i>). (In trying to worship for it let us not cause violence to animals here).</p> <p><i>Adhvaryu</i> said: (Shl 19, 20) <i>Yatishwara</i>! You enjoy the <i>gandha</i> in <i>bhumi</i>. You enjoy <i>rasa</i> which has water. You see form which is an attribute of <i>tejas</i>. You experience touch which is a quality of <i>vayu</i>. You hear sound which is born in <i>akash</i>. You churn the <i>buddhi</i> with <i>manas</i>. But you consider all these <i>bhutas</i> as having life. (If you extract their qualities from these <i>bhutas</i> will it not cause violence to them?). (Shl 21) You have withdrawn from taking life of other living beings. But you are engaged in extracting their qualities from the beings. It is my opinion that no act can be done without violence. This being so, how do you think that you will practice non-violence?</p> <p><i>Yati</i> said: (Shl 22) <i>Atma</i> has two states called <i>kshara</i> & <i>akshara</i>. That state which is not destructed at anytime and for all the time, such indestructible form is <i>akshara</i>. That which is changing is called <i>kshara</i>. (Shl 23, 24) If <i>prana</i>, <i>tongue</i>, <i>manas</i> & <i>sattva</i> combine with <i>rajas</i> it becomes <i>swabhava</i> (<i>kshara</i>). To one who is free of such feelings, who is free of dualities, has no desires, treats all beings equally, is without attachment (<i>nirmamasya</i>), is <i>jitendriya</i> and liberated from all sides there will be no fear at all.</p> <p><i>Adhvaryu</i> said: (Shl 25, 26) Oh <i>yati</i> who is great among the intelligent! After hearing your opinion the following is occurring to my mind: Surely one should have company of <i>satpurushas</i>. Oh worship worthy! Having obtained <i>jnana</i> from your wisdom I say this: I who am doing <i>vrat</i> as stated in Veda <i>mantras</i> will not have committed any offence.</p> <p>Brahmana said: In this way, brahmanas say that <i>moksha</i> is very subtle. <i>Sadhaks</i> practice <i>moksha-dharma</i> as preached by <i>tattva-darshis</i>.</p>			
403	Ashwamedhika parva; Anugita	29	5785-5790	30
	<p>Story of Parashurama (Extracts) Some <i>kshatriyas</i> scared by Parashurama hid themselves in caves. They gave up their karmas as <i>Kshatriyas</i> (<i>swadharma</i>). Not having seen brahmanas for many years they fell from their karmas and obtained <i>shudratva</i>. In this way living with <i>Dravida</i>, <i>Abhira</i>, <i>Pundra</i> and <i>Shabaras</i> they gave up <i>kshatra dharma</i> and became <i>shudras</i>. Since all <i>kshatriya</i> warriors were repeatedly killed by Parashurama, brahmanas produced children in <i>kshatriya</i> women by the method of <i>niyoga</i>. Parashurama killed even such <i>kshatriyas</i>.</p>			
404	Ashwamedhika parva; Anugita	30	5790-5796	30
	<p>Story of king Alarka <i>Pitrus</i> (forefathers) then told Parashurama the story of king Alarka. (Shl 1) Oh great <i>dvija</i>! Scholars cite an old episode in this matter. You should listen to it and practice the same. In the past there was a <i>rajarshi</i> called Alarka. He was a great <i>tapasvi</i>, <i>dharmajna</i>, <i>satyavadi</i> and <i>dridha pratijna</i> (firm in resolve). He conquered this earth with his archery and later fixed his mind in the <i>sookshma tattva</i> (subtle principle). After having fought many wars and building kingdoms, he gave up</p>			

	<p>all those karmas and while sitting under a tree searching for <i>sookshma tattva</i>, he had a thought. (Shl 5) My mind has become very mighty. It has become mightier than all. If I were to conquer such mind I will have gained permanent victory. Now I am surrounded by enemies in the form of <i>indriyas</i>. Therefore instead of fighting with external enemies I will aim my arrows towards my inner enemies. (Shl 6) This mind makes everyone do various kinds of works due to its unsteadiness. Therefore I have to conquer it and bring it under my control. Therefore now I will aim my sharp arrow at the mind and release it.</p> <p>Then the mind said: (Shl 7) Alarka! These arrows of yours cannot touch me in any way. They will pierce your vital parts. Once that is pierced you will die. Examine if there are other kinds of arrows which can destroy me. After hearing this he thought for a while and said: (Shl 9) This nose of mine, in spite of enjoying variety of smells, keeps on desiring more and more. Therefore now I will aim my sharp arrows at my nose. Hearing this, the nose said: (Shl 10) Alarka! The arrows you wish to release will not hit the target in any way. They will pierce only your vital parts. Then you will die. Therefore examine if there are other arrows which are capable of destroying me. (Shl 12 to 24) Same thing repeats with tongue, skin, ears, eyes & <i>buddhi</i>.</p> <p>Then Alarka did severe <i>tapas</i> to obtain arrows that can kill all these. But he could not get arrows which will directly pierce these and kill them. Then that great and capable king started to think with full concentration. After thinking for a long time, Alarka realised that there is no means other than yoga for his purpose. Then he focussed his mind, sat in right <i>asana</i> (posture) and took refuge in <i>dhyana yoga</i>. Then with the single arrow of <i>dhyana yoga</i> he destroyed all <i>indriyas</i>. Then through <i>dhyana yoga</i> itself he merged his mind in <i>atma</i> and attained <i>para siddhi</i>. Surprised that all <i>indriyas</i> were defeated just by <i>dhyana yoga</i>, he said this <i>shloka</i>: (Shl 31) Difficult, difficult! We were interested only in external actions so far (<i>aho kashtam yadasyabhih sarvam bahyam anushtitham</i>). Being thirsty for enjoyments we were worshipping only kingdom (we were depending on kingdom to please the <i>indriyas</i>). After a long time I have realised that for ultimate happiness there is nothing better than <i>dhyana yoga</i> (<i>iti pashchat maya jnatam yogannasti param sukham</i>).</p> <p>Parashurama! Understand this matter well. Henceforth do not kill <i>kshatriyas</i>. Practice severe <i>tapas</i>. You will gain <i>shreyas</i> by doing so.</p> <p>Brahmana said to Brahmani: Oh fortunate one! After Richika etc forefathers told him so, Jamadagni's son Parashurama performed very severe <i>tapas</i> and obtained the kind of accomplishment that ordinary people can never get.</p>			
405	Ashwamedhika parva; Anugita	31	5797-5800	30
	<p>Ambarisha gita: <i>atma rajya</i></p> <p>Brahmana said: (Shl 1, 2) Human beings have three enemies called <i>sattva, rajas & tamas</i>. (Note: even <i>sattva</i> is an enemy). Due to differences in quality they are further subdivided into nine. <i>Praharsha</i> (extreme joy), <i>priti</i> (love) and <i>ananda</i> (delight, beatitude) are three variations of <i>sattva</i>. <i>Trishna</i> (unquenched thirst, craving), <i>krodh</i> (anger) and <i>samrambha</i> (impetuosity, wrath against, feeling of hatred) are variations of <i>rajoguna</i>. <i>Shrama</i> (toil, labour), <i>tandra</i> (laziness, lassitude) and <i>moha</i> (ignorance, delusion) are three variations of <i>tamoguna</i>. (Shl 3) If a person who is of calm disposition, who is not lazy and is brave cuts these (these <i>gunas</i> with their variations) with arrows (of <i>shama, dama</i> etc), he can conquer other enemies.</p> <p>In this matter those who know about previous <i>kalpa</i> cite some <i>shlokas</i>. These were sung by Ambarisha, who was devoted to <i>shanti</i> (peace). As offences & crimes were increasing in the world and <i>satpurushas</i> were being agonised, the famed Ambarisha quickly took the kingdom under his control. He first wiped out all blemishes in himself and then stopped the offences/crimes in the kingdom and honoured <i>satpurushas</i> and gained fame. At that time he said these <i>shlokas</i>:</p> <p>(Shl 7) I overcame many defects in me. I struck down all enemies. But a great defect has remained uncorrected. That also deserves to be killed. But I could not kill it. (Shl 8) Due to the promptings of that defect human beings do not develop <i>vairagya</i> (indifference to worldly matters). Controlled by desires man runs towards even heinous acts. He does not even realise that he is doing such lowly acts because of <i>trishna</i> (unquenched thirst, craving). (Shl 9) Man prompted by greed does things that he just should not. One who cuts asunder such defect of <i>lobha</i> with the sword of <i>jnana</i> will attain great happiness. (Shl 10) From greed is born craving and from craving is born worry. The greedy who desire too much of things, vehicles and money etc wealth first develop excessive <i>rajas guna</i>. After obtaining all that he wants he gains excessive <i>tamas guna</i>. (Shl 11) It is because of these <i>gunas</i> that man gets bound to body and takes birth repeatedly. He keeps on doing variety of works. After completion of one birth, even though his body is scattered to all places, again that <i>jeeva</i> takes birth according to the karmas and after some time dies. He keeps revolving in this wheel of birth & death. (Shl 12) Therefore the nature of greed should be thoroughly understood, it should be destroyed</p>			

	with courage and one should desire to have authority over the kingdom of <i>atma</i>. Kingdom is not anything else. One who has correctly understood <i>atma</i> is the real king. Brahmani! These are <i>shlokas</i> sung by Ambarisha who conquered greed, the only enemy, and put <i>atma rajya</i> on priority.			
406	Ashwamedhika parva; Anugita	32	5800-5806	30
	<p>Mamata tyaga: conversation between king Janaka & Yamadharm</p> <p>Brahmana said: (Shl 1) <i>Bhamini!</i> Scholars cite a conversation between king Janaka and a brahmana. Once king Janaka, punishing a brahmana who was caught in an offence, ordered him, 'Do not reside in my country'. Thus ordered by Janaka, the brahmana questioned the king: (Shl 3) <i>Maharaja!</i> Tell me till where the boundary of your kingdom extends. Once I know this I wish to live in another king's kingdom. Oh king! I wish to obey your orders according to <i>shastras</i>. When the brahmana said this, king Janaka sighed deeply. He did not say anything. <i>Moha</i> overwhelmed the king who was deeply absorbed in thinking this matter. After some time Janaka said to the brahmana. (Shl 8) Brahmana! For a long time this kingdom which was associated with my forefathers and this Mithila region has been under my control. But when I think about it deeply, I cannot identify my kingdom even after searching the whole earth. (Shl 9) Not able to learn about my kingdom I started to find about myself in this region of Mithila. Not finding things subject to my authority there also, and realising that I have no authority over people, I was immediately confused/deluded. Then, after thinking for a long time I cleared that confusion. Then my mind again became steady. (Shl 11, 12) I came to the following decision: 'My kingdom does not exist anywhere or it exists everywhere. From one point of view, this body is also not mine. From another point of view, this entire earth is my own. This kingdom is mine and to the same extent it is others'. I feel so. Therefore great <i>dvija!</i> As long as you wish you can reside here. As long as you are here you can enjoy the pleasures here. Brahmana said: (Shl 13) King Janaka! Tell me with what strength of thoughts you gave up the feeling of 'mine' for this kingdom when this whole kingdom is under your control. (Shl 14) Truly this country is yours. But based on what strength of intelligence did you say, 'I have no kingdom at all'? Again depending on what intelligence did you say that everything is my kingdom?</p> <p>Janaka said: (Shl 15) In this world all states obtained according to karma have an end. I know this very well. That is why I could not know what belongs to 'me'. (Nothing can be 'mine' for ever. I can say that something, such as house etc, as 'mine' only for a limited time. After that others will say the same as 'mine'. This goes on like this). (Shl 16) There are statements in Veda such as <i>kasyedam?</i> (Whose thing is this?), <i>kasya svam?</i> (Whose money is this?). (Meaning, things or money do not belong to anyone). For this reason when I thought carefully, I could not find anything that I could say is 'mine'. (Shl 17) I gave up <i>mamatva</i> (feeling of mine) by taking refuge in such thinking. I will tell you what thinking made me say again that my country exists everywhere. (Shl 18) Even though smell goes into my nose, I do not smell it for my pleasure. For this reason it is as if I have conquered earth which is the source of '<i>gandha</i>' (smell) (I am not a slave of smells). (Shl 19 to 22) Similar statement is repeated in respect of tongue, eyes, skin and ears. (Shl 23) I do not desire the imaginary things that crop up in my mind for my pleasure. Therefore I have effectively conquered mind. (Shl 24) All my works/actions are started only for satisfying <i>devatas, pitrus, bhutas & atithis</i>. Brahmani! Soon after hearing these words of Janaka, the brahmana smiled and said to him: <i>Maharaja!</i> Understand that I am Yamadharm (god of death) who has come to know your opinion about <i>atma</i>. You are the only one who can turn the wheel which is form of attaining Brahma, which has the periphery made of <i>sattva guna</i> and which can never be rotated backwards.</p>			
407	Ashwamedhika parva; Anugita	33	5806-5808	30
	<p>Brahmana about himself</p> <p>Brahmana said (Shl 1, 2) <i>Bhiru</i> (oh fearful)! Are you not trying to scare me with your intelligence that I am living somehow (not normally)? But I am not like that. I am not behaving like other humans (who are proud of their bodies). You think that I am interested in sinful & auspicious deeds. But I am not interested in any kind of karmas. I am a brahmana. I am <i>Jeevan-mukta</i>. I am also <i>vanaprastha</i>. Also <i>grihastha</i>. I am also <i>brahma jnani</i>. I also practice <i>vrats</i>. I have pervaded all the things you find on earth. (Shl 3) Just like fire which burns firewood to ashes, understand me as death which destroys all moving & non-moving things. (Shl 4) My <i>buddhi</i> has understood whatever kingdom is there on this entire earth and in <i>Swarga</i>. Therefore <i>buddhi</i> itself is my money. (Shl 5) Brahmanas who know Brahma walk only the path of <i>jnana</i> irrespective of whether they are in <i>brahmacharya, garhastha, vanaprastha</i> or <i>sanyasa ashrams</i>. (Shl 6) Whatever insignia they may have, their <i>buddhi</i> will remain</p>			

	unagitated. Whatever <i>ashram</i> or insignia they may have, their <i>buddhi</i> will be firm in the <i>sadhana</i> of highest peace. Just as all rivers join the sea, whatever be the <i>ashram</i> they are in, they will attain <i>brahma bhava</i> only. (Shl 7) This path can only be attained by <i>buddhi</i>. It cannot be achieved with body. All karmas have beginning and end. Body is bound by karmas. (Shl 8) Oh fortunate one! Therefore you do not have to fear the enemies like <i>kaam & krodh</i> . You, who are devoted to feeling my <i>atma bhava</i> , will attain my state only.			
408	Ashwamedhika parva; Anugita	34	5809-5812	30
	<p>Secret of <i>kshetrajna</i>: Brahmana gita concludes</p> <p>Brahmani said: (Shl 1) Dear! I am unable to grasp the <i>brahma jnana</i> you have described as I am not a <i>jitendriya</i> and not so intelligent. Whatever you have told about <i>brahma jnana</i> is very brief and I feel it has caused confusion. (Shl 2) Tell me some method by which my <i>buddhi</i> can also concentrate in Brahma. I am confident that I can get to know such method only from you.</p> <p>Brahmana said: (Shl 3) Oh fortunate one! Think of <i>buddhi</i> as the lower <i>arani</i> (piece of wood used for kindling fire). Consider the guru as the upper <i>arani</i>. (To kindle fire by rubbing two <i>aranis</i> are required. <i>Buddhi</i> in one such piece. Guru is the other. These two should be rubbed). By rubbing the <i>arani</i> of <i>buddhi</i> by way of <i>tapas</i> and study & reflection upon Vedanta with the <i>arani</i> of guru, the <i>agni</i> of <i>jnana</i> is produced.</p> <p>Brahmani asked: (Shl 4) The <i>Jeevatma</i> who is well known by the name of <i>kshetrajna</i> residing in the body is said to be Brahma himself. With what characteristics can that be grasped?</p> <p>Brahmana said: <i>Devi!</i> In reality <i>kshetrajna</i> has no association with body and is attribute-less (<i>nirguna</i>). No cause has been found for him. I will tell you a method. By that method you may grasp him or you may not. (Shl 6) However well the preaching may be, a person can understand the nature of Brahma only by his <i>sanskar</i> just as bees find out presence of juice in flowers by their smell. <i>Buddhi</i> related to matters of karma is not at all <i>buddhi</i>. It is considered <i>abuddhi</i>. Those fools who have such <i>abuddhi</i> consider <i>kshetrajna</i> to be <i>sangi</i> (connected with, attached to) because it is supported by <i>buddhi</i> etc even though he is <i>asangi</i> (not attached). (Shl 7) No dos & don'ts have been specified in respect of methods for attaining <i>moksha</i>. Because, if listening to & reflecting is done regularly <i>buddhi</i> will merge into <i>atma</i>. (Shl 8) In as many numbers as possible in terms of manifest & unmanifest forms, from hundreds & thousands of points Brahma alone should be imagined. (Shl 9) One should continue in this <i>sadhana</i> by looking with <i>Brahma bhava</i> at whatever points emerge from direct evidence through variety of subjects till it comes to one's experience that they are not the ultimate (Brahma). This is accomplished by practice. (<i>sarvan nanartha yuktamsha sarvan pratyaksha hetukan, yatah param na vidyeta tatah abhyase bhavishyati</i>).</p> <p>Shri Krishna said to Arjuna: (Shl 10) After Brahmana had said this, brahmani's <i>buddhi</i> came to the decision that, after <i>jeevatma</i> rests in Paramatma the <i>jeevatma</i> is directed by the <i>kshetrajna</i> called Paramatma rather than <i>khsetrajna</i> in the form of <i>jeeva</i>.</p> <p>Arjuna questioned: Krishna! In the couple which had this accomplishment who is brahmani and who is Brahmana? Tell me about these two. Shri Krishna said: (Shl 12) Dhananjaya! Understand that my mind is brahmana. Consider my <i>buddhi</i> as brahmani. What has been referred as <i>kshetrajna</i> is also me only (<i>mano me brahmanam viddhi buddhi me brahmanim, kshetrajna iti yascha uktah sah ahameva dhananjaya</i>).</p>			
409	Ashwamedhika parva; Anugita	35	5812-5823	30
	<p>About <i>Moksha dharma</i></p> <p>Arjuna questioned: (Shl 1) Krishna! Due to your grace now my mind is interested in hearing about subtle matters. Therefore be kind to explain to me about Parabrahma. Vasudeva said: Arjuna! In this matter scholars cite a conversation that occurred in the past between a guru and his disciple. A brilliant disciple asked his <i>acharya</i> brahmana who was sitting comfortably: 'Worshipworthy! I have surrendered to you with the intent of knowing about the permanent <i>moksha sukha</i>. I beg you with bowed head. What is <i>shreyas</i>? Tell me about this.</p> <p>Arjuna! To the disciple who thus requested humbly, the guru said: (Shl 5) Oh brahmana disciple! You tell me what your doubts are. I will clarify all your doubts. Hearing this, the disciple with folded palms said: (Shl 7) Great <i>vipra!</i> From where have I come? From where have you come? From where have all these moving and non-moving beings come? What is <i>parama-tattva</i>? Tell me these correctly. (Shl 8) By what do living beings live? What is their maximum longevity? What are <i>satya & tapas</i>? What are the qualities praised by <i>satpurushas</i>? (Shl 9, 10, 11) Which are auspicious paths? What is <i>sukha</i>? Be kind to answer these correctly. ...People sing your praise for being very skilled in explaining <i>moksha</i></p>			

dharma. (Shl 12) There is none other than you to clarify all my doubts. We are scared by this huge ocean of *samsara*. Therefore we desire *moksha*. Kindly tell about *moksha dharma*.

Sri Krishna said: Arjuna!The guru gave appropriate answers. (Shl 15) Child! Brahma has already given answers to all these on the basis of *Veda vidya*. All great *rishis* depend on those *tattvas* of Brahma. What Brahma has said contains matters of *Paramartha*. (Shl 16) **We consider *jnana* as the ultimate thing and *sanyas* as the great *tapas*.** One who clearly realises Paramatma who resides in everyone's heart as unobstructed *jnana-tattva* is considered as *sarvagati* (or *sarva-vyapi*). (Shl 17) That scholar who knows *sahavasa* & *vivasa* (living/coming together and separation) and *ekatva* & *anaikatva* (single and many states) from the viewpoint of *tattva* will be freed of *dukha*. (Shl 18) One who does not desire anything and who does not have pride/ego about anything will attain *brahma-bhava* even if existing in this *loka*. (Shl 19) **One who knows the secret of *sattva* etc *gunas* of *prakriti*, knows the secret of creation of all living beings, has given up the feeling of 'me & mine', and has no ego will be liberated. There is no doubt about this.** (Shl 20, 21, 22) **This body is like a tree. It is born from the unmanifest seed of Brahma** (*avyakta beeja prabhavo*). *Buddhi* is the place where it branches off. *Ahankar* is the branches. *Indriyas* are the hollows in the tree. The variations of *mahabhutas* are its sub branches. This tree is always filled with leaves of desires and flowers of karma. The happiness & unhappiness which are result of karmas are always present in that tree as fruits. Thus, this body which has appeared out of the seed of Brahma is continuous like flow of floods and is the basis for all living beings to exist. **One who understands these principles well and cuts it off with the sword of *jnana* will obtain immortality and will find freedom from the cycle of birth & death.**

(Shl 23, 24) Oh highly wise one! I will tell you the decision which holds good for past, present & future and relates to *dharma*, *artha* & *kaam*, that which has been learnt from the group of *siddhas*, the decision which is permanent and great. Listen. Those who understand this, will indeed themselves become *siddhas*. All *maharshis* went To Brahma with the aged Angirasa leading them and asked Brahma humbly: (Shl 29) Grandfather (*Pitamaha*)! How should good karmas be done? How does human being get liberated from sins? Which paths will cause our welfare? What is *satya* (Truth)? What is *paap* (sins)? (Shl 30) What are the two paths of karma? By which will man get Northern or Southern direction? What is *pralaya* (dissolution)? What is *moksha*? How do birth & death of beings occur? Oh disciple! I will tell you whatever Brahma told all of them. Listen.

(Shl 32) Oh *maharshis* who practice best of *vrats*! All moving and non-moving beings are born from *Satya* (Truth: Paramatma who is *satya-swaroopa*). All of them live by *tapas* (karmas which are *tapo-roopa*). **They forget their origin** (Paramatma) **and are stuck in the wheel of birth & death according to their karmas.** Know this clearly. (Shl 33) It has been decided that ***Satya*** which has attributes (*guna samyuktam*) **consists of five characteristics.** (Shl 34) Brahma is *satya*. *Tapas* is *satya*. *Prajapati* is also *satya*. All beings are born from *satya*. **This material world also consists only of *satya*.** (*brahma satyam tapah satyam satyam chaiva prajapatih, satyatbhutani jatani satyam bhutamayam jagat*). (Shl 35) It is for this reason that brahmanas who are devoted to yoga, who stay away from anger and sorrow, who follow regulations and who serve dharma are forms of *satya*. (Shl 36) **I say that brahmanas who are fearful of dharma, who are mutually harmonious, are *jnanis*, who promote the bridge of dharma are permanent *loka-bhavanas*** (who promote welfare of the world). (Shl 37) I will also tell about the four *vidyas* relating to four *varnas* and four *ashrams*. Scholars say that **permanent single dharma has four legs.** (Shl 38) Great *dvijas*! I will tell you which safe, auspicious and regulated path was being followed by scholars in the past **to attain *brahma-bhava*.** (Shl 39) Listen comprehensively to the difficult to understand and great path to Paramatma. (Shl 40) Of the four *ashrams*, *brahmacharya* is said to be the first. *Grihasthashrama* is second. *Vanaprastha* is the third. Fourth is *sanyasa* which is *adhyatmic* and great *ashram*. (Shl 41) **As long as human being does not obtain *adhyatma jnana* he will not understand the real form of *jyoti, akash, vayu, surya, Indra and Prajapati*. It is only after *atma-jnana* that true form of these will be understood.** (Shl 42, 43) Therefore first I will tell you methods of obtaining *adhyatma jnana*. *Vanaprastha* has been prescribed for the three *varnas* of *Brahmana, Kshatriya* & *Vysya*. Living in the forest with *muni-vritti* and eating only roots & fruits and sometimes consuming only air is *vanaprastha dharma*. *Grihasthashrama* is prescribed for all four *varnas*. (Shl 44) Scholars say that **faith is the main characteristic of dharma.** Thus I have told you about *devayana* paths. Brave *satpurushas* follow this path which honours dharma by their karmas. (Shl 45) When one who is severely dedicated to *vrats* practices any one of these dharmas with faith, he will eventually see the constant birth & death of all beings. (Shl 47, 48) *Avyaka prakriti, mahat tattva, ahankar, five jnanendriyas, five karmendriyas,*

	<p><i>manas</i>, five <i>maha bhutas</i>, special attributes of sound touch etc of the five <i>mahabutas</i> – these 24 are eternal (<i>sanatana</i>). Including <i>jeevatma</i> the number of <i>tattvas</i> will be 25. (Shl 49) One who has thoroughly understood the creation and dissolution of these 25 <i>tattvas</i> will be considered brave among all beings and will never be under delusion. (Shl 50) One who has correctly understood all these <i>tattvas</i>, <i>gunas</i> and all the <i>devatas</i> will lose all his sins, be freed from the bondages of the world, will be liberated and enjoy divine happiness.</p>			
410	Ashwamedhika parva; Anugita	36	5823-5832	30
	<p>Detailed characterisation/description of <i>tamo-guna</i> Brahma said: (Shl 1, 2) <i>Maharshis!</i> When there is equilibrium of <i>sattva</i>, <i>rajas</i> & <i>tamo gunas</i> then it is called <i>avyakta</i> (<i>prakriti</i>; unmanifest). It is <i>sarva vyapi</i> (all pervasive). It is fixed and indestructible. If there is imbalance in these three <i>gunas</i>, <i>pancha-dhatus</i> or <i>pancha-bhutas</i> are generated. The <i>pura</i> (town; body) with nine doors is produced from these <i>pancha-bhutas</i>. In that <i>pura</i> there are eleven <i>indriyas</i> including <i>manas</i> which prompt the <i>jeevatma</i> towards objects of senses. All these find expression through the mind. <i>Buddhi</i> is the master of this body-town. <i>Manas</i> the eleventh, is greater than the ten <i>indriyas</i>. (Shl 3) The three floods in this flow again and again with full flow through <i>nadis</i> consisting of three <i>gunas</i> (Matters relating to these three <i>gunas</i> are always filled in the <i>manas</i>). (Shl 4, 5) <i>Sattva</i>, <i>rajas</i> & <i>tamas</i> – these three are called <i>gunas</i> (<i>trigunas</i>). These are always combined with each other. They depend on each other. They strengthen/nourish each other. Each <i>guna</i> follows the other. One <i>guna</i> mixes with the other. <i>Pancha-maha-but</i>as consist of <i>trigunas</i>. (Shl 6) <i>Sattva</i> will be with <i>tamas</i>. <i>Rajas</i> accompanies <i>sattva</i>. <i>Sattva</i> accompanies <i>rajas</i>. <i>Tamas</i> accompanies <i>sattva</i>. (Shl 7) If <i>tamoguna</i> is restrained, <i>rajoguna</i> is born. If <i>rajoguna</i> is restrained, <i>sattva guna</i> is born.</p> <p>(Shl 8) <i>Tamoguna</i> is the form of darkness and also consists of <i>trigunas</i> (in smaller proportion it has <i>sattva</i> & <i>rajas</i>). <i>Moha</i> is another name for <i>tamas</i>. It is a characteristic of <i>adharma</i>. This quality surely exists in sinners. This nature of <i>tamoguna</i> is also seen to be mixed with other two <i>gunas</i>. (Shl 9) <i>Rajoguna</i> is said to be the form of <i>prakriti</i>. It is the cause for creation. All beings have tendency of <i>rajoguna</i>. This <i>jagat</i> is also form of <i>rajoguna</i>. Its characteristic is <i>utpatti</i> (production, birth in general). (Shl 10) The 'light' (<i>prakash</i>) in all beings is the form of <i>sattva</i>. <i>Laghava</i> (lack of bombastic quality, simplicity, no ego) and <i>shraddha</i> (faith) are forms/indicators of <i>sattva guna</i>. <i>Sadhus</i> praise <i>laghava</i>.</p> <p>(Shl 11) <i>Maharshis!</i> Now I will delineate concisely and at length the actions of these three <i>gunas</i>. Listen. (Shl 12-16) All the following have been said to be wicked actions of <i>tamoguna</i>: <i>moha</i>, ignorance, not giving up (<i>atyaga</i>), being always undecided about karmas, interest only in sleeping, torpor, fear, greed, blaming good deeds, loss of memory/poor memory, not thinking about consequences of actions, atheism, bad character, lack of discrimination about good & bad, weakness of <i>indriyas</i>, tendency to engage in lowly/mean acts, having false pride about acts not done by oneself, thinking that I am knowledgeable even though is ignorant, having enmity with all, not having interest in work to be done, doing things without faith/commitment, idiocy, crookedness, doing only sinful deeds, feeling heavy due to ignorance and laziness, not having good feelings and not having <i>indriyas</i> under control. Apart from these whatever states of mind have been said to indicate <i>moha</i> are all <i>tamas guna</i>. (Shl 17, 18) The following are behaviours related to <i>tamo guna</i>: Always abusing/criticising <i>devatas</i>, <i>brahmana</i> and <i>Vedas</i>, not giving to charity, having too much pride, <i>moha</i>, anger, intolerance and jealousy about others. (Shl 19) The following are <i>tamasic</i> actions: starting works as one wishes without regard to dos & don'ts in <i>shastras</i>, giving to charity without faith and discrimination and eating without offering to <i>devatas</i> or guests. (Shl 20-22) Persons with following characteristics are said to be <i>tamasic</i>: talking too much, not having forbearance/endurance, envy, ego and lack of faith. It is clear what kind of birth such sinners with dominance of <i>tamoguna</i> will have in next births. Some of these will fall into lowly <i>Naraka</i> and some others will be born in <i>tiryag yonis</i>. (Shl 23, 24, 25) The following will always be immersed in <i>tamoguna</i>: Trees, mountains etc non-moving entities, animals, means of conveyance (vehicles including horses & elephants), <i>rakshasas</i>, carnivorous beings, serpents, insects & worms, birds, those born from egg, four legged animals, the insane, the deaf, the dumb and those suffering from sinful diseases. Because they have characteristics of bad deeds in them and their mental tendencies are always towards the lowly they are all called <i>avaksrotasa</i> (tending downwards).</p> <p>(Shl 26) Next I will tell you how even these <i>tamasics</i> can find upward growth and prosperity and by becoming <i>punya karmis</i> can obtain <i>punya lokas</i>. (Shl 27, 28) Beings which have obtained</p>			

	<p><i>tiryak</i>, <i>sthavara</i> births will get used by brahmanas in good deeds (like <i>agnihotra</i> etc) and thus obtain good <i>sanskaras</i> (sanctification) and go to higher <i>lokas</i> and then be born in houses of well-wishing brahmanas dedicated to <i>swakarma</i> and thus constantly trying through good deeds will at the end obtain similarity with <i>devatas</i>, according to statements in Veda. (Shl 29) Thus after living in <i>swarga</i> for some time they develop consciousness in their karmas and are born as human beings with the characteristics of birth & death. (Shl 30) Some among them obtain sinful births like <i>chandalas</i>, the dumb and those who stammer. Even they eventually are born in higher <i>varnas</i>. (Shl 31) Even after being born in higher <i>varnas</i> having crossed <i>shudra</i> birth, those who continue to have <i>tamas guna</i> will fall into that flood and behave in accordance with that <i>guna</i>. (Shl 32) Interest/attachment to enjoyments of senses is called <i>maha-moha</i> (<i>ajnana</i> (ignorance) and <i>aviveka</i> (lack of discriminative thinking) is <i>moha</i>. Desiring sexual pleasures always is <i>maha-moha</i>). Even <i>rishis</i>, <i>munis</i> & <i>devatas</i> get caught in this <i>moha</i> and become fools. (Shl 33) The following five are called <i>tamasi prakriti</i>: <i>tamas</i> (<i>avidya</i>), <i>moha</i> (<i>ahambhava</i>), <i>maha-moha</i>, <i>tamisra</i> called <i>krodha</i> (anger, indignation) and <i>andha-tamisra</i> in the form of death. (Shl 34) Great <i>vipras</i>! I have told you all about <i>tamoguna</i> according to <i>varna</i>, <i>guna</i>, <i>yonis</i> (birth) and <i>tattva</i>. (Shl 35) How can anyone who considers <i>atattva</i> (untruth) as <i>tattva</i> (true principle) know these matters and find <i>tattva</i>? Having contrary view about everything is the main characteristic of <i>tamas tattva</i>. (Shl 36) Great brahmanas! In this way I have told you everything about the nature of <i>tamo guna</i> and its variations and the high & low births obtained by <i>tamo guna</i>. The person who knows these qualities of <i>tamo guna</i> and its bad consequences will get freedom from all kinds of <i>tamo gunas</i>.</p>			
411	Ashwamedhika parva; Anugita	37	5832-5837	30
	<p>All about <i>rajoguna</i> Brahma said: (Shl 1) Oh highly fortunate great <i>munis</i>! Now I will tell you about <i>rajo guna</i>. Listen about the qualities and actions of <i>rajoguna</i>. (Shl 2-7) The following are the works of <i>rajoguna</i>: grief, appearance, tiredness, happiness & unhappiness, winter/cold, summer/heat, wealth, quarrel, compromise, arguments/logic, lack of cheerfulness, tolerance, might/strength, valour, intoxication/insolence, rage, exercising, envy, wish, calumny, war, affection/'mine'ness, nurture/care of family, killing, imprisoning, sorrow, buying & selling, piercing/hurting other's sensitive parts by cutting, breaking, splitting etc acts, fury, severity, screaming, telling defects in others, thinking of the world, repentance, jealousy, afflicted by many kinds of worldly feelings, untruthful speech, false charity, thinking with suspicion, speaking derogatively, blaming, praising, forcing, hospitality, serving/nursing, thirst, giving shelter/refuge to others, skill in dealings, ethics, being careless, censuring and accepting things from others. (Shl 8) Whatever <i>sanskaras</i> (consecrations?) are done to women, men, animals, money and abodes are all done due to the promptings of <i>rajoguna</i>. (Shl 9, 10) All the following are prompted by <i>rajoguna</i>: Sorrow, lack of confidence, <i>vrats</i> & rules, <i>kaamyakarmas</i> (karmas done to pray for obtaining desired things), <i>ishtapurta karmas</i> (like constructing wells, lakes etc, planting several trees, constructing temples etc <i>punya karyas</i>), <i>svahakara</i> (for <i>devatas</i>), <i>namskara</i> (for guests), <i>svadhakara</i> (for <i>pitrus</i>), <i>vashatkara</i>, directing performance of <i>yajnas</i> as well as doing them, studying and teaching, giving to charity and receiving, repentance/atonements and auspicious acts. (Shl 11) The interest/attachment for things which makes one say, 'Let this thing be for me; let this be for me' occurs due to <i>rajoguna</i>. (Shl 12, 13, 14) Great <i>vipras</i>! Treachery, cheating, disdain, pride, stealing, violence, disgust, anguish, being awake at night, hypocrisy, arrogance, affection/love, devotion driven by desires, love of objects of senses, joy, gambling, scandal/rumour, too much association with women and interest in dance, instruments, music etc are all said to be <i>rajasa karmas</i>. (Shl 15, 16) Those who think about the past, present & future, are always engaged in serving <i>dharma</i>, <i>artha</i> & <i>kaam</i> and who enjoy acting as they like and all the pleasures of senses are under the influence of <i>rajoguna</i>. They are <i>arvaksrotasas</i> (they have upward flow from earth – like towards <i>swarga</i>). (Shl 17) Such people are again & again born on earth and are immersed in enjoying. They also keep trying various ways to enjoy happiness in this world & other worlds. That is why they give to charity with an eye on fulfilling their desires. They also accept things, satisfy guests and perform <i>yajnas</i>. (Shl 18) Great <i>munis</i>! I have told you the various forms of <i>rajoguna</i> and the karmas that happen due to it. The person who understands all the qualities of <i>rajoguna</i> will become free of all its qualities.</p>			
412	Ashwamedhika parva; Anugita	38	5837-5840	30
	<p>All about <i>sattva guna</i> Brahma said: (Shl 1) Oh <i>maharshis</i>! Next I will tell about <i>sattva guna</i> which is for the benefit of all beings, is irreproachable, is fit for <i>satpurushas</i> to acquire and is the greatest of <i>gunas</i>. (Shl 2, 3) The following are the functions of <i>sattva guna</i>: Joy/beatitude, abundance of gladness, light</p>			

	<p>(<i>prakashya</i>), happiness, liberality, fearlessness, delight, faith, forgiveness, courage, non-violence, equality, truthfulness, simplicity/honesty, not having anger, not finding fault in any, purity, skill and prowess. (Shl 4) One who thinks that variety of worldly knowledge is a waste, worldly affairs are a waste, serving the unethical/immoral is a waste and struggle for material pleasures is a waste and is dedicated to dharma consisting of <i>sattva guna</i> will enjoy unlimited happiness in <i>paraloka</i>. (Shl 5) It is the <i>sanatana dharma</i> of <i>satpurushas</i> to be free of the feeling of 'mine', ego and desires, to have equality towards all and to be with <i>nishkaam bhava</i> (No desires). (Shl 6, 7, 8) The following are the functions of <i>sattva guna</i>: Trust, modesty, tolerance, purity, not having torpor, kindness, not having <i>moha</i>, kindness towards living beings, not carrying tales, joy, contentment, no ego, humbleness, virtuous conduct, acting with pure mind in peaceful karmas, very good attitude, desire to get liberated from the world, disinterest in worldly affairs, <i>brahmacharya</i>, complete unselfishness, no desires and carrying out works of dharma without discontinuation. (Shl 9, 10) Those brahmanas who consider <i>daan, yajna, adhyayan, vrat, parigraha, dharma & tapas</i> associated with desires to be fulfilled as waste, do only acts of <i>sattva guna</i> like modesty, tolerance etc, completely depend only on <i>sattva guna</i> and have dedication only to Parabrahma Paramatma are brave and <i>sadhu darshis</i> (well discerning). (Shl 11) Such brave brahmanas will clear all their sins and become free of sorrows. After death they will go to <i>Swarga</i> and take on several bodies to enjoy the pleasures there. (Shl 12) <i>Mahatmas</i> who are rich in <i>sattva guna</i> will obtain mental accomplishments like <i>ishitva</i> (one of the eight attributes of Shiva, supremacy), <i>vashitva</i> (supernatural power of subduing to ones own will), <i>laghutva</i> (lightness) just like <i>devatas</i>. They are also called <i>urdhva-srotasas</i> and <i>vaikarika devatas</i>. (Shl 13) After going to <i>Swarga</i> with their power of yoga, their mind undergoes changes due to the influence of pleasures there. At that time they will get whatever they desire. Not only will they obtain it for themselves they also share it with others who pray for it. Oh brahmanas! I have told you the functions of <i>sattva guna</i>. One who understands this well will get everything he desires. I have especially told about <i>sattva guna</i>. One who understands this will get fruits befitting <i>sattva guna</i>. And in future will not be bound by any <i>gunas</i>.</p>			
413	Ashwamedhika parva; Anugita	39	5840-5846	30
	<p>More about <i>trigunas</i> Brahma said: (Shl 1) <i>Maharshis!</i> It is not at all possible to speak about the three <i>gunas</i> separately/individually. Because, these three will always be together in human beings. (Shl 2) these <i>gunas</i> rejoice together. They exist together. They each depend on the other. They each follow the other. (Shl 3) As long as there is <i>sattva guna</i> in this world, <i>rajoguna</i> will also exist. There is no doubt about this. Similarly as long as <i>tamoguna & sattva guna</i> exist, so will <i>rajoguna</i>. (Shl 4) They all travel together whether with a purpose/reason or without it. They always exist together in the body. (Shl 5) Thus even though they all exist together they have the nature of increasing and decreasing. Even though each one follows the other, sometimes one <i>guna</i> will be more or less than the others. Listen to how this happens. (Shl 6) In <i>tiryag yonis tamoguna</i> will be more. In them <i>rajoguna</i> will be less and <i>sattva guna</i> very less. (Shl 7) In human beings with <i>madhya-srota rajo guna</i> will be more, <i>tamoguna</i> will be less and <i>sattva guna</i> will be very less. (Shl 8) Among yogis who are <i>urdhva-retaskas</i> when <i>sattva guna</i> becomes more, <i>tamoguna</i> will be less and <i>rajoguna</i> will be very less. (Shl 9) <i>Sattva guna</i> is the cause for <i>indriyas</i>. This <i>guna</i> which is in-built in the birth, lights up the <i>indriyas</i> and changes their nature. There is no dharma greater than <i>sattva guna</i>. (Shl 10) Those who have more of <i>sattva guna</i> go to <i>swarga</i> etc. higher <i>lokas</i>. Those who have more of <i>rajo guna</i> will keep taking birth in <i>madhyama loka (manushya loka)</i>. Human beings with dominant <i>tamoguna</i> get lower states/<i>lokas</i>. (Shl 11) <i>Tamoguna</i> is dominant in <i>shudras</i>, <i>rajoguna</i> is dominant in <i>kshatriyas</i> and <i>sattva guna</i> in brahmanas. Thus there is special differentiation of <i>gunas</i> in the three <i>varnas</i>. (Shl 12) We can notice from a distance also that these three <i>gunas</i> are mutually combined. But we have never heard of the three <i>gunas</i> existing separately or individually. (Shl 13) As soon as the Sun rises the wicked are scared. Those who are thirsty and tired travellers feel anguished. (Shl 14) Sun rise is the origination of <i>sattva guna</i>. Fear of the wicked is the work of <i>tamoguna</i>. Anguish of travellers is the work of <i>rajoguna</i>. (Shl 15) The light in Sun is <i>sattva guna</i>. The anguish caused by him is <i>rajoguna</i>. The Setting of Sun and other afflictions like eclipses are <i>tamoguna</i>. (Shl 16) In this manner in all forms of light these three <i>gunas</i> appear in the same sequence and merge back. (Shl 17) In non-moving beings (<i>sthavara</i>) <i>tamoguna</i> will be more. The quality of changing in them is <i>rajoguna</i>. Smoothness is <i>sattva guna</i>. (Shl 18) Day has three variations because of the variations in <i>gunas</i>. Night is also of three types. Month, fortnight, year, season, <i>sandhis</i> are all of three types (?). (Shl 19) According to the differences in <i>gunas</i>, three types of <i>daan</i> are given. There are also three types of <i>yajnas</i>. There are three types of <i>lokas</i>. There are three types of <i>devatas</i>, three types of <i>vidyas</i> and three types of paths. (Shl 20) Past, present and future, <i>dharma, artha and</i></p>			

	<p><i>kaam, prana, apana & udana</i> all consist of <i>trigunas</i>. (Shl 21) In any object in this world the three <i>gunas</i> are seen alternatively in the same manner. (Shl 22) The three <i>gunas</i> are involved in every work. They are unseen (<i>avyakta</i>) as also permanent. The creation of these <i>gunas</i> is <i>sanatana</i>. (Shl 23, 24) <i>Prakriti</i> is also known by these 22 names: <i>tamas, vyakta, shiva, dhaama, rajas, yoni, sanatana, prakriti, vikara, pralaya, pradhana, prabhava, apyaya, anudrikta, anoona, akampa, achala, dhruva, sat, asat, avyakta & triguna</i>. Thinkers of <i>adhyatma tattva</i> should know these names. (Shl 25) The person who knows these 22 names of <i>avyakta prakriti, sattva</i> etc <i>gunas</i>, all the states (<i>sarvani gatishcha</i>), such <i>sadhak</i> of the principles of variations of <i>gunas</i> will not have any of the troubles of the world and after release from this body will be liberated from <i>trigunas</i>.</p>			
414	Ashwamedhika parva; Anugita	40	5846-5849	30
	<p>About mahat-tattva Brahma said: (Shl 1) <i>Maharshis!</i> Before <i>avyakta prakriti</i> was born, <i>maha-buddhi tattva</i> which is <i>mahat & atma-roopa</i> was born. It is said that that <i>buddhi tattva</i> was born before all the <i>gunas</i>. (Shl 2, 3) The <i>mahat atma</i> is also designated by the following alternate words: <i>mahan, atma, mati, Vishnu, jishnu, shambhu, viryavan, buddhi, prajna, upalabdhi, khyati, dhriti and smriti</i>. Brahmana who knows this <i>tattva</i> will not be under subjugation of <i>moha</i>. (Shl 4) Paramatma has arms, legs, eyes, face, head and ears everywhere. He has pervaded the whole universe. (Shl 5) The Paramapurusha who resides in every heart has great influence/power. <i>Ashta siddhis</i> like <i>anima, laghima, ishana</i> etc are his forms only. He governs everything, is <i>vyotirmaya</i> and undecaying. (Shl 6, 7, 8) People who are intelligent (<i>buddhidvid</i>), have quality of goodness, experts in <i>dhyana yoga, nitya yogis, always truthful, jitendriyas, jnanavan, not greedy, have conquered anger, have clear mind, are brave, have no mamakar and have no ahankar will become liberated and attain Paramatma</i>. Those who know the greatness of the best of of all, Paramatma, will obtain auspicious states. (Shl 9) The <i>pancha-bhutas</i> viz <i>prithvi, vayu, akash, jala & tejas</i> are born from <i>ahankar tattva</i>. (Shl 10) All living beings consist of these <i>maha bhutas</i> and their functions of sound, touch, form, taste & smell. (Shl 11) Oh brave <i>munis!</i> When the time for dissolution of <i>pancha-bhutas</i> is imminent, all living beings feel immense fear. But the brave <i>atma-jnani</i> does not feel any fear even at that time. (Shl 12, 13) One who realises/understands Paramatma who is <i>vishva roopa, purana purusha, hiranmayadeva</i> and <i>parama-gati-swaroopa</i> for <i>janis</i> by being in his cave of <i>buddhi</i> and knows that 'Lord Vishnu himself becomes Brahma at the very beginning of creation' will stand beyond the limits of <i>buddhi</i>.</p>			
415	Ashwamedhika parva; Anugita	41	5849-5851	30
	<p>Birth of ahankar and its nature Brahma said: (Shl 1) The <i>mahat tattva</i> that was born first is also called as <i>ahankar</i>. Because it was born in the form of <i>aham</i> it is also said to be second creation. (Shl 2) Ahankar is the cause for the variations/changes/transformations like living beings. Therefore it is also called vaikarika. It is a form of rajoguna. Therefore it is also called taijasa. Sentience (chetana) is its foundation. Because creation of living beings has happened only because of it, it is also called Prajapati. (Shl 3) This sentience which is form of <i>ahankar</i> is the birth place for <i>devatas</i> in the form of <i>indriyas</i> and for <i>manas</i>. It is itself also <i>deva-swaroopa</i>. Therefore it is also said to be <i>triloka-kartru</i> (creator of three <i>lokas</i>). It is the form of <i>ahankar</i> for all the <i>jagat</i>. Therefore it is also called <i>Abhimanta</i>. (Shl 4) <i>Munis</i> who have become content by <i>adhyatma-jnana</i>, who think about <i>adhyatma</i> and who have found accomplishment in the <i>yajna</i> of <i>swadhya</i> will obtain <i>sanatana lokas</i>. (Shl 5) <i>Jeevatma</i> who is the origin for all beings and the basis/foundation for <i>ahankar</i> which creates everything, creates all <i>gunas</i> through <i>ahankar</i> and enjoys/experiences them. All the motion/conducts/exertions (<i>vicheshta</i>) in the <i>jagat</i> are the forms of <i>ahankar</i> which is responsible for changes that occur. It is that <i>ahankar</i> which has made the whole <i>jagat</i> full of <i>rajoguna</i>.</p>			
416	Ashwamedhika parva; Anugita	42	5851-5865	30
	<p>Creation of pancha-bhutas & indriyas; adhyatma, adhibhuta & adhidaiva; nivritti marga Brahma said: (Shl 1) <i>Maharshis!</i> The five <i>bhutas</i> viz <i>prithvi, vayu, akash, jala & jyoti</i> are born from <i>ahankar</i>. (Shl 2) All living beings suffer delusion (<i>muhyanti</i>) in respect of these <i>pancha-bhutas</i> meaning sound, touch, form, taste & smell born from them. (Shl 3) When the time for the destruction of <i>mahabhutas</i> is imminent all living beings become very scared. (Shl 4) Each <i>bhuta</i> merges back into whatever it was born from. These <i>bhutas</i> are born one after the other by <i>anuloma</i> sequence. They find their dissolution in the reverse sequence (<i>viloma krama</i>). (That is, they merge in following order: <i>prithvi in jala; jala in agni; agni in vayu; vayu in akash</i>. Their origination is in the order: <i>akash, vayu from akash, agni from vayu, jala from agni and prithvi from jala</i>). (Shl 5) Thus even though all the moving & non-moving beings (<i>chara, achara; sthavara, jangama</i>) disappear/are reabsorbed (<i>pralina</i>), the</p>			

brave yogis who have rich memory power will not disappear/get reabsorbed for any reason. (*smritimantastada dhira na liyante kadachana*). (Shl 6) **Since sound, touch, form, taste and smell (*shabda, sparsha, roopa, rasa, gandha*) and their functions are the forms of mind only, they are *nitya* (eternal, perpetual). (They do not disappear during *pralaya*). **Gross objects (*sthoola*) are *anitya* (transient, impermanent). They are also known by the name *moha*. (Shl 7) Those which are born due to greed and union of man & woman, which are all same without essential differences and the group of flesh & blood which grow by mutual co-operation, are in the body outside the *atma*. Since all these are *sthoola* they are *anitya*. Therefore these are called *deena* (afflicted, miserable) & *kripana-jeevin* (miserly). (Shl 8, 9) Five *vayus* called *prana, apana, udana, samana & vyana* reside regularly in *antaratma*. **Including *manas, vak & buddhi* this *jagat* is *ashtatmaka* (consists of eight subtle factors). (Shl 10, 11) **That *jnani* who has control over skin, nose, ears, eyes, tongue and speech, whose mind is pure, whose intelligence does not go after various subjects but is focussed only in Paramatma, whose mind is not scorched by the eight *agnis* of *indriyas* (skin, two eyes, two ears, two nostrils, tongue) will attain the auspicious Parabrahma. There is nothing superior to Brahma.********

Great *dvijas*! I am telling you in a special manner about the eleven *indriyas* including *manas* born from *ahankar*. (Shl 13, 14) The following ten are *jnanendriyas* & *karmendriyas*: ears, skin, eyes, tongue, nose, arms, legs, anus, genitals & speech. This group is called *indriya-grama*. After these, *manas* is the eleventh. **First this *indriya-grama* should be conquered. Then *brahma-sakshatkara* will happen.** (Shl 15, 16) Of these ten, five are *jnanendriyas* & five are *karmendriyas*. Ears, skin, eyes, tongue and nose are *jnanendriyas*. Rest are *karmendriyas*. Both are associated with mind. **Apart from the eleven *indriyas* including *manas*, there is an *indriya* called *buddhi*. This becomes the twelfth.** (Shl 17) Thus we have talked about eleven *indriyas* in an order. Those scholars who thoroughly understand the *tattva* of this *indriya-grama* feel fulfilled. **Next I will tell you various things about *indriyas*.**

(Shl 18) Among ***pancha-bhutas***, *akash* is the first. *Shrotra (indriya)* is its *adhyatma*. Sound is its *adhibhuta*. Directions (*disha*) are its *adhi-daivata* (presiding deity). (Shl 19) Second one is *Vayu-bhuta*. Skin (*indriya*) is its *adhyatma*. Touch is its *adhibhuta*. *Vidyut* is its *adhi-daivata* (presiding deity). (Shl 20) Third one is *Jyoti-bhuta*. Eye (*indriya*) is its *adhyatma*. Form is its *adhibhuta*. *Surya* is its *adhi-daivata* (presiding deity). (Shl 21) Fourth one is *aap*. Tongue (*indriya*) is its *adhyatma*. Taste is its *adhibhuta*. *Soma* is its *adhi-daivata* (presiding deity). (Shl 22) Fifth one is *prithvi-bhuta*. Nose (*indriya*) is its *adhyatma*. Smell is its *adhibhuta*. *Vayu* is its *adhi-daivata* (presiding deity). (Shl 23) Thus in the *pancha-bhutas* there are three *vidhis* (precepts) called *adhyatma, adhibhuta & adhi-daivata*.

Next I will tell you various things **about *karmendriyas***. (Shl 24) Brahmanas who know *tattva* say that the two legs are *adhyatma*. The destination to reach is *adhibhuta* and Vishnu is *adhi-daivata*. (Shl 25) It is said that *apana* which moves downwards & anus are *adhyatma*. Defecating is *adhibhuta* and Mitra is *adhi-daivata*. (Shl 26) It is said that genitals responsible for the birth of all living beings are *adhyatma*. Semen (*virya*) is *adhibhuta* and Prajapati is *adhi-daivata*. (Shl 27) It is said that arms are *adhyatma*. Actions/works done through arms are *adhibhuta* and Indra is *adhi-daivata*. (Shl 28) *Vak (vagdevi)* who is *devi* to the universe and the first is *adhyatma*. 'That which is said/spoken' is *adhibhuta* and *agni* is the *adhi-daivata*. (Shl 29) *Manas* (mind) which moves (promotes action of) the *pancha-bhutas* is *adhyatma*. Desire or resolve is the *adhi-bhuta* of mind and *Chandra* (moon) is the *adhi-daivata*. (Shl 30) *Ahankar* who makes the whole world is *adhyatma*. *Abhiman* (pride) is *adhibhuta*. *Rudra* is the *adhi-daivata*. (Shl 31) *Buddhi* which knows the six *indriyas* including *manas* is said to be *adhyatma*. 'That which is to be known' is *adhi-bhuta* and Brahma is its *adhi-daivata*.

(Shl 32) **Three places available for living beings to reside are *sthala* (land), *jala* (water) & *akash* (space). There is no fourth place.** There are four types of births for beings: *andaja* (born from eggs), *udbhijja* (those which emerge out of land), *svedaja* (born from sweat) and *jarayuja* (born from womb). Only these four ways of birth are seen for beings (*bhuta gramasya*). (Shl 34) It should be understood that all living beings which move in the skies and all those which crawl on the ground are born from eggs. (Shl 35) Living beings born from sweat are called *krimi* (insects?) & *jantu* (worms?). **In the matter of rebirth, it is said that the birth as *jantu* is much lower than that of *krimi*.** (Shl 36) Those which pierce land and come out when the time is ripe are called *udbhijja* (trees, plants, creepers etc). (Shl 37) Great among brahmanas! Two-legged, many-legged, those having crooked walk, those having crooked thinking and those having ugly/scary appearances are all said to be *jarayujas*.

(Shl 38) **The reason for getting *brahmanatva* (birth as Brahmana) are said to be twofold. It is the**

conclusion of wise old scholars that *tapas* and practice of auspicious deeds (*punya karmas*) result in *brahmanatva*. (Shl 39) There are many kinds of karmas. Among these, worship, meditation and performing *homa* in *yajnas* are the main karmas. It is the decree of old wise people that to one who is born in family of brahmanas studying Vedas (*adhyayana*) is auspicious karma. (Shl 40) Great *dvijas!* The person who understands these matters properly will be freed of all sins and will become a yogi. (Shl 41) Thus I have told you about *adhyatma-vidhi*. Those who are *jnanis* will have very good understanding of these matters.

(Shl 42) *Indriyas, indriyarthas* (objects of senses), *pancha-bhutas* all these should be combined together and held firmly in the mind. (Commentators: Understanding that objects of senses do not exist without the senses, *indriyas* should be merged in mind and mind should be merged in *atma*). (Shl 43) If the mind weakens in all matters relating to *indriyas*, there will be no happiness felt in the birth (there will be no enjoyment/experience of worldly pleasures). **But to those whose inner soul is rich with *jnana*, withdrawing the mind from *indriyas* will itself give experience of ultimate happiness.** *Jnanis* consider this as the ultimate happiness.

About *nivrtti*

Oh *munis!* Next I will tell you about auspicious *nivrtti* (ceasing from worldly acts) which exists in all living beings either in soft form or hard form. (Shl 45) **Even though having qualities** (such as valour, generosity, scholarship etc) **which justify haughtiness, being as if none of those qualities are present**, being unattached and not showing differential treatment to any (treating all equally) – these are said to be *brahma-mayam vrttam* (behaviour of one filled with Brahma state). This state is the only path to ultimate happiness. (Shl 46) Just as tortoise pulls back its limbs into its shell, that wise person who withdraws all his desires of the *indriyas* and shrinks them, and becomes free of *rajoguna* will become free of all kinds of bondages and will be happy for ever. (Shl 47) One who merges all desires in the mind, becomes free of wishes, becomes friendly to all beings and is always in Brahma with concentration will become fit for attaining Brahma. (Shl 48) The fire of *adhyatma* will burn brightly in the *muni* who withdraws through mind all *indriyas* which desire pleasures and lives alone away from populace. (Shl 49) **Just as fire fed by firewood becomes big & bright, in the same way Paramatma will shine brightly in the cavity of heart by restraining/withdrawing the *indriyas*.** (Shl 50) **When the yogi becomes clear minded, becomes form of light himself and realises that all beings are within himself, at that time he attains the greatest Paramatma who is subtler than the subtle.** (Realising that the Paramatma within oneself is also in every heart and the Paramatma in every heart is the same as the one in one's own heart is the highest *adhyatma vidya*. To accomplish this one should have *atma-sakshatkara*). (Shl 51, 52, 53) **That *jada* object** in which *agni-bhuta* is the form, *aap-bhuta* is flood (blood), *vayu-bhuta* is touch, *prithvi-bhuta* is horrible smell, *akash-bhuta* is hearing, which is surrounded by diseases & sorrows, which is enveloped in five *indriyas* which are like floods, which consists of *pancha-bhutas*, which has nine doors, has two presiding deities called *jeeva* & *Ishwara*, which is filled with *rajoguna*, is destructible, has three qualities of happiness, unhappiness & *moha*, has three *dhatu*s called *vata, pitta & kapha* and is interested only in food etc **is called *sharira*** (body). (Shl 54) This *sharira* which is dependent only on *buddhi* in this world spends time with great grief. This is all the matter about body. The wheel of time (*kaal-chakra*) revolves like this only. (Shl 55) **This *kaal-chakra*** is like a terrible and massive ocean. It is also called *moha*. It shrinks, enlarges and awakens the entire *jagat* including *devatas*. (Shl 56) **By restraining *indriyas*, person becomes capable of giving up the bad qualities of *kaam, krodh, bhay, lobh, droh and asatya*.** (Shl 57) **One who gives up pride/attachment to the body made of *pancha-bhutas* and consists of the three *gunas* of *sattva, rajas & tamas*, will attain the great state of Parabrahma in the cavity of his heart and obtains the bliss of liberation (*mukti*).** (Shl 59) One who focusses his mind on the Paramatma in the cavity of his heart and tries to realise the *jyoti-swaroopa* Paramatma within himself will be considered all-knowing among all beings (*sarva-vid sarva bhuteshu*). He will experience Paramatma in himself (*vindati atmanam atmani*).

By concluding that, just as several lamps can be lit with a single lamp, in the same way the one only Paramatma appears in several forms the *sadhak* realises that all forms are born from the same Paramatma. (Shl 62) In reality it is He himself who is Vishnu, Mitra, Varuna, *Agni*, Prajapati, Dhatri, Vidhatru, Prabhu and all pervasive and shines in all hearts as light in the form of Paramatma. (Shl 63) Groups of brahmanas, *devatas, asuras, yakshas, bhuta-ganas* are all always singing praises of Paramapurusha.

417	Ashwamedhika parva; Anugita	43	5866-5874	30
Lords of moving and non-moving beings; about <i>dharma</i>; about <i>kshetrajna</i>				

Brahma said (Shl 1) *Maharshis!* Among men *kshatriya* king with *rajoguna* is greatest. Among animals used for conveyance elephant is the greatest. Among animals which live in forest lion is the greatest. Among all domesticated animals ram is the greatest. Among animals which live in a hole serpent is the greatest. Among cattle ox/bull is greatest. Among men & women, man is greater. (Shl 3) Without doubts the following trees are greater among trees: *nyagrodha* (banyan tree), *jambu* (rose apple tree), *pippala* (holy fig tree), *shalmali* (silk-cotton tree), *shimshapa* (indian rosewood, ashoka tree), *mesha-shringa and kichaka vena* (bamboo which is hollow inside). (Shl 4, 5) The following mountains are greater than all others: *Himavan, Paariyatra, Sahya, Vindhya, Trikuta, Shwetha, Neela, Bhasa, Koshtavan, Guruskandha, Mahendra and Malyavan*. Among *ganas*, *marudganas* are great. (Shl 6, 7) Surya is the lord of planets. Chandra for stars. For *pitrus* it is Yama. For rivers it is ocean. For lakes it is Varuna. Indra is the master of *marutt*. (Shl 8) For all hot things Surya is the lord. Chandra is the master for all stars. *Agni* is the lord for all living beings. Brihaspati is the master for brahmanas. (Shl 9) Soma is the lord for *oshadhis* (herbs & plants). Vishnu is the lord of the mighty. For sculptors/architects (*roopa-karmas*) *Vishvakarma* is master. For cattle Shiva is the lord. (Shl 10) For those who have taken *deeksha* (initiation) *yajna* is the master. Indra is the lord of *devatas*. North is the lord of directions. Valorous Soma is the king for brahmanas. (Shl 11) Kubera is the lord for all precious gems. Prajapati is the lord of living beings. This is the nature of lords of living beings. (Shl 12) I myself am Ishwara for all living beings and also *brahma-maya*. There is none greater than me or Vishnu. (Shl 13) Mahavishnu who is *brahma-maya* is the king of kings for all. Understand that he is the *sarveshawara*. Shrihari is the maker (*kartaram*) of everything. But there is no maker for him. (Shl 14) Mahavishnu is the *Ishwara* for all the following: human beings, *kinnaras, yakshas, Gandharvas, nagas, rakshasas, devatas, danavas and sarpas*. (Shl 15, 16) Among all women followed by *Bhagadeva* (Surya) Maheshwari with beautiful eyes is the greatest. She who is also called as Mahadevi is also Parvati. Understand that among women Umadevi is great & auspicious. Among women worthy of romancing, decked up *apsraras* are the best.

(Shl 17) **Kings wish to practice dharma. Brahmanas are like bridges to dharma. Therefore kings should constantly try to protect brahmanas.** (Shl 18) **That king in whose kingdom *satpurushas* face detruccion will lose all qualities befitting a king and will get bad states after death.** (Shl 19) Great brahmanas! Understand that that king in whose kingdom *satpurushas* are protected will be joyous in this *loka* and will also get good states after death.

Characteristics of dharma

Maharshis! Next I will tell characteristics of dharma. (Shl 21) ***Ahimsa* (non-violence) is greater than all other dharmas. *Himsa* (violence) is the characteristic of *adharma*. 'Light' is the characteriastic of *devatas* and *karmas* are the characteristic of human beings** (*Prakash lakshana deva manushya karma laksahna*). (Shl 22) Sound is the characteristic of *akash*. Touch that of *vayu*. Form of *tejas*. Rasa of water. (Shl 23) Earth which bears all beings has smell as its characteristic. *Vak* which is sanctified with *svara & vyanjana* has sound as its characteristic. (Shl 24) Thinking is the characteristic of mind. Decision making is that of *buddhi*. *Buddhi* decides about matters thought by the mind. *Buddhi* is always making decisions. *Buddhi* is seen by its activity. There is no doubt in this matter. (Shl 25, 26) **Another characteristic of mind is *dhyana* (meditation, attention, contemplation). It is the characteristic of *sadhu-purushas* not to show themselves to the external world in worldly matters. *Pravrtti* is the characteristic of *karmayoga*. *Jnana* is the characteristic of *sanyasa*. Therefore an intelligent/wise person should take refuge in *jnana* and take up *sanyasa*.** (Shl 27) **A *sanyasi* who has *jnana* will go beyond dualities, cross ingnorance, ageing and death and attain the greatest state** (*parama gatim*).

Maharshis! So far I have told you dharma consisting of characteristics. Next I will tell you which *indriyas* grasp which qualities. (Shl 29) The quality of smell inherent in earth is grasped by nose. *Vayu* (air) facilitates this smelling. (Shl 30) *Rasa* is the natural quality of water. Tongue grasps it. Soma in tongue facilitates this. (Shl 31) Form (*roopa*) is the quality of *tejas*. Eye grasps it. Surya in the eye facilitates it. (Shl 32) Touch is the natural quality of *vayu*. Skin grasps it. *Vayu* present in the skin facilitates it. (Shl 33) Sound is the natural quality of *akash*. Ear grasps it. The deities of directions are said to facilitate this. (Shl 34) Thinking is the quality of *manas*. *Buddhi* grasps it. *Chetana* (sentience) facilitates this. (Shl 35) ***Buddhi* is grasped by decision making/apprehension.** (Existence of *buddhi* is established by decision making). ***Mahat* is grasped by *jnana*. Existence of *Buddhi* and *mahat* is established by their functions/acts. But since in reality they are beyond *indriyas* they are always unseen. There is no doubt in this.** (Shl 36) There are no identification marks for *atma* who is *nitya kshetrajna*. Because he is *nirguna* (has no attributes/qualities). Therefore *kshetrajna* is free of all characteristics. *Kevala jnana* (highest possible knowledge, ultimate knowledge) is his characteristic or

	nature. (Shl 37) The unmanifest <i>prakriti</i> (<i>avyakta prakriti</i>) which is responsible for creation and dissolution is called <i>kshetra</i> . I remain merged in that unmanifest nature and get to know and hear its nature. (Shl 38, 39) The <i>antaryami purusha</i> (soul) knows <i>kshetra</i> , the unmanifest <i>prakriti</i> . That is why he is called <i>kshetrajna</i> . <i>Kshetrajna</i> knows quite well qualities and actions of <i>gunas</i> which are insentient, have beginning, middle and end and are created by him alone. But <i>gunas</i> which are created again & again cannot know <i>atma</i> . (Shl 40) No one can seize/possess <i>kshetrajna</i> , who is <i>mahat</i> & <i>satya-svaroopa</i> , who is beyond <i>gunas</i> and their actions. But he seizes/possesses all. (Shl 41) Therefore that person whose sins have all decayed, such <i>dharmajna purusha</i> who is beyond <i>gunas</i> , gives up <i>sattva</i> & <i>gunas</i> and enters/merges into <i>atma</i> . (Shl 42) <i>Kshetrajna</i> is free of dualities. He does not bow/prostrate to anyone. He does no <i>svahakar</i> (karmas like <i>yajnas</i>). He is <i>achala</i> (immovable, steady) and has no abode. He is himself the greatest <i>vibhu</i> (Lord).			
418	Ashwamedhika parva; Anugita	44	5875-5879	30
	<p>Beginning and end of things; eternity of jnana</p> <p>Brahma said (Shl 1) <i>Maharshis!</i> Now I will tell about the beginning, middle and end of all things along with their names and characteristics and methods of grasping them. (Shl 2) Day was born first. Then night was born. <i>Maasas</i> started with <i>Shukla paksha</i>. Nakshatras started with <i>Sravana nakshatra</i>. Seasons started with <i>shishira rtu</i>. (Shl 3) <i>Bhumi</i> is the first cause for smells. Water is the first cause for <i>rasas</i>. <i>Aditya jyoti</i> is the first cause for forms/shapes. <i>Vayu</i> is the first cause for touch. <i>Akash</i> is the origin for sounds. Thus these are qualities born from <i>pancha-bhutas</i>.</p> <p>Next I will tell you about the beginnings of beings (<i>bhutas</i>). (Shl 5) <i>Surya</i> is the beginning for all <i>tejas</i>. <i>Agni</i> (or <i>jataragni</i> – digestive stomach fire) is the beginning for all living beings. <i>Savitri</i> is the beginning for all <i>vidyas</i>. <i>Prajapati</i> is the beginning for all <i>devatas</i>. (Shl 6) <i>OMkar</i> is the beginning for all Vedas. <i>Prana</i> is the beginning for <i>vak</i> (speech). Whatever speech exists surely in this world is all said to be <i>Savitri</i>. (Shl 7) Among <i>cchandasa</i>, <i>Gayathri</i> is the first. Creation is the beginning of living beings. Cow is the first among quadrupeds. Among human beings, <i>Brahmana</i> is the first. (Shl 8) Among birds eagle (<i>shyena</i>) is the first. Among <i>yajnas</i>, <i>ahuti</i> is the first. Among those which crawl (<i>sarisrpa</i>; move on ground), serpent is the first. (Shl 9) Among <i>yugas</i>, <i>Krita yuga</i> is the first. Among <i>ratnas</i> (precious things), gold is the first. Among plants <i>yava</i> (wheat, barley?) is the first. (Shl 10) For all food & delicacies <i>anna</i> (cooked rice) is the first & best. Among all liquids and drinks water is the first and best. (Shl 11) Among all <i>sthavarasa</i> <i>Brahma-kshetra</i> (<i>Pushkar</i>) is always the most holy. The <i>ashwattha</i> (holy fig) tree there is said to be first among the trees. (Shl 12) I am first among all <i>Prajapatis</i>. There is no doubt about this. The one before even me is <i>Vishnu</i>. He is also called <i>svayambhu</i>. (Shl 13) Among mountains <i>Mahameru</i> is the first. That is why it is called the first born among mountains. East is first and best for directions and sub-directions. (Shl 14) Similarly, it is said that among rivers the <i>Ganga</i> with three streams was born first. Before all lakes and water reservoirs, ocean was born. (Shl 15) <i>Bhagawan Shankara</i> is the Lord for all <i>deva</i>, <i>danava</i>, <i>bhuta</i>, <i>pishacha</i>, <i>uraga</i>, <i>rakshasa</i>, <i>manushya</i>, <i>kinnara</i> and <i>yaksha</i>. (Shl 16) <i>Mahavishnu</i>, who is of the form of <i>Brahma</i>, is the first cause for the entire <i>jagat</i>. There is none superior to <i>Mahavishnu</i> in all three <i>lokas</i>. (Shl 17) Among all <i>ashrams</i>, <i>grihasthashram</i> is first & best. There is no doubt about this. Unmanifest <i>prakriti</i> is the beginning & end for the entire <i>jagat</i>. (Shl 18) Sunset is the end for day. Sunrise is the end of night. End of happiness is continuous unhappiness. End of unhappiness/sorrow is continuous happiness (<i>sukhasyantam sada dukham dukhasyantam sada sukham</i>). (Shl 19) All accumulations end in destruction. Fall is the end of rise/properity. Separation is the end for coming together. Death is the end of life (<i>sarve kshayanta nichayah patananta samucchrayah, samyogashcha viyoganta marananta cha jeevitam</i>). (Shl 20) All things which have been built will all end in destruction. Death is certain to the born. In this world whether <i>sthavara</i> or <i>jangama</i>, it cannot remain permanently (<i>sarvam krtam vinashaantam jaatasya maranam dhruvam, ashshvatam hi lokesmin sada sthavara jangamam</i>). (Shl 21) Whatever be the <i>yajna</i>, <i>daan</i>, <i>adhyayana</i>, <i>vrata</i>, <i>niyama</i> – all these (their fruits) will finally be destroyed. But there is no end to <i>jnana</i> (<i>janasya anto na vidyate</i>). (Shl 22) Therefore one who has calm/peaceful mind (<i>prashantatma</i>), is <i>jitendriya</i>, has no attachment of ‘mine’ (<i>nirmamo</i>) and has no <i>ahankar</i> (<i>nirahankaro</i>) will find freedom from all sins with a purified heart.</p>			
419	Ashwamedhika parva; Anugita	45	5879-5885	30
	<p>Kaal-chakra; dharmas of grihastha & brahmana</p> <p>Brahma said (Shl 1-9) <i>Maharshis!</i> The <i>kaal chakra</i> (wheel of time) which has the speed of mind keeps revolving incessantly. This <i>kaal chakra</i> is made of 24 <i>tattvas</i> starting from <i>mahat tattva</i> to gross <i>pancha-bhutas</i>. There is no stopping its movement. It is the necessary cause for the bondage of the world. It is enveloped in ageing and grief. It is the birth place for diseases and</p>			

	<p>adversity/misfortune. It keeps moving according to time & place (<i>desh and kaal</i>). <i>Buddhi</i> is the essence of this body in the form of <i>kaal chakra</i>. <i>Manas</i> is its pillar/column. Group of <i>indriyas</i> are its bindings. <i>Pancha-maha-bhutas</i> are its shoulder. <i>Ajnana</i> (ignorance) is its circumference. Effort and exercise are its great sound. Day & night move this wheel. Heat & cold have enveloped it. <i>Sukha & dukha</i> are the junction points of this body called <i>kaal chakra</i>. Hunger & thirst are its spikes/pin. Sunlight & shadow are its <i>vilekha</i> (lines?). Opening & closing of the eyes are its agitation (<i>vihvalam</i>). It is pervaded by terrible water of grief (tears). It is always moving and insentient. Its longevity is counted by <i>paksha & maasa</i>. It will never be in the same state. It always rotates in upper, middle and lower lokas through rebirth. It sometimes is sunk in the mire of sins under control of tamoguna. Rajoguna spurs it to engage in variety of karmas. It is rajoguna which incites intense ahankar in it. Its tendency is according to the three gunas. The worry that comes by not obtaining desired things is its edge (<i>aneeka</i>). It is always subjugated to grief and death. It has long and wide <i>raga</i> (passion, attachment). Greed and thirst (<i>trishna</i>) are responsible for it to go up & down. Fear & ignorance have covered it from all sides. It perplexes living beings. It always thinks about love and joy. This wheel always keeps accumulating anger & desire (<i>kaam & krodh</i>). Such <i>kaal chakra</i> always keeps rotating. (Shl 11) This <i>kaal chakra</i> which is of the form of insentient body and consists of dualities creates and destroys all things including <i>devatas</i>. It is also the means for gaining tattva-jnana. (Shl 12) One who always thinks/reflects about the engagement and withdrawal (<i>pravrtti & nivrtti</i>) of this <i>kaal chakra</i> philosophically (<i>tattvatah</i>) will never get confused or perplexed. (Shl 13) One who knows quite well the engagement & withdrawal of this <i>kaal chakra</i> will gain freedom from all <i>sanskaras</i>, <i>dvandvas</i> (dualities) and sins and will attain the ultimate state.</p> <p>(Shl 14) Four <i>ashram dharmas</i> viz <i>brahmacharya, garhastha, vanaprastha and sanyasa</i> have been described in the <i>shastras</i>. <i>Grihasthashram</i> is the root for all these. (Shl 15) It is an ancient saying that it is auspicious to learn the doctrines of whichever agamas (<i>vidyas</i>) exist in this world. (Shl 16) First the person should get sanctified (<i>sanskar</i>) by various procedures, study as prescribed in Vedas and practice <i>brahmacharya vrat</i>. Then after learning the <i>tattvas</i>, should have <i>samavartan</i> and marry a girl who is from a family of excellent qualities. (Shl 17) Then he should practice the code of conduct of <i>satpurushas</i> and love his wife. Should be a <i>jitendriya</i>. He should treat well with faith <i>devatas, pitrus, atithis, rishis & bhutas</i> through five kinds of <i>yajnas</i>. (Shl 18) A <i>grihastha</i> should first offer food to <i>devatas</i>, then show hospitality to guests and then eat the remaining food. Should be engaged in karmas ordained by Vedas. Should perform <i>yajnas & daans</i> to the best of his abilities with a happy mind. (Shl 19) A <i>grihastha</i> should spend time in contemplation and give up fickleness (randomly occurring desires) of arms, legs, eyes, speech and body. Meaning, he should be careful not to engage in inappropriate activities through these instruments. This is <i>shishtachara</i>. (Shl 20) A grihastha should always have his sacred thread. Should wear clean white clothes. Should practice very good vrats. Should follow various rules/regulations (like <i>shaucha, santosha</i>) and <i>yamas</i> (like <i>ahimsa, satya</i>) and give to charity to the best of his abilities. Should always be in the company of <i>satpurushas</i>. (Shl 21) Should not always be interested in stomach & genitals (<i>shishnodara parayana</i>) and have these under control. Should be friendly towards all and practice virtuous conduct. Should have with him the bamboo staff and <i>kamandalu</i>. (Shl 22) A Brahmana should have following six activities: <i>yajana—yaajana, adhyayana – adhyapana</i> and <i>daan – pratigraha</i>. (Shl 23) Understand that of these, help perform the yajnas (<i>yaajana</i> -- to be the priest for <i>yajnas</i>), teaching scriptures, and accepting <i>daan</i> are the means of making a living for a brahmana. (Shl 24) The remaining three are for increasing dharma component. (Shl 25, 26) Brahmanas who know dharma should not be careless in karmas of <i>adhyayana, daan and yajna</i>. If a <i>grihastha</i> who is <i>jitendriya</i>, is friendly towards all, is forgiving, looks upon all beings with equality, is contemplative, practices <i>vrats</i> severely, follows these to the best of his abilities he will conquer <i>Swarga loka</i>.</p>			
420	Ashwamedhika parva; Anugita	46	5885-5899	30
	<p>Dharmas of brahmachari, vanaprastha & sanyasi Brahmachari Brahma said: (Shl 1, 2) <i>Maharshis!</i> A <i>brahmachari</i> should practice his karmas as described earlier. He should study to the best of his abilities, should be engaged in <i>swadharna</i>, should have all <i>indriyas</i> under control, should be contemplative, should be interested only in causing happiness & to do that which is liked by the guru, should be devoted to <i>satya & dharma</i> and be clean & pure. (Shl 3) He should have his meals after obtaining guru's permission. When eating he should not blame the food. He should think of <i>bhikshanna</i> (food obtained by begging) as <i>havis</i> and eat it. Should be in the right place. Should sit in correct posture. Should have correct practices. (Shl 4) Should be clean and should perform <i>agnikarya</i> in the morning and evening with concentration. Should always hold a staff of either</p>			

bilva or *palasha* tree. (Shl 5) A *brahmachari* should wear only clothes made of silk or cotton or deerskin. He can also wear clothes which are completely saffron in colour. (Shl 6) He should tie a *mekhala* (girdle) made of *munji* grass. He should have *jata* (twisted hair). Should bathe everyday. Should wear the sacred thread all the time. Should be engaged in the study of Vedas, should have no desires of any kind and should practice *vrats* as prescribed. (Shl 7) A *brahmachari* who has faith, always follows regulations and offers *tarpana* to *devatas* with clean water will be praised by all.

Vanaprastha

(Shl 8) Similarly, the kind of *vanaprasthi* described next who has good qualities and is *jitendriya* will gain superior *lokas*. He will attain the highest state and will not be reborn. (Shl 9) A *vanaprasthi* who is cultured with all *sanskaras*, is steadfast in practicing *brahmacharya* should give up attachment to this world and should go away from inhabited places and live in a forest. (Shl 10) A *vanaprasthi* should wear deerskin or rough clothes. He should take bath in the morning and evening. Should always reside in forest. Should not again enter the town/village for living. (Shl 11) Even when living in forest he should give refuge to guests. They should be treated suitably in a timely manner. He should live by eating fruits, roots, leaves and cooked *shyamaka* (Indian barnyard millet). (Shl 12) He should consume only such things as blowing wind or flowing water which are available in a forest. Without any lethargy he should eat only the kind of food that is available in the forest as dictated by his *vrata*. (Shl 13) He should show hospitality to the guest who comes to his *ashram* with fruits, roots and other foods. Without least lethargy he should offer a part of whatever is available for his eating to the guests. (Shl 14) Everyday after offering the food to *devatas* and then to guests, he should eat silently. **He should not compete with any one.** Should eat small quantity of food. Should seek refuge only in *devatas*. (Shl 15) Should control *indriyas* and be friendly with all. Should be forgiving. Should have beard, moustache and long hairs. Should perform *agnihotra* at the stipulated times. Should always be engaged in *swadhyaya*. Should be devoted to *satya* & *dharma*. (Shl 16) a *vanaprasthi* who is pure/clean, is skilled in deeds of dharma, who is living in forest and focussed on Paramatma and is a *jitendriya* will conquer *Swarga*.

Sanyasashram

(Shl 17) **Whether a *brahmachari*, *grihastha* or *vanaprastha*, if he desires *moksha* he should take to the superior *sanyasa*.** (Shl 18) He should offer assurance (*abhaya*) to all living beings and should practice *sanyas dharma* by giving up all karmas. He should wish happiness for all living beings. He should withhold all *indriyas* and practice *muni vratti*. (Shl 19) **He should neither beg nor desire and should feel content with whatever food becomes available by God's will. A *sanyasi* who knows *moksha dharma* should, after completing the rituals in the morning, decide to go for begging to the house of a *grihastha* after the smoke in his house has stopped coming** (after all cooking is completed), **after everyone in that house have eaten and the vessels have been washed.** (Shl 20) He should not feel joyous if he gets alms. Nor should he feel sad if he does not get any food. He should beg and obtain only that much food which is needed to remain alive. (Shl 21) He should beg only for surviving. Should go for begging only up to appropriate time. Should be focussed. Should not use the alms obtained by other *sanyasis*. **He should have *jugupsa* (aversion/disgust/dislike) in respect of food that is served by inviting him to homes. A *sanyasi* should have *jugupsa* towards honour, pride etc.** (Shl 22) He should not eat following kinds of food: too hard, too sour, too bitter, too astringent, too spicy and too sweet. He should eat only to manage to live. His purpose in eating should only be to stay alive (*prana-dharana*). (Shl 24) **A *sanyasi* who knows *moksha dharma* should live on alms obtained such that it does not trouble other beings.** When begging for food he should not desire any food other than the food that can be obtained by begging. (Shl 25, 26) **A *sanyasi* should not practice his dharma for showing off to others.** He should be without *rajoguna* and live in lonely places. For staying at night he should choose an empty house, forest, under a tree, bank of a river or cave in a mountain. In summer season he should not stay for more than one night in one village/town. **Only in rainy season he can stay at one place.** (Shl 27) **A *sanyasi* should keep travelling till Sunset. He should walk very slowly like a worm and travel the world. While doing so he should carefully examine the ground below and walk such that insects are not troubled/hurt by his walking. When walking through inhabited towns/villages he should not collect money or other things. He should not live anywhere with an interest in that place. He should not develop attachment to any place.** (Shl 28) A *sanyasi* should always perform his karmas with properly cleaned/filtered water. He should take bath and perform other religious rituals with water drawn from a well or brought from a river. (Shl 30) **He should be constantly engaged in the following eight *vrats*: *ahimsa*, *brahmacharya*, *satya*, *arjava*, *akrodha*, *anasuya*, *dama* and *apaishuna*.** He should be *niyatendriya* (have restrained *indriyas*). (Shl 31) All his dealings should be without sins,

	<p>cheating and crookedness. He should only accept that food which becomes available unasked. He should not desire it. (Shl 32) He should eat only as much as is needed to survive. Even in that he should eat only what has come in the path of dharma. He should not eat indiscriminately driven by desires. (Shl 33) A <i>sanyasi</i> should not accept anything other than/more food than is needed to survive and clothes needed to cover the body. He should not accumulate/collect more food than just needed. (Shl 34) A wise <i>sanyasi</i> should not beg for others sake. He should not accept anything from others. Nor should he distribute/share what he has out of kindness to others. (Shl 35) He should not take other's possession. Should not accept things which come unasked. After enjoying a good thing he should not again desire to have it. (Shl 36) An active <i>sanyasi</i> may make use of the following if they do not belong to anyone else: mud, water, cooked rice, leaves, flower and fruits. (Shl 37) A <i>sanyasi</i> should not make a living by sculpting. He should not desire gold. He should not have enmity with anyone. He should not be preacher to anyone. He should not accumulate anything and he should not 'beautify' himself. (Shl 38) He should eat food that is prepared with faith and is sacred. He should ignore good and bad omens. He should have nectar like sweet dealings/behaviour with all. But he should not have love or interest in any. He should not get to know anyone too much (lest it may result in attachment). (Shl 39) A <i>sanyasi</i> should neither himself do nor cause others to do acts of violence, <i>kaamyas-karmas</i> (acts done with a desire for something), or <i>loka-sangraha-karmas</i> (propitiation or conciliation of men, welfare of the world). (Shl 40) He should give up attachment to all things, should be content with small things and travel everywhere. He should have a feeling of equality towards all moving & non-moving beings. (Shl 41) He should not cause anxiety/agitation to any living being. He should not himself also have these feelings at any time. He should be worthy of trust by all. Such a person is said to be greatest among all and one who knows <i>moksha dharma</i>. (Shl 42) A <i>sanyasi</i> should not think what will happen in future. Nor should he worry about the past. He should also ignore whatever is happening in the present. He should always be concentrated in Parabrahma and await <i>atma-skashatkara</i>. (Shl 43) He should not censure/blame anyone with his eyes, speech or mind. He should not do any bad deeds directly or indirectly. (Shl 44) Just as a tortoise pulls in all its limbs into its shell, a <i>sanyasi</i> who knows all <i>tattvas</i> should withdraw his <i>indriyas</i>, should be free of desires and weaken <i>indriyas</i>, <i>manas</i> and <i>buddhi</i>. (Shl 45) He should be free of dualities, should not bow to anyone, should give up <i>agnihotra</i> etc. He should be without <i>ahankara</i> & <i>mamakara</i>. He should not think/worry about his own welfare. He should restrain his mind (<i>nirdvandvo nirnamaskaro nihsvahakara eva cha, nirmamo nirahankaro niryogakshema atmavan</i>). (Shl 46) There is no doubt that a <i>sanyasi</i> who is without desires, without <i>gunas</i>, is calm, is disinterested, has no abode, is devoted to <i>atma</i> and knows <i>atma-tattva</i> will be liberated from the bondage of <i>samsara</i>.</p> <p>(Shl 47, 48, 49) That person who can see in the cavity of his heart the <i>atma</i> which resides in all living beings and which has no arms, legs, back, head or stomach, which is free of <i>guna</i> & <i>karmas</i>, is without a second, who is pure, who is steady, who cannot be known by attributes of <i>gandha</i>, <i>rasa</i>, <i>roopa</i>, <i>sparsha</i> & <i>shabda</i>, who is worth knowing, who is detached, who is without bones & flesh, who is without worries, is indestructible, is divine and is unmoving will have no death. (Shl 50, 51) <i>Buddhi</i>, <i>indriyas</i> or <i>devatas</i> cannot go to the Paramatma who resides in the heart. <i>Vedas</i>, <i>yajnas</i>, <i>lokas</i>, <i>tapas</i> or <i>vrats</i> cannot go there. Only those who know <i>atma</i> (<i>jnanavatam</i>) can enter there. Because, <i>atma</i> is without any external signs. Therefore only those who know <i>atma-dharma</i> which has no external signs go towards the <i>atma-tattva</i>. (Shl 52) Scholars who have taken refuge in the most secret dharma of <i>Brahma tattva</i> should remain incognito and carry on their <i>sadhana</i>. Even if not a fool/idiot, they should behave so. But while behaving so they should not censure/blame dharma. (Shl 53) When they live so, other people in the society may treat them with disrespect. Even then they should remain calm and do the <i>sadhana</i>. But they should not censure the dharma of <i>satpurushas</i>. A person who is accomplished in such behaviour is said to be a great <i>muni</i>. (Shl 54, 55) That person who thinks deeply about <i>indriyas</i>, objects of <i>indriyas</i>, five <i>maha-bhutas</i>, <i>manas</i>, <i>buddhi</i>, <i>ahankar</i>, <i>avyakta prakriti</i> and <i>Purusha</i> and understands their <i>tattvas</i> properly will be liberated from all bondages and will attain <i>moksha</i>. (Shl 56, 57) That person who knows <i>brahma tattva</i>, sits in seclusion at the time of death and meditates upon the Paramatma in the heart will, like <i>vayu in akash</i>, be freed of all kinds of attachments, will become free of <i>pancha koshas</i> and without any anxiety will attain Paramatma.</p>			
421	Ashwamedhika parva; Anugita	48	5903-5907	30
	<p>Discussion on the nature of <i>jeevatma</i> & <i>Paramatna</i> Brahma said: (Shl 1) Some consider this whole tree of <i>samsara</i> to be consisting of <i>Brahma</i> (<i>Brahma-maya</i>) or as being the form of <i>Brahma</i>. Some others think of <i>Brahma</i> as a large forest. In the opinion</p>			

	<p>of some the unmanifest (<i>avyakta</i>) is Brahma. That itself has transformed as <i>jagat</i>. In the opinion of still others Parabrahma is <i>nirvikara</i> (does not undergo changes). The creation and dissolution of all these happens by that unmanifest Parabrahma himself. (Shl 2) If human being at the time of dying merges his <i>buddhi</i> in <i>atma</i> even for as short a duration as blinking of eye and achieves equality he becomes eligible to attain immortality (<i>amritatva</i>). (Shl 3) If mind can be merged in <i>atma</i> even for the duration of blinking an eye he will attain the undecaying state that scholars attain by their <i>atma-prasada</i> (serenity, clearness). (Shl 4) A <i>sadhak</i> who restrains his <i>prana</i> again and again through ten to twelve <i>pranayama</i> will also attain the <i>atma</i> who is the 25th <i>tattva</i> beyond the 24 <i>tattvas</i>. (Shl 5) Thus one who purifies his 'inner instruments' first will obtain all that he wishes. The <i>atma</i> who is greater than the unmanifest and is form of <i>sattva</i> is capable of attaining <i>amritatva</i> (immortality). Those scholars who know the nature of <i>atma</i> who is form of <i>sattva</i> say that there is nothing superior to <i>sattva</i> in this <i>jagat</i>. (Shl 6) Great <i>dvijas</i>! We know well by inference (<i>anumanat vijanima</i>) that Purusha depends on <i>prakriti</i> which is form of <i>sattva</i> (<i>sattva samshrayam</i>). It is not possible to know Purusha without knowing this principle. (Shl 7) The following are said to be <i>sattvik vrta</i>: forgiveness, courage, non-violence, equality, truth, sincerity/honesty, <i>jnana</i>, <i>tyaga</i> and <i>sanyasa</i>. (Shl 8) Scholars get to know <i>sattva</i> & <i>purusha</i> by this method also. There is no need to think again about this. (Shl 9, 10) Some scholars who are immersed in <i>jnana</i> say that the unity of <i>kshetrajna</i> & <i>sattva</i> is not logical. There is no need to discuss/think about the fact that <i>sattva</i> is different from <i>purusha</i>. It should be understood that intrinsically (<i>tattvatah</i>) they are different. (Shl 11) Similarly scholars have concluded with examples that both unity and multiplicity are present together in <i>atma</i>. In the fruit of cluster fig (<i>udumbara</i>) the worms & fruit are together. There is no fruit without the tiny insects (<i>mashaka</i>: mosquito) and those tiny insects do not exist without the fruit. Therefore it is an example of unity. Since we can see the insects separately in the fruit it is also multiplicity. (Shl 12) Fish is seen in water separately. But it has to live with water. There is no possibility of separating them. Similarly there will be drops of water on lotus leaf. Though it appears as if the two are not related the drops & leaf exist together.</p> <p>Guru said: Oh disciple! After Brahma said all this, the <i>munis</i> surrounding him again got doubts and questioned Brahma.</p>			
422	Ashwamedhika parva; Anugita	49	5907-5911	30
	<p>Questions raised by <i>rishis</i> (***)</p> <p>The <i>munis</i> questioned: (Shl 1) <i>Deva shreshta</i>! Which among the dharmas in this world do you think is the best for practicing? Kindly tell this. Because, we find that the different paths of dharmas are in conflict. (Shl 2) Some say that even after the death of the body <i>karma-phalas</i> exist and that the <i>jeeva</i> has to experience the fruits according to it. Some others say that after death the body dissolves back into the <i>pancha-bhutas</i> and nothing like <i>karma-phalas</i> survive it. Yet others say that all dharmas are full of doubts. Some others say there are no doubts in any dharma. (Shl 3) Some say dharma is impermanent. Some say it is permanent. Yet others say there is nothing called dharma. Some say there certainly is dharma. Some say same dharma is of two types. Some say dharma is a mixture. (Shl 4) Brahmanas who are <i>tattvjnas</i> and know Vedas say that, 'there is only one Brahma without a second'. Some say <i>jeeva</i> & <i>Ishwara</i> are separate. Some say Paramatma is of many types. (Shl 5) Some say <i>desh</i> & <i>kaal</i> (space & time) are eternal. Some others say they are not eternal. Among the followers of dharma some have twisted hair and wear deerskin. Some shave their heads. Some others are naked. (Shl 6) Some say there is no need for bathing. Brahmanas who know Vedas and know <i>tattvas</i> say that it is best to take bath. (Shl 7) Some say eating meals is good. Some believe in not eating meals. Some praise karmas. Some praise ultimate peace. (Shl 8) Some praise <i>moksha</i>. Some others praise variety of enjoyments/pleasures. Some desire huge wealth. Some feel being poor is better. Some say that grace of <i>devatas</i> should be gained by worship. Some others say there is nothing like worship. (Shl 9) Some are devoted to non-violence. Some are always engaged in violence. Some are enriched with virtuous deeds and fame. Some others say that there is no such thing. (Shl 10) Some in this world are always engaged in virtuous feelings. Some are suspicious about everything. Some perform <i>tapas</i> which is severe on their bodies. Some suggest easy <i>tapas</i>. Some suggest only meditation. (Shl 11) Some brahmanas say that performing <i>yajnas</i> is best. Some others say <i>daan</i> is best. Some praise <i>tapas</i>. Some others praise study of Vedas. (Shl 12) Some say <i>jnana</i> itself is <i>sanyasa</i>. Materialists (<i>bhuta-chintaka</i>) say that nature (<i>swabhava</i>) is everything. Some praise all types of paths. Some others do not praise all. (Shl 13) Great <i>sura</i>! Since dharma has been stated in various and mutually conflicting ways we are perplexed. We are unable to come to any decision. (Shl 14) Each one is opposing the other saying, 'this path is the best', 'this path is the best'. One who is practicing a certain dharma will always respect only that dharma. (Shl 15) Due</p>			

	to this reason our <i>buddhi</i> has become agitated. Moreover by engaging in many directions our mind has become unsteady. At this time we wish to know from you decisively which is the auspicious path for us. Kindly tell us. (Shl 16) Therefore be kind to tell us the most secret <i>tattva</i> . Tell us for what reason there is relation between <i>chetana</i> and <i>kshetrajna</i> . Thus when they all said this, <i>dharmatma</i> , wise/learned Brahma started answering all their questions properly.		
423	Ashwamedhika parva; Anugita	50	5912-5925
	<p>Sattva & purusha; qualities of pancha-bhutas; greatness of Paramatma Brahma said: (Shl 1) Great <i>rishis</i>! I will answer all the questions you have asked me. I will give you the same answer that a guru gave to a deserving disciple. Listen. Listen to everything I say completely and bear it in you. (Shl 2) Not hurting/not causing violence to any living being (<i>ahimsa</i>) is the highest duty of human being. Achieving this is the best and brings serenity. Non-violence is a main characteristic of dharma. (Shl 3) Aged wise people who have found clear doctrines say that <i>jnana</i> is the means for ultimate bliss (<i>nishreya</i>). Therefore human beings will find freedom from all sins through purest <i>jnana</i>. (Shl 4) All those who cause violence, live with atheism and have greed and <i>moha</i> will fall into <i>Naraka</i>. (Shl 5) Those who practice <i>sakaam-karmas</i> (auspicious/sacred karmas done to fulfill some desire) without any laziness will be born again and again in this world and will live joyously. (Shl 6) Those scholars who perform <i>nishkaam-karmas</i> (karmas without desiring anything) with faith and are engaged in <i>yoga</i> (<i>dhyana yoga</i>) will be <i>dhiras</i> and have great <i>jnana</i>.</p> <p>Sattva & kshetrajna Great <i>vipras</i>! Next I will tell you about the togetherness and separation between Sattva and Kshetrajna. Listen attentively. (Shl 8) It is said that between <i>Sattva</i> & <i>Kshetrajna</i> there is the relationship of subject and knower/possessor (<i>vishaya – vishayi bhava</i>). <i>Kshetrajna</i> or <i>Purusha</i> is <i>vishayi</i>. <i>Sattva</i> is <i>vishaya</i>. (Shl 9) We have already presented the togetherness relationship previously with the example of fig fruit & insects (<i>udumbara & mashaka</i>). <i>Sattva</i> which is enjoyed and is insentient (<i>achetana</i>) does not know the eternal <i>Kshetrajna</i>. But <i>Kshetrajna</i> knows that one who enjoys is <i>atma</i> and that which is enjoyed is <i>Sattva</i>. (Shl 10) Scholars say that <i>Sattva</i> consists of dualities. But <i>Kshetrajna</i> is without dualities, is without parts, is eternal and is <i>nirguna</i>. (Shl 11) Just as lotus leaf in a lake enjoys (bears) the drops of water on it without getting attached to it, <i>Kshetrajna</i> who pervades everywhere, is designated as <i>Sattva</i> and looks same as <i>Sattva</i> enjoys <i>Sattva</i> all the time. (Shl 12) Just as a drop of water on lotus leaf does not get smeared by the leaf, in the same way a scholar even though has relationship with all <i>gunas</i> does not get smeared by them. In the same way, <i>Kshetrajna</i> is unattached. Even though enveloped by <i>Sattva</i>, he does not get smeared by it. There is no doubt about this. (Shl 13) It is true that the designation <i>Sattva</i> is applied to the matter/object (<i>dravya</i>) that is fit for enjoyment by <i>Purusha</i> or <i>Kshetrajna</i>. The relationship between <i>Sattva</i> & <i>Purusha</i> is same as that between matter/object and maker. (Shl 14) Just as man holds a lamp and goes in darkness, in the same way those who wish to go to the ultimate state go holding the lamp of <i>Sattva</i>. (Shl 15) As long as there is oil & wick (<i>dravya & guna</i>) in the lamp, it will be burning/shining. Once these two are exhausted, the flame gets extinguished. As long as there are <i>dravyas</i> (<i>roopa, rasa</i> etc related to <i>prithvi</i> etc <i>dravyas</i>) and <i>gunas</i> (<i>sattva, rajas & tamas</i>) in <i>Sattva</i>, it keeps burning. Once it is devoid of them, <i>Sattva</i> merges into <i>atma</i>. (Shl 16) In this manner <i>Sattva guna</i> is manifest (<i>vyakta</i>). <i>Purusha</i> is said to be unmanifest (<i>avyakta</i>). <i>Vipras</i>! Understand the characteristics of <i>Sattva</i> & <i>Kshetrajna</i> in this way. I will tell you more about this.</p> <p>In praise of intelligent <i>jnani</i> (Shl 17) A dull witted person will not gain <i>jnana</i> even with a thousand preaching. An intelligent person will gain <i>jnana</i> with even one fourth of that preaching or efforts and will enjoy ultimate happiness. (Shl 18) By thinking like this, one should acquire the knowledge to practice dharma by whatever method. The smart person (<i>medhavi</i>) who knows the method will enjoy great happiness. (Shl 19, 20) If a traveller proceeds on his journey without packing food needed on the way he will be subject to great difficulties. He may even face destruction on the way. <i>Karma-phala</i> should be understood in the same way. If one packs fruits of auspicious karmas he will be happy in <i>para-loka</i>. Else he will be subjected to troubles and will be destroyed. It should be understood that, similarly for human beings, it is auspicious deeds that will be helpful for one's own welfare and not inauspicious karmas. (Shl 21) Just as a person who decides to go by walk on a very long journey in a completely unknown path may not reach the destination at all, in the same way one without <i>tattva jnana</i> will never reach the ultimate state (<i>parama pada</i>). (Shl 22) But the journey of an intelligent person is like that of one who covers the same journey on chariot pulled by fast horses.</p>		

Just as one does not see the land at bottom after climbing a high mountain, ***jnanis do not look at the ordinary world after reaching the highest state of moksha.*** (Shl 23, 24) **Even if a chariot is available, there is no rule that a fool will reach the destination.** It can be seen even if travelling in a chariot, upon facing a mountain in the path the person may face difficulties. Therefore a wise traveller will go in chariot upto the point that path exists. Then when obstructed, he will give up the chariot and walk the remaining distance. (Shl 25) **In the same way a *medhavi* (intelligent person) will equip himself with knowledge of *tattvas* and methods of yoga, nature of *gunas* and the further path to be traversed and will reach the destination of ultimate state.** (Shl 25) There is no doubt that one who, wishing to cross the large ocean, jumps into it with bare arms without having a boat does so desiring his own destruction. **Similarly, if one who wishes to cross the *bhava-sagara* (ocean of worldly existence) decides to do so without help of *jnana* but only with *ajnana* will certainly destroy himself.** Just as help of boat is needed to cross the sea, *jnana* is needed to cross *samsara sagara*. (Shl 27, 28) Just as a sailor/boatman who knows the divisions and paths in sea travels with the help of a strong boat and good oars and soon reaches the shore and then walks away without any attachment to the boat, in the same way **after crossing the sea of *samsara*, a *jnani* gives up attachment towards the karmas which were the means to do so.** This same matter has been said earlier with the example of chariot and walking. (Shl 29) But just as a boatman who is attached to the boat/ship, has attachment that it belongs to him and therefore keeps travelling in it always, **a person who has attachment for the body thinking it is his will always be stuck in this wheel of life.** (Shl 30, 31) One sitting in the boat cannot travel on land. Similarly one sitting in chariot cannot travel on water. **In this way every distinct karma takes a man to different places. A person gets the fruits according to whatever path he chooses and karmas he does.**

About *pancha bhutas*

(Shl 32) That which consists of *gandha, rasa, roopa, sparsha & shabda*, that which *munis* understand through their *buddhi* is called *Pradhana* or *Mool prakriti*. (Shl 33) That *Pradhana* is also called *avyakta*. From *avyakta* is created *mahat tattva*. *Ahankar* is born from *mahat tattva*. (Shl 34) The attributes of *shabda, sparsha* etc of *pancha-maha-bhutas* are born from *ahankar*. The objects of *pancha-bhutas* are said to be *shabda, sparsha* etc *gunas* separately. (Shl 35) *Avyakta prakriti* or *pradhana* is both *kaarana & karya* (cause and effect). Similarly we have heard that the *mahat tattva* is also both *kaarana & karya*. (Shl 36) *Ahankar* born from *mahat tattva* is also both cause & effect. The *pancha-maha-bhutas* born from *ahankar* are also both causes & effects. (Shl 37) It is said that these *pancha-maha-bhutas* also have both *beeja-dharma* (cause, seed *dharma*) and *prasava-dharma* (effect, *dharma* of giving birth). The distinct effect of *pancha-bhutas* is *shabda, sparsha* etc objects. But one which prompts these is *chitta*. (Shl 38, 39) **Many of these descriptions relating to *pancha-bhutas* have appeared earlier also. Hence only some selected verses are included here.** (Shl 42) It is said that *gandha* (smell) is of ten types: *ishta* (likeable), *anishta* (disliked), *madhura* (sweet), *amla* (sour), *katu* (bitter), *nirhaari* (spreads for long distance, diffusively fragrant), *samhata* (composite), *snigdha* (oily, desne), *rooksha* (hard) and *vishada* (pure). (Shl 46, 47) It is said that form/shape (*roopa*) is of many kinds: white, black, red, blue, yellow, reddish-brown (*aruna*), short, long, lean, fat, square and round. ... (Shl 54, 55) *Akash* is greater than all other *bhutas*. Superior to that is *ahankar*. Higher than that is *buddhi*. Greater than that is *atma*. Greater than that is *avyakta prakriti*. Greater than that is *Purusha*. (Shl 56) One who knows which among *bhutas* is lower & higher, knows the rules & procedures of all practices and who looks upon all beings with *atmabhava* will attain Paramatma.

424	Ashwamedhika parva; Anugita	51	5925-5937	30
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Power of *tapas*; nature of *atma*; greatness of *jnana*; concluding Anugita

Brahma said: (Shl 1) *Maharshis!* *Manas* not only has power over the creation and functioning of *pancha-bhutas*, it is also its *atma*. (Shl 2) *Manas* also provides continuous refuge to the *pancha-bhutas*. That whose *aishwarya* is lighted up by *buddhi* is called *kshetrajna*. (Shl 3) **Just as an expert charioteer drives the chariot with control on horses, mind keeps control over all *indriyas* and drives them. *Indriyas, manas & buddhi* are always united with *kshetrajna*.** (Shl 4) **The *kshetrajna*, who is the *atma* of all beings, travels evetywhere in the chariot called body, which has *indriyas* as its horses and which is controlled by *buddhi* as its charioteer.** (Shl 5) **This body consisting of the group of *indriyas* is the big *brahma-ratha*. Mind which has concentration is its charioteer. *Buddhi* is its whip.** (Shl 6) That scholar who understands this chariot in this manner will be considered *dhira* among beings and will never be subjected to *moha*. (Shl 10) Whatever moving and non-moving living beings are in this *loka*, will first merge into *mool prakriti* when time for dissolution comes. Then the functioning of *pancha-maha-bhutas* also merge. Once these functions merge, the *pancha-bhutas* also merge into *mool prakriti*. (Shl 11) ***Devatas, manushyas, Gandharvas,***

***pishachas, asuras and rakshasas* have all been created by their nature only (*sarve swabhavatah srshta na kriyebhyo na kaaranat*) and not by any effect or cause.** (Shl 12) Marichi and other brahmanas who create the universe are born from *pancha-maha-bhutas* again & again just as waves on a sea. When the task of creation is over they eventually merge into the *pancha-bhutas*. (Shl 13) **The *pancha-maha-bhutas* pervade everywhere in a subtle form beyond the gross *bhutas* which create the universe. One who becomes liberated from even the subtle *pancha-bhutas* attains ultimate state.**

About *tapas*

(Shl 14) Prajapati who is enriched with power created this entire universe only with *tapas*. **In the same way, *rishis* obtained *devatva* by *tapas*.** (Shl 15) ***Siddhas* who live on just roots & fruits, by concentrating their minds by power of *tapas* are able to directly see all three *lokas* from beginning to end.** (Shl 16) *Oshdhas* needed for health as well as all the *vidyas* are accomplished only by *tapas*. For all kinds of achievements *tapas* is the foundation. (Shl 17) **That which appears impossible to possess, that which appears very difficult to practice, that which is very difficult to face, that relation which appears very difficult to have can all be accomplished with *tapas*. Because the power of *tapas* cannot be transgressed (*tapo hi duratikramam*).** (Shl 18) One who has drunk wine, who has committed *brahma-hatya*, who has mated with *gurupatni* even such sinners can get liberated from serious sins by performing *tapas*. (Shl 19, 20) Whatever be the kind of living being, human beings, *pitrus*, *devatas*, *pashus*, animals & birds if they perform *tapas* incessantly they will obtain *siddhi* by doing so. It is due to power of *tapas* that even highly fortunate *devatas* have gone to *Swarga*.

(Shl 21) Those who, without lethargy, perform *sakaam karmas* (karmas towards fulfilling a desire) with faith and **with *ahankar & mamakar*** will go to the Prajapati *loka*. (Shl 22) Such *mahatmas* who are engaged in in *dhyana yoga* **without *ahankar & mamakar*** will obtain superior and great *lokas*. (Shl 23) *Jnanis* who are great among *atmavids* who have realised *atma* by depending on *dhyana yoga* will merge into *avyakta* Paramatma who is a heap of happiness. (Shl 24) **Achievers (*sadhaks*) who have no *ahankar & mamakar* and practice *dhyana yoga* will enter *avyakta atma* in this *loka* itself.** After death they will go to the superior *lokas* of *mahapurushas*. (Shl 25) *Jeevi* who is again born from *avyakta*, depends on pure *sattva guna*, achieves equilibrium of *gunas* and becomes liberated from *rajo & tamo gunas*. (Shl 26) Thus, that which becomes free of all sins and makes everything undivided (*sarvam srjati nishkalam*) should be understood as *kshetrajna*. One who has understood *kshetrajna* is indeed *vedajna*. (Shl 27) A *muni* should possess (through concentration) *chitta* (Parabrahma Paramatma who is form of *jnana*) through *chitta* (thinking) and be merged in it (*chittam chittat upagamya munir asita sanyatah*). ***Chitta* becomes just like whatever it is merged with/absorbed in (*yat chittam tanmayo vashyam*).** **This is a most *sanatan* secret.** (Shl 28) Starting from *avyakta prakriti* upto sixteen *tattvas* such as *maha-bhutas* are called *avidya lakshana*. Because *gunas* are present in these, they are called so.

(Shl 30) **Some dim-witted people praise *swarga* etc fruits obtained by *kaamyas karmas*. But *mahatma jnana vrddhas* (great, aged & knowledgeable people) do not praise *kaamyas karmas*.** (Shl 31) By doing *sakaam karmas* the *jeeva* again takes birth in the physical body having sixteen *vikaras*. *Avidya* swallows up such *purusha*. Not just this; such human being also becomes a subject to grasping by *devatas* (*tadgrahyam amritashinam*). (Shl 32) **That is why *mahatmas* who have reached the shores of *samsara* are disinterested in *karmas*.** Because, ***Purusha* is *vidya-maya* and not *karma-maya* (*vidyamayoyam purusho na tu karmamayah smrtah*).** (Shl 33) Thus one who realises the *chetana* as being *amrita*, *nitya*, ungraspable by *indriyas*, *sanatana*, having no birth, *vashyatma* and unattached will not be caught in the bondages of death. (Shl 34) One who has possessed *atma* who is *anadi* (without a beginning), *aja* (without birth), eternal, unmoving, ungraspable by *indriyas* and has consumed *amrita* will himself also be beyond *indriyas*, *amrita* (immortal) and eternal. (Shl 35) One who gathers together all *sanskaras* and unites the mind in *atma* will know the Brahma. (Shl 36) **A *sadhak* achieves serenity in the *antah-karana* through clearness in *buddhi*. Just as one sees dreams without the body participating, in the same way when in *dhyana yoga*, realising *atma* without participation of body is the characteristic of *prasada*.** (Shl 37) For such *mahatmas* who are dedicated to *jnana* and are *jeevan-muktas*, the ultimate state is *atma-darshan*. **Because, they would have realised that in all *karmas* in *pravrtti marga* there are auspicious & inauspicious consequences.** (Shl 38) This is the ultimate refuge for disinterested *sadhaks* (*esha gatirviraktaanam*). This is itself also *sanatana dharma*. It is also the place *jnanis* have to obtain. It is the practice without any defects. (Shl 39) One who has equal feelings towards all living

	<p>beings, is free from desire, looks upon everything with same equality can obtain this ultimate state with incessant efforts. I have told all these matters in great detail. You can practice as I have told. By doing so you will also find accomplishment soon.....</p> <p>Vasudeva said: Arjuna! After guru said all this, the disciple practiced everything as taught. As a result he obtained freedom from all bondages. Thus being accomplished, the disciple found <i>Brahma-pada</i>. Arjuna questioned: (Shl 45) Janardana! Shri Krishna! Who is that guru dedicated to Brahma? Who is the disciple? Kindly tell me, if may ask these. Vasudeva said: (Shl 46) <i>Mahabahu! I am that guru. Understand my mind as the disciple.</i> Dhananjaya! Because of trust in you I have told you this secret matter.... (Shl 49) In the past also when war was imminent I had preached you the same things. Therefore at least now reflect upon these.</p>			
425	Ashwamedhika parva; Anugita	54	5949-5954	30
	<p>Shri Krishna preaches adhyatma to Uttanka muni Uttanka said: (Shl 1) Keshava! Janardana! You tell me clear and correct <i>adhyatma tattva</i>. After hearing it I will decide whether to bless you or curse you. Vasudeva said: (Shl 2) <i>Viprarshi! Tamoguna, rajoguna & sattva guna are my own states which are dependent on me.</i> Similarly Rudras & Vasus have also originated from me. (Shl 3) All beings are in me. I am in all beings. Understand this quite well. There is no reason for you to doubt this matter. (Shl 4) Great <i>dvija!</i> Similarly, <i>daityas, yakshas, Gandharvas, rakshasas, nagas, apsaras</i> are all born from me. (Shl 5) What the scholars call as sat – asat, vyakta – avyakta, kshara – akshara are all my forms only. (Shl 6) <i>Muni!</i> The well known dharmas of the four <i>ashramas</i> and the karmas prescribed by Vedas are all my forms only. (Shl 7) <i>Asat, sat-asat, the jagat</i> which is beyond these, all these do not exist without the eternal me. (Shl 8, 9) Great among <i>Bhrigus!</i> Understand that the four Vedas that begin with <i>OMkar</i> are me. The <i>yupa, soma, charu, homa, hotr,</i> things used in <i>havan, adhvaryu, kalpaka, havis</i> are all my forms only. (Shl 10, 11) In major <i>yajnas</i>, it is me that the <i>udgatra</i> praises in loud voice by singing <i>sama</i>. Great among <i>dvijas!</i> In atonements <i>brahmanas</i> praise me, the <i>Vishvakarma</i>, through <i>shanti-suktas & mangala-suktas</i>. Understand that <i>Dharma</i>, who has kind feelings towards all, is my very dear eldest son born from my mental resolve. (Shl 12, 13) <i>Bhargava!</i> I am with all those who are engaged in pravrtti dharma & nivrtti dharma. For defending/protecting/saving dharma and to establish it I take birth in the three lokas in different forms and disguises and behaviours. (Shl 14) I am Vishnu, I am Brahma and I am Indra. I am the cause for the birth and destruction of all beings. The creation and dissolution of all the living beings happens through me alone. (Shl 15) It is I who punishes all those who take to path of adharmas and I never deviate from the dharma. Whenever <i>yugas</i> change, I take birth in different forms and taking the body appropriate to that form I build the bridge of dharma for the welfare of living beings. (Shl 17) <i>Bhrigunandana!</i> When I take birth as devata I do all my dealings/acts as a devata. There is no doubt about this. (Shl 18) When I take birth as Gandharva I do all dealings/acts as a Gandharva. There is no doubt about this. (Shl 19) When I take birth as naga I do all dealings/acts as a naga. Similarly for <i>yaksha & rakshasa</i> births. (Shl 20) Now I have taken birth as human being. That is why I humbly begged Kauravas to compromise with Pandavas. But since they were under influence of moha they did not accept my well meaning suggestion. (Shl 21, 22) I frightened <i>Kauravas</i> by describing the fearful consequences of war. Then I became angry and described to them the horrible consequences. But since they were adharmis and in the grip of kaal, they did not listen to my advice. They were all killed in the war according to <i>yuddha dharma</i> and entered <i>Swarga</i>. There is no doubt about this. (Shl 23) Great <i>dvija!</i> <i>Pandavas</i> became famous in all three <i>lokas</i> by their practice of dharma. I have told you everything as asked by you.</p>			
426	Ashwamedhika parva; Anugita	90	6112-6134	31
	<p>Story of mongoose <i>Janamejaya</i> asked: (Shl 1) During the <i>yajna</i> performed by my grandfather <i>Yudhishtira</i> did any amazing event occur? If any such thing happened please tell me about it. ..<i>Vaishampayana</i> said: At that time a mongoose called <i>Neelaksha</i> came there. Its one side was golden. It thundered as soon as it came. It said: (Shl 7) Oh kings! The <i>daans</i> (charity) you have given in this <i>yajna</i> does not equal the <i>daan</i> of one small measure of flour (about 1000 grams) given by a <i>brahmana</i> who lived in <i>Kuruksheetra</i> by <i>unccha vrtti</i> (picking up grains fallen on the ground from the field and surviving on it). All the <i>brahmanas</i> gathered there questioned the competence of mongoose to make such statement and justified themselves saying everything had been done without defects. They said: (Shl 12) We have properly felicitated all those who deserved it as specified in <i>shastras</i>.</p>			

Agni has been contented with offering made with *mantras*. Whatever had to be donated has been given without any envy. (Shl 13, 14) Brahmanas are very satisfied with many kinds of *daans*. The *kshatriyas* are satisfied by the battles done according to dharma before the *yajna*. The forefathers are satisfied with the *shraadh*s done. *Vysyas* are satisfied with the care. Women are satisfied with fulfilling of their desires (*kaamaistushtha varastriyah*). *Shudras* are satisfied with the kind treatment given to them. By getting items that were left after giving *daans* all other castes have been satisfied. (Shl 15) Cousins & relatives are happy with the virtuous behaviour of our king. *Devatas* are pleased with the *havis*. Those who came seeking refuge are happy with the protection given. When everyone is feeling quite contented with this *yajna*, what defect have you found to condemn this *yajna*? You appear to be wise. ..So you must answer our question.

The mongoose narrated the event which resulted in one side of its body becoming golden.

In Kurukshetra there was a Brahmana who lived by *unccha vrtti* (surviving by picking up grains fallen on ground in fields after the harvesting is done). He was always engaged in *tapas* and lived along with his wife, son and daughter-in-law. He had virtuous practices & thoughts, followed dharma and was *jitendriya*. That brahmana was eating once every sixth meal (once in three days at the rate of two meals a day) along with his family members. Even if no meal became available on that day, another cycle of three days starts. Once a grave drought occurred. At that time he did not even have stored grains. Therefore that brahmana was in extreme trouble. Though the sixth meal cycle would come, they did not have any meal. On a *Jyeshtha Shukla paksha* day they all again set out to collect grains. But they could not find anything. Again when the sixth meal time came, they could all jointly gather about one measure (about 750 to 1000 grams) of grains. They converted it into flour. After their bath and daily worship, they shared it equally among themselves. Just when they were to eat it, a Brahmana came as guest. They were all very happy to see a guest coming at the lunch time and invited him into their hut and extended all the courtesies. After seating him, the brahmana offered him one ball of flour of his share to him. The guest ate it happily. But he did not appear satisfied with it (looked still hungry). The brahmana started to worry about how to satisfy his hunger.

At that time his wife told him: Oh *patideva*! Give him my share of flour. He may feel contented after eating this and then he can continue on his journey. But the brahmana who knew his wife was struggling with hunger did not like to take it from her. He told her: (Shl 45) It is not right for you to say that I should give your share of flour when it is the duty of husband to protect wife, We see this even in the animal & bird world. Therefore it is my bounden duty. (Shl 46) **That husband who is cared and nourished by the kindness/mercy of wife will fall from fame. He will not even get good lokas.** (Shl 47) Works related to *dharma-karyas*, serving, care, protecting family lineage are all under control of woman. The dharma of *pitrus* and self is also dependent on wife. (Shl 48) That person who does not consider it his duty to protect his wife or is incapable of protecting her will get great infamy. He will fall into *Naraka* after death.

The wife replied: Do not be displeased. Are not *dharma* & *artha* equal to both of us? Therefore accept this one fourth share of the flour. Give it to the guest who is not satisfied. (Shl 51) Lineage grows only when the *rajas* of mother and semen of father unite. **Husband is the greatest devata to a woman.** It is only by the happiness of husband that woman gets both sexual happiness and the fruit of children. (Shl 52) You who are protecting and caring me have the name *pati*. Since you 'bear' me you are also *bhartru*. By giving me a son you are also *varada*. (*palanaddhi patistvam me bhartasi bharanaccha me, putra-pradanat-varadas-tasmat saktanprayaccha me*). Therefore give this flour to the guest. (Shl 53) You have also become emaciated due to old age. You are exhausted due to hunger. You are very weak. This being so what is special about me?

When she said this, the Brahmana took that flour and said to the guest: Please accept this again for your meals. The guest accepted and ate it. But he was not contented. Again the brahmana became worried. Seeing this, the son said: (Shl 56) Father! Give my share of the flour to the guest. I believe this is virtuous deed. Therefore I am offering my share. (Shl 57) I should always care for you with an effort. It is expectation of virtuous people that an aged father should be cared for. (Shl 59) You will be able to do *tapas* only by remaining alive. For those who have a body the ultimate dharma is to remain alive. Therefore take my share and give it to the guest.

The father said: (Shl 60) Child! Even if you become a thousand years old you will still be my child. Man feels fulfilled only after begetting a son. (Shl 61) Child! I know that young men have much hunger. I, an old man, can withstand hunger. Therefore you eat the flour of your share and become strong. (Shl 62) Son! Because I am quite old and emaciated, hunger does not bother me much. Moreover I have spent a lot of time in *tapas*. Therefore I have no fear of death.

The son said: (Shl 63) Father! I am your son. A person is called *putra* only because he protects

purusha (father) (*pumsah tranat putra iti smrtah*). They also say that son is father's *atma*. Therefore it is right to protect your life through the son.

Father said: (Shl 64) Child! You are equal to me in appearance, character and restraint on *indriyas*. I have many times tested you to check if you have these qualities. Therefore as desired by you I will take the flour ball with you. The father took his share of flour balls and offered it to the guest. After eating it also the guest was not contented. The brahmana felt ashamed because of this.

As said earlier, that brahmana had a very virtuous daughter-in-law. To make her father-in-law happy she offered her share of the flour balls and said to him: (Shl 68) I get children from your son. You are highly worthy of worship for me. Therefore please take my share and offer to the guest. (Shl 69) Undecaying *lokas* are ready for me because of your grace. Such *lokas* are obtained through sons. One does not have to grieve after going to these holy *lokas*. (Shl 70) Just as *dharma*, *artha* & *kaam* are means to *Swarga* and the three *agnis* are the means to *Swarga* through *yajnas*, in the same way son, grandson and great grandson are responsible for obtaining *Swarga*. (Shl 71) We have heard that son frees the father from debt of *pitrus*. Man truly goes to superior *lokas* through sons & grandsons and enjoys much happiness there.

Father-in-law said: (Shl 72) Oh one who has very good practices and behaviour! Your body has withered due to the attack of wind and sun. Seeing you who have lost lustre, have become thin and are in grief due to hunger how can I take these flour balls from you? It is not right of you to say to take these which you have got after many days. (Shl 74) You have also been practicing the *vrata* of eating on the sixth cycle and are practicing purity, virtuous conduct and *tapas* like us. You are living this life with great difficulty. This being so, how can I take away from you the flour that has become available to you after a long time? (Shl 75) First of all you are still young. Secondly you are agonised by hunger. Thirdly you have become quite weak by observing fast. You are also dear to us due to the serving & caring you do. Therefore it is my duty to protect you in every possible way.

Daughter-in-law said: (Shl 76) You are guru of my guru (husband). You are *devata* to my husband. Therefore please take these to give to the guest. (Shl 77) My body, life and dharma are all dedicated to serving the guru (you). I will obtain the *lokas* I desire with your grace. (Shl 78) It is quite right for you to accept this flour either by thinking, 'I should take care of her well' or 'she has firm devotion towards me' or 'she is mine; what she is saying is worth considering'.

Father-in-law said: (Shl 79, 80) Daughter! You are very virtuous because you are ready to give away the flour which can save your life in order to save dharma. ..Therefore you should not be denied the opportunity of hospitality to the guest. Considering you as one among the virtuous I will accept these flour balls for the guest.

Mongoose said: Great brahmanas! Thus the Brahmana took the flour balls from her and offered it to the guest. After eating it the great guest brahmana was satisfied. **In fact Dharma himself had come to test that brahmana in the guise of a brahmana. Dharma said to him:** (Shl 83) Great *dvija*! The *daan* you have given out of what you had earned in just ways is pure. You have given this *daan* beyond your capability. I am highly pleased with this. Even *devatas* in *Swarga* will proclaim this *daan* of yours as highly significant. See there! Divine flowers are being showered from the sky. *Devarshis*, *devatas*, *Gandharvas*, *deva-shreshthas*, *deva-dootas* are all amazed by this *daan* of yours and are praising you. Brahmarshis in *Brahma loka* are waiting to meet you. Therefore you can go to *Swarga* right now. You have also uplifted your *pitrus* by this deed. (Shl 92) **Hunger destroys wisdom (*prajna*). It drives away *dharma-buddhi*. Due to destruction of *jnana* man becomes confused. One who conquers hunger which is responsible for all these dangers will surely gain *Swarga*.** (Shl 93) One who likes to give to charity will not suffer loss of dharma. You did not care for the hunger and thirst of even your wife and son considering dharma as most superior. (Shl 94) **It is a subtle truth that first man should learn just & legal ways of earning. The second is to determine with discrimination the deserving and then give *daan*. Giving *daan* at the right time is even more important. Giving *daan* with faith is even more important than that. The door to *Swarga* is very subtle/minute. Those who are under *moha* cannot see it.** (Shl 95) **The seed of *lobha* (greed) is the bolt (which locks) to the door of *Swarga*. It is protected by *raga* (longing, passion). It is very difficult to enter in it. Those who have given up anger, who are *jitendriyas*, are dedicated to *tapas*, and who give *daan* to the best of their abilities can give up *lobha* & *raga* and see *Swarga*.** (Shl 96) If a person has a thousand things to donate and donates even hundred of them with faith, he will get the fruits of donating thousand things. If a person has a hundred things to donate and donates even ten of them with faith, he will get the fruits of donating hundred things. **If someone who is not capable of giving to charity anything gives even water to a thirsty person to the best of his abilities he will get the same fruits as the person who donated hundred or ten things.** (Shl 97)

	<p>Great <i>vipra!</i> King Rantideva did not have anything. At that time he gave water with a pure heart to a thirsty person and therefore obtained <i>Swarga</i>. (Shl 98) Dharma does not get pleased by the <i>daan</i> given from unjust earnings however big the <i>daan</i> may be. Dharma is pleased by that <i>daan</i> which is given out of just earnings and is made sacred by faith even if <i>daan</i> is quite small in size. (Shl 101) <i>Daans</i> given with much fanfare alone are not holy. <i>Daans</i> given by <i>satpurushas</i> according to their abilities but with just earnings is in fact very holy. The <i>punya</i> (virtue) obtained by giving such <i>daan</i> is not obtained even by performing variety of <i>yajnas</i>. (Shl 102) By getting angry man loses the fruits of giving <i>daan</i>. If he is greedy he cannot go to <i>Swarga</i>. Only those who live their lives in just manner and who have understood the real significance of <i>daan</i> by <i>tapas</i> can get <i>Swarga</i>. (Shl 103, 104) The great fruits you have gained today cannot be equalled by the fruits gained by performing several <i>Rajasuya yajnas</i> or <i>Ashwamedha yajnas</i>. By donating one measure of flour you have obtained the undecaying <i>Brahma loka</i> itself..... After this all the four went to <i>Swarga</i> in a <i>Vimana</i>.</p> <p>After they had all left, I (mongoose) came out of my hole. Due to my having smelt that flour, having become wet in the water that was there and due to walking on the divine flowers there and due to contact with the grains of flour that he had given to Dharma my head became golden. Half of my body became golden. You are all seeing it quite clearly. With a desire to make my other half also golden I go to all places where <i>yajnas</i> are performed. I came here for the same reason, but my body did not become golden. That is why I said that this <i>yajna</i> does not match that <i>daan</i> of brahmana who practiced <i>unccha vrtti</i>.</p> <p>Vaishampayana concluded by saying: ...Thousands of <i>rishis</i> have gone to <i>swarga</i> by the power of their <i>tapas</i> without necessarily performing <i>yajnas</i>. (Shl 120) Not committing treachery towards any living being, being content always, good character, honesty, practice of <i>tapas</i>, <i>jitendriyatva</i>, dedication to truth, giving to charity with faith things earned justly (legally) to deserving persons – all these yield same fruits as performing <i>yajnas</i>.</p>		
427	Ashwamedhika parva; Anugita	91	6134-6139 31
	<p>Censuring <i>yajna</i> & <i>dharma</i> involving violence</p> <p>Janamejaya asked: (Shl 1) Oh powerful Vaishampayana! Kings are interested in performing <i>yajnas</i>. <i>Maharshis</i> are engaged in <i>tapas</i>. Brahmanas who are interested in <i>shama</i> wish to gain <i>shanti</i>. <i>Dama</i> is achieved by restraining the mind. But it is my opinion that the fruits obtained by performing <i>yajnas</i> cannot be obtained by any other karmas. I do not see any doubts in this. But why did the mongoose censure the <i>yajna</i> performed by Yudhishtira?</p> <p>Vaishampayana said: I will explain to you. Listen. Once in the past Indra was performing a <i>yajna</i>. ... Time for sacrificing animals was imminent. When the animals were brought in, the <i>maharshis</i> were overcome by kindness. Looking at those pitiable animals, they met Indra and told him that <i>yajna</i> involving their killing was not auspicious. (Shl 13) Purandara! You have desired to acquire great virtue by this <i>yajna</i>. But due to ignorance you are engaging in violence to animals. We do not find in <i>shastras</i> this practice of offering animals in <i>yajna</i> (<i>na hi yajne pashugana vidhidrshita purandara</i>). (Shl 14) This <i>yajna</i> involving <i>alambhana</i> of animals causes hurt to dharma. It will not be a <i>yajna</i> consisting of dharma. Violence can never be dharma. (Shl 15) If you wish, let brahmanas perform this <i>yajna</i> according to <i>shastras</i>. You will get great <i>punya</i> by doing so. (Shl 16) Oh thousand eyed! Perform <i>yajna</i> with three year old seeds (grains). This is great dharma and fetches you great fruits.</p> <p>Indra did not accept this due to his pride. He was overcome by <i>moha</i>. A great argument ensued among the <i>tapasvis</i> present there. Some supported the view of using <i>jangama pranis</i> (like animals) and some others using <i>sthavaras</i> (like grains). Janamejaya! They all approached Uparichara vasu for clarification. Without listening to and evaluating the two sides of the arguments, he simply directed that <i>yajna</i> can be performed with whatever is available at that time. Because he gave an untruthful answer he had to go to <i>patala loka</i>.</p> <p>(Shl 24) Therefore, when there is a doubt in matter of <i>shastras</i>, even if one knows many <i>shastras</i>, unless he is Swayambhu Prajapati, one should not give a decision without thinking carefully. (Shl 25) The <i>daan</i> given by such dim-witted, sinful person who inflicts violence to animals will be destroyed. (Shl 26) The person who is given to <i>adharma</i> tendencies, who is wicked and inflicts violence on animals will not gain fame both here and here-after. (Shl 27) That fool who repeatedly earns money in illegal ways (<i>adhramic</i> ways), and thinking that to be dharma performs <i>yajna</i> with such money will not obtain the fruits of dharma. (Shl 28) That sinner and mean person</p>		

	who is given to violence and performs acts of dharma merely to show off, gives daan to brahmanas to gain the trust of the world. (Shl 29) That brahmana who is given to libertine ways and is under control of <i>raga</i> & <i>moha</i> , will in the end get bad states. (Shl 30) The person who is under control of greed and <i>moha</i> has the intent of earning money in whatever ways. He causes agitation and anxiety to living beings with his sinful and impure intents and acts. (Shl 31) Thus the person who under delusion earns money in illegal/immoral/unethical ways and gives it to charity or performs <i>yajna</i> will not get their fruits after death. Accumulating money in sinful ways is the reason for this. (Shl 32) Many <i>maharshis</i> have gone to <i>Swarga</i> by giving <i>daan</i> of grains collected after harvesting, roots, fruits, vessels for carrying water etc. (Shl 33, 34) This alone is dharma. It is <i>maha yoga</i> . Daan, kindness to animals, brahmacharya, truthfulness, kindness/mercy, courage, forgiveness – these are the roots of sanatana dharma. We have heard that Vishwamitra etc kings gained accomplishment by these. Among brahmana, kshatriya and shudras, any one who depends on tapas and becomes pure by the fire of daan dharma will go to Swarga.			
428	Ashwamedhika parva; Anugita	92	6140-6148	31
	<p>Maharshi Agasthya's yajna</p> <p>Janamejaya said: (Shl 1) If one can get <i>swarga</i> by earning money by practice of dharma and then giving it up, tell me about it in greater detail. You are very skilled in discourses. You have told me about the brahmana who lived by <i>unccha vritti</i>. Whatever you said is true. There is no doubt about it. But can this be treated as best decision in respect of all <i>yajna</i>?. Kindly tell me comprehensively about this.</p> <p>Vaishampayana said: Janamejaya! In this matter scholars cite a <i>mahayaaga</i> conducted by Agasthya in the past. Agasthya who was interested in the welfare of all living beings undertook a <i>yajna</i> which would get completed in twelve years. <i>Maharshi</i> Agasthya had prepared pure cooked rice to the best of his capabilities to serve to several <i>tapasvis</i> who had congregated for the <i>yajna</i>. There was no item that was unfit to be used in that <i>yajna</i>. ..When this <i>yaaga</i> was taking place Indra stopped rains in that region. When there was a break in the proceedings of <i>yajna</i>, all the <i>munis</i> assembled and were discussing this matter. Agasthya as the master of the <i>yajna</i> is feeding all of us without any envy. But there are no rains. How will the grains needed in future grow? It appears as if Indra will not let rains pour for twelve years. Therefore it is important that all discuss this matter and grace Agastya <i>maharshi</i> so that the <i>yajna</i> can get completed successfully.</p> <p>Upon hearing this Agasthya bowed to them and said: (Shl 17) In case Indra does not give rains for the twelve years, I will perform chinta yajna (mind <i>yajna</i>). This procedure has been followed for quite some time. (Shl 18) In case Indra does not give rains for the twelve years, I will perform sparsha yajna (touch <i>yajna</i>). This procedure also has been followed for quite some time. (Shl 19) In case Indra does not give rains for the twelve years, I will perform these yajnas which are in the form of dhyeya through dhyana. (Shl 20) I have collected seeds for many years to perform beeja yajna. I will perform yajna with these seeds itself. There will be no hurdles in doing this. (Shl 21) Let Indra bring rains here or not. He will not be able to waste this <i>yajna</i> I have started for any reason. (Shl 22) If Indra rejects on his own accord my prayers to pour rains here, I will myself become Indra. I will save the lives of people. (Shl 23) One has to depend on that food from which he is born. I will again and again organise for the required food. (Shl 24) Let all the gold in the three <i>lokas</i> come here by itself. (Shl 25) Let <i>apsaras</i>, important <i>Gandharvas</i>, <i>kinnaras</i> etc come here and worship this <i>yajna</i>. (Shl 26, 27) Let all the wealth of Uttara Kurus come here by itself. Let <i>Swarga</i>, <i>devatas</i> who live in <i>Swarga</i> and dharma – all of these come here by themselves. As soon as Agasthya said this, it all happened. All the <i>rishis</i> present there were joyous upon seeing this. They said to him: We are very happy with your attitude of non-violence. You always propagate/promote non-violence in yajnas. ... Seeing the power of Agasthya and other <i>rishis</i> Purandara poured rains there for the twelve years.</p>			
429	Ashramavasika parva; Ashramavasa	28	6454-6457	31
	<p>Maharshi Vyasa visits Dhritarashtra and enquires about him</p> <p>Vaishampayana said: (Shl 1-8) Janamejaya! After all the Pandavas had sat down. <i>Satyavati</i>'s son Vyasa said: Oh mighty one! Dhritarashtra! Is your tapas improving day by day? Is your mind clear & cheerful in vanavasa? Has your grief of losing children now subsided? Are all your jnanendriyas clear now? Are you following all the harsh rules of living in forest with a firm mind? I hope <i>Gandhari</i> is even now not immersed in grief. She is very wise. She is very intelligent. She knows <i>dharma</i> & <i>artha</i> quite well. She knows the truth/principles of birth and death. I hope she is not grieving now. Is Kunthi who gave up her children and came to forest serving you without any ego? Did you return <i>Yudhishtira</i>'s greetings? Did you show your affections to <i>Bhima</i>, <i>Arjuna</i>, <i>Nakula</i> & <i>Sahadeva</i>? Did you</p>			

	<p>feel happy as soon you met them? Is your mind clear now? Has your attitude/feeling become pure after your obtaining jnana?</p> <p>(Shl 9-12) Maharaja! Not having enmity with anyone, truthfulness and not having anger – these three are the great qualities everyone should have. Bharata! Let the roots & fruits in the forest be in your possession. But I hope you are not getting perplexed in the least in case a situation arises whereby you have to live without them. You already know that <i>mahatma</i> Vidura who was a form of Yamadharmā attained <i>paraloka</i> by these methods. Yamadharmā himself had taken the <i>avatar</i> of Vidura due to the curse of <i>rishi</i> Mandavya. He was a great yogi, highly intelligent, <i>mahatma</i> and large hearted.</p> <p>(Shl 16) That Vidura who always had dharma in him and was always thinking about dharma was considered as personified dharma by scholars. (Shl 17) That person who through <i>satya</i>, <i>indriya samyama</i> (restraint of <i>indriyas</i>), control of mind, non-violence, <i>daan</i> and <i>tapas</i> improves the welfare of the world is indeed a form of <i>sanatana dharma</i>. Vidura was such a <i>sanatana</i>. That wise and intelligent power through whose power of yoga this Yudhishtira was born is indeed Dharma. He is also Vidura. (Shl 19) Just as <i>agni</i>, <i>vayu</i>, <i>jala</i>, <i>prithvi</i> & <i>akash</i> are present in both <i>iha</i> (here, this world) & <i>para</i> (the other world), dharma is also present in both places. (Shl 20) All <i>devas</i> and sinless <i>siddhas</i> have realised that dharma who exists everywhere has pervaded all that is moving and unmoving.</p> <p>....(Shl 24) I will do a feat that no <i>maharshi</i> has done in the past. I will show you amazing powers of <i>tapas</i>. (Shl 25) Oh sinless! Tell me. What thing do you want to obtain from me? Do you wish to see someone, touch something or hear something? I will grace you with whatever you desire.</p>			
430	Ashramavasika parva; Putradarshana	34	6480-6485	31
	<p>Principles of body and <i>atma</i> (***)</p> <p>Sauthi said: (Shl 1) Respected Shaunaka! Janamejaya was very pleased to know about the visit of his forefathers from <i>paraloka</i>. (See Sl. Nos. 535 & 536 of table T12: Notable References: Story related). But still he got a doubt about the coming of dead people again and asked Vaishampayana, ‘How can those who had given up this body (who were dead) reappear in the same body?’ (<i>katham nu tyakta dehaanaam punah tadrupa darshanam</i>).</p> <p>Thus questioned by Janamejaya, Vaishampayana, who was skilled in speaking, great among <i>dvijas</i>, disciple of Vyasa and great orator said: (Shl 4) <i>Nareshwara!</i> It is clear that unless fruits of all the performed karmas are experienced, they will not be destroyed. <i>Jeevatma</i> gets bodies (<i>sharira</i>) and forms (<i>akrti</i>) based only on karmas. (Shl 5) The <i>pancha-maha-bhutas</i> are permanent due to the support of <i>Bhutanatha</i> (God). All the time these cohabit/come together in the transient body. Destruction of the impermanent body results in separation of <i>pancha-bhutas</i> from the body but not their destruction. (Shl 6) The karmas done readily/easily without the pride or attachment that ‘I did it’ yields great fruits of <i>mukti</i>. The <i>jeevatma</i> gets bound by the karmas done with the pride of doing it (I did it) and with effort (implying, I struggled) and hence experiences happiness and grief. (Shl 7) Thus, even though the <i>kshetrajna</i> is apparently associated with karmas, in reality he is indestructible. This is certain. But since <i>jeeva</i> has developed oneness with <i>pancha-bhutas</i>, it cannot be separated from them without <i>atma-jnana</i>. (Shl 8) As long as the <i>prarabdha karmas</i> (that part of the fruits of karmas already accumulated & ready to be experienced now) of the body do not decay, the <i>jeeva</i> will have oneness with the body. Once it decays, the <i>jeeva</i> takes on another form. (Shl 9) <i>Pancha-bhutas</i>, <i>indriyas</i> and such many things acquire a body and gain oneness. Those who realise the body as being different from the <i>atma</i>, to such yogis <i>bhutas</i> & <i>indriyas</i> become permanent forms of <i>atma</i> (<i>bhavanti te tatha nitya prthak bhavam vijanatam</i>). (Shl 10) In Ashwamedha when sacrificing the horse the <i>mantras</i> say, ‘may your eyes join/merge with the Sun, your <i>pranas</i> join/merge with the <i>Vayu</i>’ etc. Therefore it indicates that the <i>prana</i> and <i>indriyas</i> of those who have bodies are always present in other worlds. (Therefore it is not impossible for a <i>jeeva</i> which has gone to <i>paraloka</i> to appear in the same form again in this <i>loka</i>).</p> <p>(Shl 11) Oh king! If it pleases you I want to tell you these words which are in your interest. You might have heard of <i>devayana marga</i> when starting a <i>yajna</i>. That path is best suited for you. (Shl 12) From the time you start the practice/performance of <i>yajna</i> to please the <i>devatas</i> they become your well wisher friends. Since they are capable of causing the <i>jeevas</i> to get other <i>lokas</i>, they grace those <i>jeevas</i> who are liked by them and ensure that the <i>jeevas</i> obtain the desired <i>lokas</i>. (Shl 13, 14) Therefore, <i>jeeva</i> who is permanent gains the capability to go to other <i>lokas</i> by worshipping <i>devatas</i> through <i>yajnas</i>. Those who do not perform <i>yajnas</i> do not get other worlds (higher worlds). The group of <i>pancha-bhutas</i> are also permanent and so is <i>jeeva</i>. This being so, the intelligence of the person who thinks that <i>atma</i> is associated with different kinds of bodies, and that, just as bodies have birth & death so does <i>atma</i>, is wasted. Similarly, It is my opinion that one who grieves upon separation from</p>			

	relatives is also a fool. (Shl 15) One who sees defect in separation should give up uniting itself. Because, <i>atma</i> who is unattached has neither association nor separation. One who imposes union or coming together to the <i>atma</i> , will have to experience grief upon separation in this world. (Shl 16) One who knows <i>para</i> (beyond, other side of, higher) & <i>apara</i> (having nothing beyond, lower) is different. He is not considered as having <i>dehabhimaan</i> (pride in the body). Even one who knows <i>apara</i> , gains <i>para-buddhi</i> (which is different from <i>apara</i>) and becomes liberated from <i>moha</i> . (Shl 17) We do not know from where this <i>jeeva</i> came. We also do not know where it will go again. I do not know it. He (having gone away from a body) also does not know about me. Still I do not develop <i>vairagya</i> (indifference to worldly objects & life). (We do not give up attachment towards the dead). (Shl 18) This <i>jeeva</i> which has no independence, experiences the fruits of karma in whatever kind of body in which it did those karmas. It experiences fruits of mental karmas through mind and physical karmas through physical body.			
431	Mausala Parva; Mausala	8	6559-6565	32
	Vyasa to Arjuna: <i>Bharata-nandana!</i> At the time of prosperity man's intellect, <i>tejas</i> and knowledge of duties keeps expanding. In times of calamity they are all destroyed. (Shl 33) <i>Kaal</i> is the root cause of all this. <i>Kaal</i> is the seed for the creation of this universe. Again it is that same <i>kaal</i> which annihilates everything. (Shl 34) Someone mighty today can become weak eventually. One who is ruler today may become servant tomorrow.			
432	Mahaprasthanika parva	3	6580-6589	32
	<p>Indra – Yudhishtira conversation</p> <p>Yudhishtira said: (Shl 9) Oh the thousand eyed! Arya! It is impossible for an <i>arya</i> to do wicked deeds. I am just not interested in that <i>Swarga</i> because of which I have to abandon my devotees. Indra said:</p> <p>Yudhishtira said: (Shl 11) <i>Mahendra!</i> Scholars say that it is very sinful to abandon devotees. This sin is equivalent to the sin of <i>brahma-hatya</i>. Therefore, desiring the pleasures of <i>Swarga</i>, I will never abandon in dog under any circumstances. (Shl 12) It is my firm vow not to abandon those who are afraid, who are devotees, those who have no one else to support them, those who cannot protect themselves and those who are trying to save their lives, even if I have to give up my life. I always try to practice this vow.</p> <p>Indra said: (Shl 13) Dharmaraja! If a dog eyes the <i>daan</i> given, <i>yajna</i> performed, studies of Vedas done, <i>havan</i> performed & such auspicious deeds, then <i>rakshasas</i> of <i>Krodhavamsha</i> snatch away all those good fruits. Therefore leave this dog. You will go to <i>devaloka</i> by abandoning this dog. (Shl 14) Oh valorous! You have obtained <i>devaloka</i> by giving up your brothers and loved wife Draupadi. Having given up your dear wife, why are you insisting on taking this dog? Why do you have an attachment to this dog?</p> <p>Yudhishtira said: (Shl 15) It is well known in all <i>lokas</i> that neither compromise nor fight is possible with the dead. I could not give life back to my brothers or to Draupadi. Therefore it was inevitable to give them up. I never abandoned them when they were alive. (Shl 16) It is my opinion that the sins of causing fear to one who has sought refuge, killing women, snatching the assets of a brahmana and committing treachery to a friend on the one hand and the sin of abandoning a devotee on the other hand are both same.</p>			

T14: Philosophy/Vedantha/Character—Questions-Clarifications asked

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Sambhava	90	594	2
	How does the punya decline in <i>Devaloka</i> ? What karmas do the knowledgeable do? Which <i>punya-lokas</i> do they attain? By doing which <i>karmas</i> can we attain worlds from which there are no cycles of birth & death?			
2	Adi; Sambhava	90	596	2
	Where does a man go after death? Again how does he come back?			
3	Adi; Sambhava	90	598	2
	How is the relationship/association established between the <i>jeeva</i> & the <i>indriyas</i> ? How does the <i>jeeva</i> enter the womb again?			
4	Adi; Sambhava	90	599	2

	When <i>jeeva</i> who is in <i>sookshma roopa</i> , enters the womb & comes out, will it have the same <i>roopa</i> as in previous <i>janma</i> ? How do the various organs which are latent in the semen take clear shape and how do the organs like eye, ear etc obtain the power to smell, sight, hearing etc?			
5	Adi; Sambhava	90	602	2
	Once the <i>jeeva</i> relinquishes a body will it not have any kind of body? If it does have, what type of body is it? If it has a different kind of body, how can it enter another body? What happens to the body it had before entering another body?			
6	Adi; Sambhava	90	605	2
	By performing which <i>punya karmas</i> do they attain <i>punya lokas</i> ? Can man attain higher <i>lokas</i> by <i>vidyajarjane</i> ? Or does it come by <i>tapas</i> ? What path should be followed to get sequentially higher <i>lokas</i> ?			
7	Adi; Sambhava	91	611	2
	Which <i>karmas</i> should respective <i>ashramas</i> (Grihastha, Vanaprastha etc) do to attain higher <i>lokas</i> ? What <i>karmas</i> should those in <i>grihasthashrama</i> do to attain higher <i>lokas</i> ? Similarly, what <i>karmas</i> should <i>brahmacharis</i> who are in the service of <i>acharyas</i> , those who are following virtuous path in Vanaprastha and <i>sanyasis</i> do to earn <i>dharma</i> ?			
8	Adi; Sambhava	91	615	2
	How many types of <i>munis</i> are there? How many types of <i>munivratas</i> are there?			
9	Adi; Sambhava	92	620	2
	Among the <i>jnanis</i> & <i>yogis</i> who do dedicated <i>sadhana</i> day & night, who will attain <i>siddhi</i> first?			
10	Vana; Thirthyatra	94	2567	5
	Yudhishtira: My enemies have no virtue at all. Despite this they are prospering day by day. What is the reason for this?			
11	Vana; Ajagara	180	3101	6
	Nahusha as sarpa: Who is a <i>brahmana</i> ? Once born as a human, what must he come to know? By knowing what will he be happy?			
12	Vana; Ajagara	180	3104	6
	If good behaviour alone determines the <i>varna</i> , will not the entire <i>varnashrama</i> <i>dharma</i> be destroyed? Because in that case until a man engages in a profession, you cannot determine his <i>jaati</i> . (Note: The word <i>jaati</i> is used)			
13	Vana; Ajagara	181	3107	6
	By what actions can a man attain <i>sadgati</i> ?			
14	Vana; Ajagara	181	3108	6
	Once the body is burnt, how do <i>karma phalas</i> remain? How to go to <i>swarga</i> ? Without having a physical body, how can one enjoy the pleasures of <i>swarga</i> ? (This last question is not answered)			
15	Vana; Ajagara	181	3111	6
	How does <i>atma</i> remain neutral though established in <i>shabda, sparsha, rasa, ropa & gandha</i> ? Can we enjoy/grasp all these five simultaneously by the mind?			
16	Vana; Ajagara	181	3112	6
	What is the difference between <i>manas</i> & <i>buddhi</i> and what are their characteristics?			
17	Vana; Markandeyasamaasya	183	3131	6
	Yudhishtira's questions to <i>Maharshi Markandeya</i> : If man is the doer of all <i>karmas</i> , where does <i>Ishwara</i> come in? Are the <i>karma phalas</i> enjoyed in this birth or do they carry over to/carry over from other births? Where do <i>karma phalas</i> remain when there is no body associated and how do they follow the dead person?			
18	Vana; Markandeyasamaasya	183	3141	6
	Who are <i>jnanis</i> ? What kind of higher worlds do they attain?			
19	Vana; Markandeyasamaasya	186	3159	6
	What are the duties that man must discharge? How to act so that there is no lapse in <i>swadharma</i> ? How to perform <i>agnihotra</i> ? What are the right times to worship <i>devatas</i> ?			
20	Vana; Markandeyasamaasya	188	3185	6

	Yudhishtira to Markandeya: I wish to know in detail about the <i>Parama-tattva</i> .			
21	Vana; Markandeyasamaasya	191	3248	6
	Yudhishtira: Which dharma should I follow to govern my citizens? By following what dharma can I govern my citizens without any lapse to <i>swadharmā</i> ?			
22	Vana; Markandeyasamaasya	193	3272; 3275	6
	Indra to Baka <i>maharshi</i> : What are the grief <i>chiranjeevis</i> (those without death, who live forever) have to undergo? What are the happiness <i>chiranjeevis</i> enjoy?			
23	Vana; Markandeyasamaasya	199	3305	6
	To Markandeya: Is there anyone who has a longer life-span than you? (Note: Markandeya <i>rishi</i> is a <i>chiranjeevi</i>)			
24	Vana; Markandeyasamaasya	200	3310	6
	By giving what type of charities in each <i>ashrama</i> (<i>Grihastha</i> , <i>Vanaprastha</i> etc) can one go to Indraloka after death? What are the fruits obtained by a <i>Grihastha</i> giving charities? What fruits are attained by giving charities in <i>brahmacharya</i> & <i>vridhdharya</i> ? What is the right time to donate?			
25	Vana; Markandeyasamaasya	200	3320	6
	What is the distance to <i>Yamaloka</i> from earth? How large is <i>Yamaloka</i> ? To go beyond <i>Yamaloka</i> what should be done? Which methods will help in going beyond <i>Yamaloka</i> ?			
26	Vana; Markandeyasamaasya	200	3329	6
	What is ' <i>shoucha</i> '? Which kind of ' <i>shuchitva</i> ' is responsible for <i>brahmanas</i> to remain pure always? What practices do they implement to remain always pure?			
27	Vana; Markandeyasamaasya	200	3343	6
	I want to know the correct procedures & practices (<i>vidhi</i>) for giving charities? (<i>Daan</i>)			
28	Vana; Markandeyasamaasya	204	3370	6
	I would like to know the greatness (<i>mahatmya</i>) of noble/virtuous women.			
29	Vana; Markandeyasamaasya	207	3400	6
	How do I know what is <i>shishtachara</i> & what is not? Please explain.			
30	Vana; Markandeyasamaasya	209	3430	7
	How does <i>Jeeva</i> become eternal, without a beginning & <i>sanatana</i> ?			
31	Vana; Markandeyasamaasya	209	3432	7
	After exiting from this physical body, how does <i>jeeva</i> get another birth? How does <i>paap-punya</i> attach to <i>jeeva</i> when there is no body? How is he born in higher or lower class according to <i>karma phalas</i> ?			
32	Vana; Markandeyasamaasya	209	3439	7
	Kaushika: What are <i>Indriyas</i> ? How to withdraw or control them? What is the result or fruits of doing this? How does one who controls <i>Indriyas</i> get these results?			
33	Vana; Markandeyasamaasya	210	3443	7
	How can man become a <i>dharmic</i> person? What is the nature or characteristic of a <i>dharmic</i> person?			
34	Vana; Markandeyasamaasya	211	3446	7
	Kaushika: What are the distinct characteristics of the <i>pancha-bhutas</i> ?			

35	Vana; Markandeyasamaasya	212	3454	7
	Explain the qualities of <i>Sattva, Rajas & Tamo</i> gunas.			
36	Vana; Markandeyasamaasya	213	3461	7
	How does the <i>agni</i> in the body, a body constituted of <i>tvak</i> etc <i>dhatu</i> s, become a nurturer of body? By what mechanism does <i>prana-vayu</i> enliven the body?			
37	Vana; Vrihidraunika	259	3716	7
	Yudhishtira to Vyasa <i>Muni</i> : Which is higher between <i>daan dharma & tapo dharma</i> ? Which gives better results for attaining other world (<i>paraloka</i>)? Which is more difficult to observe?			
38	Vana; Vrihidraunika	260	3726	7
	Mudgala: What are the noble qualities of inhabitants of <i>Swarga</i> ? What <i>tapas</i> do they perform? What is the purpose of their <i>tapas</i> ? What is the kind of happiness/comforts one gets in <i>swarga</i> ? Are there no defects at all there? If yes, what are they? As there are <i>doshas</i> in <i>swarga</i> , are there <i>lokas</i> which have no defects whatsoever?			
39	Vana; Araneya	313	4047-4158, Shl 45-133	8
	Well known Yaksha Prashnas begin here. The questions are said to have much mystic/puzzling quality. The commentators have given explanations for each cryptic answer which at first do not appear great. They also show deep understanding of Yudhishtira of all Veda, Vedantha & <i>shastras</i> and his sharpness in understanding the essence of the question. For translation of questions & answers pl see Table: Long Translations, No. 8			
40	Udyoga; Prajaagara	35	4959	9
	Prahlada to Sudhanwa: What is the grief faced by a person who after being accepted as judge by two contesting parties tells neither truth nor untruth or gives an unjust decision?			
41	Udyoga; Prajaagara	36	4985	9
	Dhritarashtra to Vidura: What kinds of lineages are considered great? (<i>Mahakula</i>)			
42	Udyoga; Sanatsujata	42	5097, Shl 2	10
	Dhritarashtra to Sanatsujata: (5097, Shl 2) Is it true that there is death? Or is it the truth that there is no death as per your <i>siddhanta</i> ? (5110, Shl 17) Dhritarashtra to Sanatsujata: Vedas have said that the eternal & <i>punya lokas</i> that would be attained by brahmanas by performing <i>yajna-yaagas</i> are also the <i>parama purusharthas</i> for them. Despite knowing this why doesn't a <i>brahmavida</i> scholar indulge in these karmas consisting of <i>yajna-yaagas</i> ? (5111, Shl 19) Dhritarashtra to Sanatsujata: (Paramatma is in everyone—jnani & ajnani. Jnani overcomes the <i>kaama, krodha</i> etc & stays in <i>brahma bhava</i> . Ajnani doesn't do it & remains entangled in the <i>samsara</i> . The same <i>chidrupa</i> in a jnani is also in ajnani; meaning Paramatma is everywhere.) Therefore who directs or controls the eternal & Absolute Paramatma to be present everywhere? If he is 'involved' /present in all his creation, why does he entangle himself in <i>kaama, krodha</i> etc? What is the benefit to Him of doing so? What is the problem if He remains in his Absolute state? Please tell me about all these. (5113, Shl 22) Dhritarashtra to Sanatsujata: In this world some practice dharma, some others practice <i>adharmas</i> . This being so, does dharma get destroyed by <i>paap</i> or does dharma eradicate <i>paap</i> ? (There is also an alternate version of this <i>shloka</i>)			
43	Udyoga; Sanatsujata	43	5126	10
	(5126, Shl 1) Dhritarashtra questions: Of what use is <i>mouna</i> ? What is <i>mouna</i> ? What are its characteristics? Does a scholar attain <i>brahma</i> who is <i>mounaswaroopi</i> by <i>mouna</i> ? What is the method of practicing <i>mouna</i> ? (5128, Shl 3) Dhritarashtra questions: If a brahmana who is studying the four vedas commits sins will he be absolved of the sins? (5129, Shl 6) Dhritarashtra questions: If Vedas do not protect the knower of Veda or the one in whom they have taken refuge, what is the need for <i>brahmanas</i> to cry themselves hoarse about them? (Such as ' <i>rigyajussamo pootho brahmaloke mahiyathe</i> etc). (5132, Shl 11) Dhritarashtra questions: How does <i>kevala-tapas</i> give such extraordinary results? Please tell me. (5133, Shl 14) Dhritarashtra asks: I have heard from you about ' <i>kevala tapas</i> '. Please tell me now			

	about ' <i>kalmasha</i> ' (impurity) in <i>tapas</i> . If you can describe to me the difference between the two it will be similar to telling me about the eternal <i>brahma-vidya</i> .			
44	Udyoga; Yanasandhi	69	5360, 5361	10
	(Shl 1) Dhritarashtra to Vidura: How did you manage to know the truth of Madhava, the Lord of the Universe? Why am I not able to know that Truth? Tell me this clearly. (Shl 4) Dhritarashtra: How did you come to realise Janardana who is <i>triyugatmaka</i> ? What kind of special devotion helped you to know Him? Which <i>parabhakti</i> helped you in knowing the Truth of Sri Keshava?			
45	Anushasana; Daandharma;	6	3474-3487	26
	Yudhishtira questioned: (Shl 1) Oh highly wise! Grandfather! Which is greater of the two—favourable <i>daiva</i> (fate, fortune) and <i>Purusha prayatna</i> ?			
46	Anushasana; Daandharma;	8	3495-3501	26
	Paarikshita! Yudhishtira asked: (Shl 1) Grandfather! Who in this world deserve to be worshipped and prostrated to? Whom do you prostrate to? Like whom do you wish to become? Tell me about all these. (Shl 2) Now even though you are in great agony, what is your mind thinking about? What will cause welfare in this entire human world and in <i>paraloka</i> ?			
47	Anushasana; Daandharma;	9	3502-3508	26
	Janamejaya! Yudhishtira questioned: (Shl 1, 2) Grandfather! What happens to those who promise to donate/give to charity to a brahmana and then out of some <i>moha</i> do not do so? Which <i>naraka lokas</i> will be obtained by those wicked who make a resolve to donate but do not do so?			
48	Anushasana; Daandharma;	10	3508-3520	26
	Danger of preaching to the ineligible Janamejaya! Yudhishtira questioned: (Shl 1, 2) Grandfather! Rajarshi! In case due to the friendship or cordiality, if <i>mantras</i> are preached to person of lower caste (<i>shudra</i>), will blemish accrue or not? I wish to understand this clearly. Therefore tell me this matter in detail. The nature of dharma is very subtle. It is in these subtle matters that human beings get perplexed.			
49	Anushasana; Daandharma;	11	3521-3527	26
	Paarikshita! Yudhishtira questioned: (Shl 1) Grandfather! In what kind of men and women does Lakshmi (Goddess of fortune, wealth, prosperity, success) who lives in Lotus (<i>padma vasate</i>) reside permanently? Tell me about this.			
50	Anushasana parva; Daandharma	22	3723-3735	27
	Yudhishtira: (Shl 24) Grandfather! What is good <i>brahmacharya</i> ? What is the great characteristic of dharma? What is great purity (<i>shaucha</i>)? Tell me about all this. Yudhishtira: (Shl 26) Grandfather! At what times should human being practice dharma? At what times should he gather money? And at what times should he be interested in enjoying pleasures? Yudhishtira: Grandfather! What type of brahmana should be considered a great brahmana? <i>Daan</i> given to who will result in great benefits? To whom should food be given? Tell me all about this.			
51	Anushasana; Daandharma	27	3805-3812	27
	Yudhishtira questioned: (Shl 3) Whether a <i>kshatriya</i> or <i>vysya</i> or <i>shudra</i> , by what type of karma can be attain <i>brahmanya</i> ? (Shl 4) If someone wishes to become a brahmana, will he get that state by <i>tapas</i> or by great karmas worthy of a brahmana or by study of Vedas? Kindly tell me.			
52	Anushasana; Daandharma	37	3869-3873	27
	Yudhishtira questioned: (Shl 1) Grandfather! Is stranger a good candidate for <i>daan</i> ? Is a person who has lived together with us and is known to us well a good candidate for <i>daan</i> ? Or will a person who has come from far off place be a good candidate? Yudhishtira questioned: (Shl 5) Grandfather Bhisma! It is fair that <i>daan</i> should be given such that no one suffers because of it and dharma also is not affected. But we have to know correctly who the right candidate is for <i>daan</i> . We should <i>daan</i> such that we do not feel worried after giving <i>daan</i> to him. Who are such persons?			
53	Anushasana parva; Daandharma	59	4044-4053	27

	Yudhishtira questioned: (Shl 1) Grandfather! In your opinion which <i>daans</i> are greater than whatever <i>daan</i> are recommended to be given outside the <i>vedi</i> (elevated ground serving for the sacrificial altar)? (Shl 2) I am very curious to know about this. The <i>punya</i> of which <i>daans</i> will follow the one who gave them?			
54	Anushasana parva; Daandharma	60	4054-4059	27
	Yudhishtira questioned: (Shl 1) Grandfather! Both are possessed of excellent virtuous practices. Both are equal in their learning. Both have noble birth. But of them one is asker and the other does not ask anything. By giving <i>daan</i> to whom will we get special fruits of <i>daan</i> ?			
55	Anushasana parva; Daandharma	61	4059-4068	27
	Yudhishtira asked: (Shl 1, 2) Between <i>yajna</i> & <i>daan</i>, which will give greater benefits after death? The fruits of which have been said to be great? To what type of brahmanas and when <i>daan</i> should be given and how should <i>yajna</i> be performed? (Shl 3) Which of the two types of <i>daan</i> viz one given in the <i>yajna vedi</i> and one given outside the <i>vedi</i> causes greater auspiciousness? Tell me about these.			
56	Anushasana parva; Daandharma	62	4068-4090	27
	Yudhishtira questioned: (Shl 1) Grandfather! Shruthi has prescribed many things to be donated by saying, 'give this', 'give this' (<i>idam deyam, idam deyam</i>). Even <i>shastras</i> have ordained that king must donate in various ways. But I wish to know which the greatest form of <i>daan</i> is.			
57	Anushasana parva; Daandharma	63	4091-4101	27
	Yudhishtira questioned: (Shl 1) Great among Bharatas! What kind of things should those who desire to donate give to brahmanas? (Shl 2) With what <i>daan</i> will brahmanas feel contented immediately? What will such satisfied brahmanas give? Tell me about the great <i>punya phalas</i> of <i>daan</i> . (Shl 3) Which <i>daan</i> will result in great fruits in this <i>loka</i> and <i>para loka</i> ? Tell me in detail.			
58	Anushasana parva; Daandharma	93	4365-4402	28
	Yudhishtira questioned: (Shl 3) Ordinary people consider fasting itself as <i>tapas</i> . What is your opinion on this? Is fasting itself truly <i>tapas</i> ? Or is there something else called <i>tapas</i> ?			
59	Anushasana parva; Daandharma	108	4560-4565	28
	Yudhishtira questioned: (Shl 1) Grandfather! Which is the greatest <i>tirtha</i> (sacred place) of all? By going to which <i>tirtha</i> does man become very sacred/purified? Kindly tell me about this.			
60	Anushasana parva; Daandharma	111	4572-4599	28
	As suggested by Bhishma, Yudhishtira questioned Brihaspati who came to see Bhishma and others: (Shl 9, 10) Among mother, father, son, guru, cousins, relatives and friends who are the true helpers to man? When he dies and leaves behind this body that is equivalent to a lump of mud or piece of wood, who will follow him? Yudhishtira questioned: Now I wish to know about the state of the body. (Shl 20) After death the body will be lying here inert like a lump of mud or piece of log. But his subtle body becomes invisible. In that state how does dharma follow it closely? Yudhishtira questioned: (Shl 27) Oh worship worthy! You have told me how dharma follows the <i>jeeva</i> . Now I wish to know about generation of semen. Yudhishtira: (Shl 31) You have told how the pregnancy occurs. Tell me how the man born from that pregnancy gets bound. Yudhishtira asked: (Shl 34) It is correct that <i>jeeva</i> constituted with <i>pancha-bhutas</i> experiences happiness and unhappiness. It is also correct that the <i>devatas</i> of <i>pancha-bhutas</i> watch all his karmas. But upon death, <i>jeeva</i> gives up skin, bone and flesh and goes away. The <i>pancha-bhutas</i> which constituted the body leave him. Thus, when there is no contact of <i>pancha-bhutas</i> where does <i>jeeva</i> reside and experience happiness & unhappiness?			
61	Anushasana parva; Daandharma	112	4599-4606	28
	Yudhishtira questioned: (Shl 1) Brihaspati! Now I have heard what will be the state obtained by practicing <i>adharma</i> . Next I wish to know what happens if one practices dharma. (Shl 1) How can man obtain <i>sadgati</i> in spite of committing sins? By doing which <i>satkarma</i> can even the sinner gain			

	<i>sadgati?</i>			
62	Anushasana parva; Daandharma	113	4606-4609	28
	Yudhishtira questioned: (Shl 1) <i>Devaguru!</i> Among <i>ahimsa</i> (non-violence), karmas prescribed in Vedas, <i>dhyana</i> (meditation), <i>indriya samyama</i> (restraint of senses), <i>tapas</i> and <i>guru shushrusha</i> (serving the guru) which causes especially more auspiciousness/welfare to man?			
63	Anushasana parva; Daandharma	113	4606-4609	28
	Yudhishtira again questioned: <i>Rishis</i> , brahmanas and <i>devatas</i> propound <i>ahimsa dharma</i> with Vedas as the evidence. How will a person who causes violence to animals by speech, mind and act free himself from that sin?			
64	Anushasana parva; Daandharma	115	4613-4627	28
	Yudhishtira said: (Shl 1) Grandfather! You have many times said that <i>ahimsa</i> (non-violence) is a great dharma. I have developed a doubt now about the dharma of giving up eating meat. What blemish does a meat eater obtain? What is the advantage to one who does not eat? Kindly clarify this. (Shl 2) What blemishes do the one who himself kills animals & eats, one who eats meat given by others, one who kills on behalf of others and one who buys and eat meat get? (Shl 4) How does human being gain long life? How does he become mighty? How does he develop auspicious characteristics?			
65	Anushasana parva; Daandharma	117	4637-4643	28
	Yudhishtira questioned: (Shl 1) Grandfather! What state have those who have died in the great war, whether they wanted to or not, attained? Tell me about this. (Shl 2, 3) Dying in war is a very sad matter. You know that a man or an animal, whether in the state of prosperity or decline, in auspicious condition or inauspicious condition finds it very difficult to sacrifice life. Tell me the reason for this. It is my opinion that you know everything.			
66	Anushasana parva; Daandharma	120	4651-4657	28
	Yudhishtira questioned: (Shl 1) Grandfather! Which is greater of <i>vidya</i> (learning), <i>tapas</i> & <i>daan</i> ? Kindly tell me.			
67	Anushasana parva; Daandharma	141	4768-4796	29
	Umadevi asked Maheshwara: (Shl 28) I have one more doubt. Kindly clarify the same. Of the dharma for the four <i>varnas</i> which special dharma brings <i>shreyas</i> to the respective <i>varnas</i> ?			
68	Anushasana parva; Daandharma	142	4796-4809	29
	Uma (consort of Maheshwara) said: (Shl 1-3) Oh worship worthy Shankara! I wish to know the holy procedures of <i>Vanaprashthis</i> who live on the beautiful banks of rivers, near mountain streams, bowers in the vicinity of rivers, in mountain regions, in forests and in sacred places having plenty of fruits & roots. Uma said: (Shl 20) <i>Sarva-bhuteshwara!</i> Tell me the dharma of <i>munis</i> . (Shl 21) What is the dharma specified for those who have great accomplishments in <i>siddhi</i> and <i>vada</i> (speaking about, arguments) and roam around freely and for those <i>vanaprashthis</i> who live with their wives?			
69	Anushasana parva; Daandharma	144	4823-4836	29
	Umadevi said: (Shl 1) Bhagawan! Deva! Be kind enough to tell me about dharma and <i>adharma</i> of men so that no doubt left in the matter. (Shl 2) Man consists of three things: action, mind and speech. These three can bind him to the world or liberate him. (Shl 3) Lord! With what kind of character, conduct, karmas, practices and qualities can man go to <i>Swarga</i> ? <i>Anagha!</i> Mahadeva! By saying what kind of speech will man get bound in this world and by what kind of speech does he find liberation? Umadevi said: (Shl 28) <i>Pinaki! Devadeva!</i> By having what kind of mind or karmas related to mind does man get bound to <i>samsara</i> ? Tell me about this. Umadevi said: (Shl 41) Maheshwara! I have a doubt about human beings. You have to explain this matter to me with expertise. (Shl 42) <i>Prabhu!</i> By what karmas does man get long life? By performing which <i>tapas</i> will he get long life? (Shl 43) By doing which kind of works does he			

	become short lived? Kindly tell me the consequences of auspicious and inauspicious deeds. (Shl 44) In this world some are highly fortunate. Some are unfortunate. Some are of noble lineage and some are its opposite. (Shl 45) Some are painful to the sight as if made of wood (scary wooden dolls?!). Upon seeing some we feel pleased. They will be charming whom we feel like seeing again. (Shl 46) Some have wicked minds. Some are scholars. Some are very wise & learned and know <i>jnana & vijnana</i> . (Shl 47) Some appear to be in a little difficulty. Some are in deep trouble. <i>Deva!</i> Kindly tell me the reasons for these anomalies.			
70	Anushasana parva; Daandharma	151	5472-5477	30
	Yudhishtira questioned: (Shl 1) Grandfather! Who are worthy of worship in this world? Who are worthy of prostrating to? By behaving with whom in what way there will be no harm? Tell me about this.			
71	Anushasana parva; Daandharma	162	5547-5563	30
	Yudhishtira again questioned Bhishma: (Shl 2) Grandfather who knows all dharmas! When trying to clarify matters related to dharma, should we take refuge in direct evidence (or evidence of the senses) (<i>pratyaksha pramana</i>) or authority of Vedas (or traditional doctrines) (<i>agama pramana</i>)? Which of these two become important in determining doctrines of dharma? Yudhishtira questioned: (Shl 10) Grandfather! From the point of view of people, direct evidence is well known. There are many other kinds of evidences like <i>anumana, agama & shishtachara</i> (practice or conduct of learned or virtuous). Which of these is strong? Tell me about this. Yudhishtira questioned: (Shl 17) Grand father! Even though you have explained so much, still my mind is deeply confused with doubts. I wish to see the end of this sea of doubts. However much I try I am unable to do so. (Shl 18) In case Vedas, direct evidence and virtuous practices – all three are evidences for dharma then dharma also will have to be different according to them. But ‘dharma’ is only one. How can it become three different things?			
72	Anushasana parva; Daandharma	162	5547-5563	30
	Yudhishtira questioned: (Shl 1) Grandfather! An unfortunate person does not get money even if he is strong. A fortunate person even if weak and a fool, gets plenty of money. (Shl 2) If it is not the ‘time’ to get money, however much one tries, he does not get it. When the right time comes, without effort also he gets plenty of money. (Shl 3) We see hundreds of people who in spite of great effort have not been able to get desired fruits. Similarly, we see many who are progressing/prospering without efforts. (Shl 4) If one could obtain everything by efforts or if fruits were inevitable for efforts man would have obtained all the fruits. But what is unobtainable cannot be gained even with much effort. (Shl 5) We see that many have failed to get the fruits even after much effort. Someone keeps trying hundred different things to gain money. Another gets money without any efforts and lives happily. (Shl 7) Many times we see that even after doing things that should not be done they remain without money. Among those who are practicing <i>swadharm</i> a and dharma we find that some are rich and some are poor. (Shl 7) Someone, even though an expert in ethics/morals, will not be ethical in his dealings. Another even though has no knowledge of the <i>shastra</i> of ethics/morality becomes a minister. (Shl 8) We see that in some places the learned, the not learned and the wicked are rich. If it was certain that a learned person will always have happiness, there would have been no situation where a learned person depends on a not learned person for his living. But it is not so. Many learned are poor. They depend on rich who are not learned. (Shl 9) If man could fulfil desires with learning, just as by drinking water thirst can be overcome, no one would have ignored learning. (Shl 10) If death is not imminent, even if hit with a hundred arrows the person does not die. But if it is imminent, even a blade of grass can kill him.			
73	Ashwamedhika parva; Anugita	17	5692-5701	30
	Kaashyapa’s questions were as follows: (Shl 2) <i>Mahatma!</i> How does this body fall off? How does the <i>jeeva</i> which was inside that body obtain another body? How does this <i>jeeva</i> become liberated from this grief filled <i>samsara</i> ? (Shl 3) How does <i>jeeva</i> leave the basic nature (<i>mool prakriti</i>) and the body formed out of it? How does <i>jeeva</i> liberated from one body get another body? (Shl 4) How does human being experience his good and bad karmas? Where will the karmas be when <i>jeeva</i> relinquishes the body?			
74	Ashwamedhika parva; Anugita	19	5710-5726	30
	Brahmana said: (Shl 38) The disciple again asked a few more tough questions relating to <i>moksha dharma</i> . (Shl 39) How does the food that human beings eat everyday get digested in the stomach? After being digested how does it take the form of <i>rasa</i> ? How does it get transformed into blood? (Shl			

	40, 41) How does the food eaten by human beings nourish muscles, fat, sinews, nerves & bones? How does the body grow? How does the strength of the growing bodies also increase? How do faeces, urine etc which are blocked all round go out separately from the body? (Shl 42) Why does the <i>jeeva</i> exhale & inhale? Which place has this <i>atma</i> occupied in the human body? (Shl 43) How does the <i>jeeva</i> which is active/sentient bear this body? What is the colour of <i>jeeva</i> ? And how does it look like? Oh sinless! Oh worthy of worship! Tell me the truth of these things.			
75	Ashwamedhika parva; Anugita	20	5726-5733	30
	Shri Krishna said: (Shl 1) Partha! In this matter an ancient conversation between husband & wife is quoted by scholars. A brahmana who was an expert in <i>jnana</i> & <i>vijnana</i> was sitting in a lonely place. Seeing him sitting thus, his wife went to him and questioned politely. (Shl 3,4) Dear! To which <i>loka</i> will I, who have you as husband who does nothing, is a niggard and is of such poor learning, go to? We have heard that wives will go to the <i>punya lokas</i> earned by husbands. What state will I, who have a person like you as my husband, get?			
76	Ashwamedhika parva; Anugita	21	5733-5740	30
	Brahmani questioned: (Shl 10) Dear! For what reason did speech appear first? Why was mind born after speech? In practice, doesn't speech emerge only after mind has acted? (Shl 11) By the power of which <i>vijnana</i> has <i>buddhi</i> become dependent on <i>chitta</i> ? Why doesn't that <i>buddhi</i> go towards objects of senses once it is elevated? Who obstructs it from so going? Brahmani said: ((Shl 24) Dear! When sentences were not born and Saraswati <i>devi</i> wanted to say something, what did she say first?			
77	Ashwamedhika parva; Anugita	22	5743-5750	30
	Brahmani said: (Shl 4) My lord! Why do they not see (know) each other even though they are in the same subtle body? What is their nature? Kindly tell me about these.			
78	Ashwamedhika parva; Anugita	23	5751-5757	30
	Brahmani asked: (Shl 3) Dear! So far my understanding was that there are seven natural <i>hotrs</i> . But now you are saying there are five. How did it become five? Tell me.			
79	Ashwamedhika parva; Anugita	24	5758-5762	30
	Devamata questioned: (Shl 4) Narada! Why does <i>jeeva</i> get created? Which other thing will already be present? What is <i>prana dvandva</i> ? What pervades the three <i>lokas</i> ?			
80	Ashwamedhika parva; Anugita	27	5771-5777	30
	Brahmani asked: (Shl 3) Oh highly wise one! Where is this forest you have talked about? How far is it from here? Which trees are there? Which rivers, mountains and hills are there? Kindly tell me about all these.			
81	Ashwamedhika parva; Anugita	34	5809-5812	30
	Brahmani asked: (Shl 4) The <i>Jeevatma</i> who is well known by the name of <i>kshetrajna</i> residing in the body is said to be Brahma himself. With what characteristics can that be grasped?			
82	Ashwamedhika parva; Anugita	35	5812-5823	30
	To the disciple who thus requested humbly, the guru said: (Shl 5) Oh brahmana disciple! You tell me what your doubts are. I will clarify all your doubts. Hearing this, the disciple with folded palms said: (Shl 7) Great <i>vipra</i> ! From where have I come? From where have you come? From where have all these moving and non-moving beings come? What is <i>parama-tattva</i> ? Tell me these correctly. (Shl 8) By what do living beings live? What is their maximum longevity? What are <i>satya</i> & <i>tapas</i> ? What are the qualities praised by <i>satpurushas</i> ? (Shl 9, 10, 11) Which are auspicious paths? What is <i>sukha</i> ? Be kind to answer these correctly. ...People sing your praise for being very skilled in explaining <i>moksha dharma</i> . (Shl 12) There is none other than you to clarify all my doubts. We are scared by this huge ocean of <i>samsara</i> . Therefore we desire <i>moksha</i> . Kindly tell about <i>moksha dharma</i>			
83	Ashwamedhika parva; Anugita	49	5907-5911	30
	Questions raised by rishis (***) The <i>munis</i> questioned: (Shl 1) <i>Deva shreshtha</i> ! Which among the dharmas in this world do you think is the best for practicing? Kindly tell this. Because, we find that the different paths of dharmas are in			

	<p>conflict. (Shl 2) Some say that even after the death of the body karma-phalas exist and that the jeeva has to experience the fruits according to it. Some others say that after death the body dissolves back into the pancha-bhutas and nothing like karma-phalas survive it. Yet others say that all dharmas are full of doubts. Some others say there are no doubts in any dharma. (Shl 3) Some say dharma is impermanent. Some say it is permanent. Yet others say there is nothing called dharma. Some say there certainly is dharma. Some say same dharma is of two types. Some say dharma is a mixture. (Shl 4) Brahmanas who are tattvijnas and know Vedas say that, 'there is only one Brahma without a second'. Some say jeeva & Ishwara are separate. Some say Paramatma is of many types. (Shl 5) Some say desh & kaal (space & time) are eternal. Some others say they are not eternal. Among the followers of dharma some have twisted hair and wear deerskin. Some shave their heads. Some others are naked. (Shl 6) Some say there is no need for bathing. Brahmanas who know Vedas and know tattvas say that it is best to take bath. (Shl 7) Some say eating meals is good. Some believe in not eating meals. Some praise karmas. Some praise ultimate peace. (Shl 8) Some praise moksha. Some others praise variety of enjoyments/pleasures. Some desire huge wealth. Some feel being poor is better. Some say that grace of devatas should be gained by worship. Some others say there is nothing like worship. (Shl 9) Some are devoted to non-violence. Some are always engaged in violence. Some are enriched with virtuous deeds and fame. Some others say that there is no such thing. (Shl 10) Some in this world are always engaged in virtuous feelings. Some are suspicious about everything. Some perform tapas which is severe on their bodies. Some suggest easy tapas. Some suggest only meditation. (Shl 11) Some brahmanas say that performing yajnas is best. Some others say daan is best. Some praise tapas. Some others praise study of Vedas. (Shl 12) Some say jnana itself is sanyasa. Materialists (bhuta-chintaka) say that nature (swabhava) is everything. Some praise all types of paths. Some others do not praise all. (Shl 13) Great sura! Since dharma has been stated in various and mutually conflicting ways we are perplexed. We are unable to come to any decision. (Shl 14) Each one is opposing the other saying, 'this path is the best', 'this path is the best'. One who is practicing a certain dharma will always respect only that dharma. (Shl 15) Due to this reason our buddhi has become agitated. Moreover by engaging in many directions our mind has become unsteady. At this time we wish to know from you decisively which is the auspicious path for us. Kindly tell us. (Shl 16) Therefore be kind to tell us the most secret tattva. Tell us for what reason there is relation between chetana and kshetrajna.</p>			
84	Ashramavasika parva; Putradarshana	34	6480-6485	31
	<p>Sauthi said: (Shl 1) Respected Shaunaka! Janamejaya was very pleased to know about the visit of his forefathers from paraloka. But still he got a doubt about the coming of dead people again and asked Vaishampayana, 'How can those who had given up this body (who were dead) reappear in the same body?' (<i>katham nu tyakta dehaanaam punah tadrupe darshanam</i>).</p>			

T15: Philosophy/Vedantha—Sthuthi, Sthothras

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Poushya	3	104-112	1
	Upamanu's sthuthra of Ashvini Devatas.			
2	Adi; Astika	25	211-212, Shl 8-17	1
	Kadru krita Indra sthuthra			
3	Vana; Aranya	3	1897-1900	4
	Yudhishtira's Surya sthuthi			
4	Vana; Arjunabhisgamana	12	1951, Shl 16, line 2; 17; 21, 22, 28; 35, line 2 & 3; 37, 38, 39, 40-line 2	4
	Arjuna's Shri Krishna sthuthi			
5	Vana; Arjunabhisgamana	12	1958-1959	4
	Draupadi's Shri Krishna sthuthi			

6	Vana; Kairatha	39	2142	4
	Arjuna kritha Shankara <i>Sthuthi</i> : <i>Shivaya Vishnu roopaya, Vishnave Shivaroopine.</i>			
7	Vana; Tirthayatra	83	2455-2456	5
	Mankana krita Shiva <i>sthothra</i>			
8	Vana; Markandeya Samaasya	188	3185-3186, Shl 18-21	6
	Markandeya's <i>sthothra</i> to Purushottama.			
9	Vana; Markandeya Samaasya	201	3348-3349, Shl 14-23;	6
	Uttanka krita Mahavishnu <i>sthothra</i> ;			
10	Vana; Markandeya samaasya	232	3573-3578, Shl 3-9 & 10 -19	7
	<i>Rishi</i> Markandeya: Skanda <i>sthuthi</i>			
11	Vana; Draupadiharana;	263	3744-3745, Shl 9-16	7
	Excellent <i>sthothra</i> by Draupadi to Sri Krishna. The famous prayer line <i>pahimam kripaya deva sharanagatha vatsala</i> appears in this.			
12	Virata; Pandavaprvesha	6	4211, Shl 2-5; 4212-4214, Shl 7-26	8
	Yudhishtira's Durga <i>sthuthis</i> . (4217-4218, Shl 30-34) Goddess Durga promises that those who remember & pray to her through this <i>sthuthi</i> will be protected by her under different circumstances (listed).			
13	Udyoga; Senodyoga	16	4736-4737, Shl 1-8	9
	Brihaspati <i>kritha Agni sthothra</i>			
14	Udyoga; Yanasandhi	70	5366-5371, Shl 1-15	10
	Sanjaya explains to Dhritarashtra the derivation of the following names of Sri Krishna: (1) Vasudeva (2) Vishnu (3) Madhava (4) Madhusudana (5) Krishna (6) Pundarikaksha (7) Janardana (8) Saatvata (9) Vrishbhekshana (10) Aja (11) Damodara (12) Hrishkesha (13) Mahabahu (14) Narayana (15) Purushottama (16) Sarva (17) <i>Satya</i> (18) Vishnu (19) Jishnu (20) Anantha (21) Govinda			
15	Udyoga; Yanasandhi	71	5371-5373, Shl 1-7	10
	Dhritarashtra's prayer & <i>sthuthi</i> of Sri Krishna			
16	Udyoga; Bhagavadyana	83	5462, Shl 34-36	10
	Short <i>sthuthi</i> of Sri Krishna by Vyasa			
17	Bhishma; Bhagavadgita	23	153-154, Shl 4-16	12
	Upon advice from Sri Krishna, Arjuna gets down from his chariot and formally prays to Durgadevi. Durga <i>sthuthi</i> .			
18	Bhishma; Bhishmavadha	65	1842-1850, Shl 47-75	15
	Brahma's <i>sthothra</i> addressed to Paramapurusha Parameshwara			
19	Bhishma; Bhishmavadha	68	1863-1866, Shl 2-10	15
	Bhishma recites Brahmabhuta <i>sthothra</i> to make Duryodhana understand more about Vasudeva			
20	Drona; Pratigya	80	2678, 2680	16
	Shankara <i>sthuthi</i> first by Arjuna and then Arjuna & Sri Krishna. (Reference is made to him as Kumara Kartikeya's father Kumara guru. There is no mention of Ganesha!!)			

21	Drona; Jayadrathavadha	93	2755-2756, Shl 41-48	16
	Drona recites a <i>Swasthivachana</i> or <i>Mangalashasana</i> to Duryodhana after tying a divine <i>kavacha</i> .			
22	Drona; Jayadrathavadha	149	3144-3148, Shl 9-32	17
	Yudhishtira's sthuthra of Sri Krishna			
23	Drona; Narayanastra-moksha;	201	3644-3650, Shl 63-78	18
	Vyasa's sthuthi of Parameshwara and then Narayana <i>maharshi's</i> sthuthi of Parameshwara when he appears. Has very beautiful concepts of vedantha incorporated into it. One interesting point from the shloka & foot-notes given by commentators: One who worships Shiva as an idol will have <i>sannidhya</i> of <i>atma-manas-indriya</i> and <i>vishayas</i> . (Ashwatthama would have done in this form in past births). One who worships him in the form of <i>linga</i> there will be <i>sannidhya</i> of only <i>atma</i> & <i>manas</i> (Narayana <i>rishi</i> would have worshipped in this form) Therefore there will be difference in fruits of the two types of worship. Vedavyasa to Ashwatthama: "(Shl 96) One who worships <i>shiva-linga</i> as the cause for the birth of everything will get special love of Shankara." (<i>Matches very well with the significance of the shiva-linga symbol</i>).			
24	Drona; Narayanastra-moksha;	202	3658-3685	18
	In response to a question from Arjuna, <i>Maharshi</i> Vedavyasa describes Parashiva in great detail. The entire <i>adhyaya</i> is essentially a sthuthra (or a series of sthuthras) of Parashiva containing both mythological elements and philosophical elements. It also contains Vyasa's explanation of <i>shatharudriya</i> .			
25	Karna	33	3941, Shl 56-62	18
	Sthuthra of Shankara by <i>devatas</i> .			
26	Shalya; Gada	38	485-4858,	20
	(Shl 50-53) Mankanaka <i>rishi's</i> sthuthra of Mahadeva			
27	Shalya; Gada	42	4878	20
	(Shl 30-32) <i>Maharshi</i> Vasishta's sthuthra of river Saraswati			
28	Shalya; Gada	63	5056	20
	Yudhishtira to Sri Krishna: (Shl 28) Oh mighty one! You are the creator of the entire worlds; also its destructor. You are the origin and end of all life in this world.			
29	Sauptika parva	7	5129-5131, Shl 2-11	20
	Ashwatthama's sthuthi of Sri Shankara.			
30	Shanti; Rajadharmanushasana	43	364-370	21
	Beautiful Sri Krishna sthuthi by Yudhishtira			
31	Shanti; Rajadharmanushasana	47	384-407, Shl 16-100	21
	Beautiful Sri Krishna sthuthi by Bhishma lying on his bed of arrows. It is called 'Bhishma-sthava-rajā'. Each verse is so deeply vedantic and beautiful. It needs careful reading and can be spiritually uplifting. Particularly <i>shlokas</i> 39 to 84 describe/explain the following 'quality' of Parabrahma Sri Krishna, one verse for each quality: <i>suryatma, somatma, jneyatma, vedatma, yajnatma, homatma, sthohratma, hamsatma, vagatma, viryatma, nidratma, satyatma, dharmatma, kaamatma, kshetratma, saankhyatma, yogatma, mokshatma, ghoratma, mayatma, padmatma, yoga-nidratma, toyatma, hetvatma, drashtatma, karyatma, shouryatma, vayvatma, kalatma, varnatma, lokatma, vishvatma, gopratma, pranatma, pakatma, driptatma, sookshmatma, viryatma, mohatma, jnanatma, divyatma, brahmatma, rudratma, ugratma, shantatma, and sarvatma</i> .			
32	Shanti; Mokshadharna	284	2561-2588	25

	(Shl 69 to 180) Great Sthuti of Shiva by Daksha. Apart from philosophic & mythological aspects the use of Sanskrit language is wonderfully beautiful in this. Shiva has been praised in about 622 names.			
33	Shanti parva; Mokshadharna	338	3166-3173	26
	Narada krita Bhagawannama stotra Narada praises bhagawan with about 196 attributes.			
34	Anushasana; Daandharma	14	3531-3604	27
	Greatness and <i>sthuthi</i> of Shambhu or Shankara Detailed exposition of many mythological and legendary stories of Shankara, philosophical aspects and <i>sthuthi</i> . Extracts: (Shl 10, 11) It is because Sri Krishna is a devotee of Rudra that he has pervaded the whole universe. Sri Krishna worshipped and performed severe <i>tapas</i> in Badarikasharma and pleased <i>devadeva Rudra</i> and gained the state that made him loved by all. Bhishma to Yudhishtira: I cannot see a devotee of Shiva who is greater than Sri Krishna and hence only he is capable of describing or explaining the various names of Shiva. There is a long <i>sthuthi</i> of Parashiva in this by Upamanyu. It very strogly argues the supremacy of Shiva over all other gods & <i>devatas</i> .			
35	Anushasana; Daandharma	16	3608-3623	27
	Tandi <i>muni's stotra</i> of Parashiva. (Nice <i>sthuti</i>)			
36	Anushasana; Daandharma	17	3624-3683	27
	Shiva <i>sahasranama</i> (thousand names of Sri Shiva) This was told to Sri Krishna by Upamanyu to whom it was told by tandi <i>muni</i> . This is said to have been famous as: Tandikrita sahasranama sthavaraja .			
37	Anushasana parva; Daandharma	161	5540-5547	30
	Shankara-Rudra stuthi by Shri Krishna			
38	Ashwamedhika parva; Ashwamedha	8	5633-5636	30
	(Shl 13-32) Shiva sthuti taught by Samvarta to Marutta.			
39	Ashwamedhika parva; Anugita	52	5937-5939	30
	(Shl 8-16) Arjuna praises Shri Krishna			

T16: Plants related

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Viduragamanarajyalamba	207	1285	3
	List of many plants			
2	Vana; Nalopakhyana	64	2279, 2284	4
	List of trees in the forest where Damayanthi was lost			
3	Vana; Tirthayatra	145	2879	6
	Description of Badari <i>vriksha</i> in Nara-Narayana <i>ashrama</i> .			
4	Vana; Tirthayatra	146	2890, 2891	6
	Bhima saw a vast plantain garden.			

5	Vana; Yakshayuddha	158	2964-2965-2966	6
	Fruit laden trees listed: 32 types (Includes coconut & dry fruits!!). Flowering plants & creepers listed: 25 types above ground; 6 types in water; Yudhishtira mentions that this forest has no plants of any type with thorns in it. (Pg 2697)			
6	Vana; Ajagara	177	3083	6
	List of 12 types of trees in Dwaitha vana.			
7	Shalya; Gada	37	4850	20
	Names of 15 trees that grew near Sapta-saraswata-thirta are given....Nearby there were many banana plantations..			
8	Anushasana; Daandharma	14	3538	27
	List of 28 trees in Upamanyu's <i>ashrama</i> on Himalayas.			

T17: Pre-cursors to Gita's philosophy

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Sambhava	81	500, Shl 53	1
	Yayati: One who neither desires nor hates attains the Brahma			
2	Adi; Sambhava	89	589, Shl 9	1
	Achieving equanimity for peace & happiness			
3	Adi; Sambhava	90	596, Shl 7	2
	Ashtaka-Yayati samvada: body is like a dress which is changed- <i>Vasamsi Jeernani yatha vihaya</i>			
4	Adi; Sambhava	90	608	2
	Ashtaka-Yayati samvada: Maintaining equanimity against praise & humiliation			
5	Adi; Sambhava	91	616	2
	Ashtaka-Yayati samvada: relinquish all desire filled karmas			
6	Adi; Sambhava	91	618, Shl 17	2
	Ashtaka-Yayati samvada: <i>Nirdwandwa</i> —to overcome dualities			
7	Sabha; Sabhakriya	14	1513	3
	Inevitability of death			
8	Sabha; Rajasuyarambha	17	1526-1527, Shl 3	3
	<i>Swadharmamapi chavakshya...</i>			
9	Sabha; Jarasandha	22	1559; Shl 18	3
	<i>Hatva va prapsyase swargam...</i>			
10	Sabha; Arghabhiharana	38	1628, Shl 24	3
	He alone is <i>Prakariti</i> , the <i>kartru</i> & the <i>kaarana</i>			
11	Vana; Aranya	2	1874-1891, Shl 22-80	4
	<i>Beautiful psycho-physical analysis: Shaunaka's upadesha to Yudhishtira based on Janaka maharaja's sayings: Many of the concepts here are again enunciated in Gita including some examples like Padmapatramivambhasi.</i>			
12	Vana; Arjunabhisgamana	12	1951, Shl 16, line 2; 17; 21, 22, 28,	4
	Arjuna's Shri Krishna sthuti			

13	Vana; Arjunabhighamana	12	1952, Shl 28	4
	Arjuna: you have appeared in thousands of avataras			
14	Vana; Arjunabhighamana	30	2048-2050 Shl 24-31	4
	Draupadi to Yudhishtira: Many of the points are reflected in Gita later			
15	Vana; Arjunabhighamana	31	2054-2061, Shl 6-10, 16, 18, 20, 25, 30, 34, 38, 41-42	4
	Yudhishtira: Reply to Draupadi: I do karma & dharma both without desire for any fruits as it is my swabhava; etc.....how paap or punya <i>phalas</i> are obtained for karmas and how one has natural tendency to do or not to do different karmas is a <i>devarahasya</i>Only yogis are able to understand this dharma-sookshma.. <i>(In essence, this has many points of Gita like Karmanye vadhikarasthe etc).</i>			
16	Vana; Arjunabhighamana	33	2088-2089, Shl 56	4
	Bhima: similar to <i>swadharme nidhanam shreyam, paradharmo bhayavaha</i>			
17	Vana; Tirthayatra	99	2599, Shl 56-60	5
	Sri Rama shows to Parasu Rama the entire creation in himself (something like <i>VishwaRoopa</i>)			
18	Vana; Yakshayuddha	161	2992	6
	Kubera to Yudhishtira: These yakshas & <i>rakshasas</i> were already dead as per the <i>vidhinyama</i> . Bhima was just a pawn in the hands of fate & became a mere <i>nimittha</i> for their death. (Gita: <i>Nimittha matram bhavarjuna</i>)			
19	Vana; Ajagara	180	3103, Shl 27-29	6
	Similar to <i>sukhe dukhe same kritva</i> .			
20	Vana; Markandeya Samaasya	189	3216, Shl 27	6
	Almost identical to Gita shloka			
21	Vana; Markandeya Samaasya	200	3340, Shl 112	6
	Similar to <i>samshayatma vinashyati</i>			
22	Vana; Jayadrathavimokshana	272	3801	7
	He has taken birth in human form in Yadava clan to destroy the evil persons and to protect dharma. (<i>Asathaam nigraharthaya dharma-samrakshanarthaya cha</i>)			
23	Udyoga; Sanatsujata;	42	5112	10
	(5112, Shl 20) Thinking of His multiplicity in this way is a major defect. His <i>maya</i> is also eternal (<i>anadi</i> : has no beginning). It is due to the power of <i>maya</i> that multiplicity is seen. It does not cause any deficiency in the state of <i>brahma</i> . It is by using the power of this <i>anadiyoga</i> , the <i>paramapurusha</i> appears in various forms.			

T18: Special animals mentioned

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Sabha; Dyuta	52	1694	3
	Many people had come from several kingdoms. Some had one eye (<i>Ushneeka</i>), some had three (<i>Nishadas</i>). Some had eye on forehead (<i>Romakas</i>). Some were man-eaters (cannibals). Some had only one leg. Some kings had brought unique zebras; they had black necks & very big body and were very fast in running. They were born in coastal region called Vamkshu.			
2	Sabha; Dyuta	61	1724	4
	Bird called Kurara			
3	Sabha; Dyuta	61	1727	4

	Tittira bird & horses of different colours/hues			
4	Vana; Tirthayatra	82	2423	5
	In Vimala tirtha you can see fish of golden & silver hues.			
5	Vana; Tirthayatra	82	2428	5
	In Shashayana kshetra, there are <i>kokkare birds</i> which look like rabbits. They are seen here every year after full moon day of Karthika month.			
6	Vana; Yakshayuddha	158	2965	6
	Various birds (on trees) listed: 10 types. (Two more on Pg 2968) Various birds (in water) listed: 9 types.			
7	Vana; Yakshayuddha	158	2968, 2969	6
	Yudhishtira notices elephants with four lotus coloured tusks. He says that there are several one to hundred hooded snakes.			
8	Vana; Ajagara	180	3096	6
	Birds called Varthika which had one eye, one wing & one leg were facing the Sun & vomiting blood.			
9	Vana; Draupadiharana;	267	3761	7
	Draupadi to Jayadratha: We will send you the meat of Aineya, Prishatha, Nyanku, Harina, Sharabha, Ruksha, Ruru, Shambara, Gavaya, Varaha, Mahisha animals found in this forest.			
10	Udyoga; Bhagavadyana	103	5614, Shl 9-16	10
	Narada lists names of 66 leaders of snakes or varieties of snakes in Nagaloka.			
11	Udyoga; Bhagavadyana	133	5812, Shl 20	11
	Vidula to Sanjaya, her son: Good breed of horse <i>Ajaaneya</i> keeps going & pulls the burden without getting tired irrespective of distance travelled or weight loaded.			
12	Drona; Samshaptakavadha	23	2362-2373	16
	Description of horses tied to chariots of various warriors: describes their colour, speed, strength, country of origin etc.			
13	Shanti parva; Aapadharma	168	1518	23
	In that forest there birds called 'Bharunda' which had face of human beings. Also there were 'Bhoolinga' birds.			

T19: Special about Sri Krishna

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Mayadarshana	234	1421	3
	Sri Krishna's request to <i>Agni</i> for permanent friendship with Arjuna as the boon.			
2	Sabha; Dyuta	52	1699	3
	His friendship with Arjuna			
3	Vana; Arjunabhimana	12	1950-1953, Shl 11-43	4
	Arjuna <i>krita</i> Shri Krishna Stotram			
4	Vana; Arjunabhimana	12	1969	4
	Assurance to Draupadi: I will use all my powers for the welfare/benefit of Pandavas			
5	Vana; Samaasya	Markandeya 183	3122	6
	Krishna's display of friendship & affection towards Arjuna by embracing him many times.			
6	Udyoga; Yanasandhi	65	5349, Shl 9	10

	Love Sri Krishna had for Arjuna: Place on one side of the scale Sri Krishna's wives, all his relatives including cousins, Sri Krishna himself & the earth and on the other side place Arjuna; this will balance the scales.			
7	Anushasana; Daandharma	14	3536	27
	Jambavati to Sri Krishna: (Shl 32) You obtained several children in Rukmini after having performed severe <i>vrats and tapas</i> for twelve continuous years and by pleasing Pashupati . (Does this period or gap tally with the chronology of events in Mahabharata?!)			

T20: Social norms/traditions/beliefs: Marriage, Children, family & property related

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Sambhava	66	407	1
	<p>Custom of making a daughter as 'putrika' Daksha brahma did not have any sons. So he had made his daughters as his 'putrika'. (Commentary: For those who have no sons, to avoid the problem of not having any one to perform <i>samskaras</i> like <i>shraaddha</i> etc after death this method was adopted. The son born to that daughter who is made 'putrika' will get the eligibility to perform all such <i>samskararas</i>. This procedure is stated in <i>smriti</i>)</p>			
2	Adi; Sambhava	72	452-454, Shl 8-9), 458 Also listed on Pg 699, Vol 2	1
	<p>Types of marriages According to dhrama-shaastra there are eight types of marriages. Finding a suitable bridegroom in own caste and performing marriage of daughter decked with clothes & ornaments is called <i>Braahma vivaha</i>. Performing a <i>yajna</i> related to <i>devatas</i> and at the end of the <i>yajna</i> giving the girl in <i>daan</i> to the <i>ritvija</i> is called <i>daiva vivaha</i>. Accepting a cow or ox from the groom and giving away the bride (<i>kanyadaan</i>) is called <i>arsha vivaha</i>. Giving away the bride with the resolve that the two should be together and follow dharma is called <i>prajapatya vivaha</i>. Deciding a price for the bride, taking it as a sale price and giving away the bride is called <i>asura vivaha</i>. Adult girl & boy marrying of their own will is called <i>Gandharva vivaha</i>. Carrying away the bride after killing her relatives in a fight while the parents & siblings are crying is called <i>rakshasa vivaha</i>. Stealing the bride when everyone in the house is asleep or not alert and then marrying is called <i>paishacha vivaha</i>. Swayambhu Manu has described the above types and has said which ones are dharmas for whom. (Shl 10) The first four are suitable for brahmanas. The first six are acceptable for <i>kshatriyas</i>. There is support of <i>shaastras</i> that <i>kshatriyas</i> can have <i>rakshasa</i> marriage also. <i>Vysya-shudra</i> can have <i>asura vivaha</i> also. For them, of the last five types, first three are acceptable. But <i>kshatriyas</i> should never adopt <i>Paishacha</i> or <i>asura vivaha</i>.</p>			
3	Adi; Sambhava	74	470-473, 475, Shl 37, 40-52	1
	<p>Meaning of 'jaaya' Shakunthala to Dushyanta: Wife is called 'jaaya'. Do you even know the etymology of this word? Husband enters the wife's womb through his semen and is again born to her in the form of son. For this reason wife is called 'jaaya'. The child which is born after various <i>samskaras</i> like <i>garbhadaan</i> etc becomes the <i>uddharaka</i> (deliverer) of previous generations who are in the form of <i>pretas</i>. Importance/significance of wife I am your dhrama patni, bharya. Have you understood the significance of bharya? If you had, you would not have humiliated me in this packed assembly. <i>Bharya</i> has to be efficient; should have a son; should consider husband as her life; should be co-operative/favourable to the deeds done by husband. These are important characteristics of <i>bharya</i>. She is the <i>ardhangi</i> (half) of man. She is the best friend. She alone helps in achieving <i>dharmarthakaama</i>. Those who wish to cross the ocean of <i>samsara</i> have to take the help of <i>bharya</i>. Only one who has wife is eligible to perform <i>yajna-yagaas</i>. Only those who are with wife are called <i>Grihastha</i>. Only one with wife enjoys comforts & happiness. Only they have all the good things (<i>shree-</i></p>			

	<p><i>sampanna</i>) in life.</p> <p>Wife plays the role of father, mother, friend and servant. In private, she tells those words which are in the best interest of husband like a good friend. She, just as a father advises his son, advises in <i>dharma karyas</i>. When husband falls sick, she cares just like a mother.</p> <p>When passing through forests or going on pilgrimage <i>bharya</i> cares for the husband. Moreover when passing through towns or villages, people provide shelter if you are with wife. People trust such a person. For all these reasons wife is the refuge for husband.</p> <p>Even when in family, wife stays with husband. When husband dies, then also she follows him there. In times of troubles/difficulties, when all others have forsaken, only wife gives company and shares the difficulties.</p> <p>If she were to die first, she will be waiting for him there. Therefore this relationship is permanent & forever.</p> <p>For these reasons men desire marriage with a girl of good qualities.</p> <p>Men may be suffering from mental or physical diseases. They may be suffering from poverty. In all such times wife cares for him with patience & tolerance and brings him happiness. Those that have <i>pativrata</i> wife need not be anxious under any difficult circumstance. Therefore, whatever may be the reason, however angry they may be, men should always behave with courtesy towards wife.</p> <p>Passion, love and dharma are all dependent on wife. Woman is responsible for the birth of world.</p> <p>Woman is the field (<i>kshetra</i>) of birth for man. If anything is sacred it is the place of birth. Therefore women are also sacred places for their husbands. <i>Rishis</i> may be great <i>tapasvis</i>. They may be capable of making the impossible happen. But even they cannot produce children without women. Any amount of <i>tapas</i> does not give them that power. Moreover, all <i>rishis</i> are also born to women.</p>			
4	Adi; Sambhava	81	475-478, Shl 53-66	1
	<p>Father-son relationship: Shakuntala to Dushyanta</p> <p>Maharaja! What is the pleasure of children? How to be happy with children? How does a father derive happiness from his children? Perhaps you do not know any of these.</p> <p>(Shl 53) When father returns home from work, and the child which was playing in mud comes to know of his return, comes home running with his tiny feet and calling his father with his babble and rolls on his lap, the joy that father feels is indescribable. It can only be experienced. Such a son is before you. He wants to sit on your lap. Why are you ignoring such a son who is your own image?</p> <p>(Shl 54) Even ants carefully protect their eggs & show affection to their young ones. They never break the eggs. Then why you, who know dharma, are not cuddling your son?</p> <p>(Shl 55) There are many things that give man the pleasure of touch. Prominent among them are woman, clothes and water. But nothing can equal the pleasure you get by embracing your child covered in dust. Embrace of own child is so joyful.</p> <p>(Shl 57) Among two legged animals, human is superior. Among four legged, the cow. Among worthy of worship, the guru. Among worth touching, son is the greatest.</p> <p>Who is a son? What is his real form? These matters are mentioned in Vedas also. Brahmanas recite these same <i>mantras</i> when performing the birth related <i>samskaras</i> for children. You, who know everything, must also know them.</p> <p>(Shl 63) That <i>mahamantra</i> is this <i>Maharaja!</i> "Oh son! You are born from my heart & organs. That is, you are my own atma. You are called by the word '<i>putra</i>'. May you live a hundred years!"</p> <p>(Shl 64) The father again tells the son:"My living and continuation of lineage is dependent on you. Therefore, Oh Son! Live for a hundred years. <i>Maharaja!</i> You have to say the same thing to your son. This boy is also born of your organs & your soul. From one <i>mahapurusha</i> another <i>mahapurusha</i> is born. Just as you can see your image in clear water, see this boy who is your own image, your second.</p> <p>(Shl 66) Just as <i>ahavaniyagni</i> is born from <i>garhapatyagni</i> he is born of you. In spite of this there is no difference between the two <i>agnis</i>. Similarly there is no difference between you & your son. You have split your atma in two.</p>			
5	Adi; Sambhava	81	487-488, Shl 98-102	1
	<p>About son: Shakuntala to Dushyanta</p> <p>(Shl 98) When talking about son <i>pitrudevatas</i> have said that son is responsible for the continuation/growth of lineage & therefore begetting a son is superior dharma. Therefore a son should</p>			

	<p>not be rejected/abandoned for any reason. (Shl 99) Manu has considered all the following five types as son only: (i) born to <i>dharma patni</i>, (ii) born to some other woman but accepted in donation or who became available unasked, (iii) obtained by purchasing (iv) foster son, and (v) one who has been purified by <i>upanayana etc</i> samskaras. (Shl 100) Sons become important vehicles for parent's practice of dharma and fame. They increase love in the mind. They help the father cross the <i>naraka</i> called '<i>puth</i>'. It is therefore utterly wrong to forsake such a son. (Shl 102) It is better to have one well than a hundred potholes. It is better to perform a <i>yajna</i> than digging a hundred wells. It is better to have one good son than performing a hundred <i>yajnas</i>. The effect of being dedicated to path of truth is that of having a hundred sons. Therefore truth should never be forsaken.</p>			
6	Adi; Sambhava	81	547	1
	<p>Intermarriage of brahmana & kshatriya Devayani to king Yayati: There have already been several marriages between brahmana & kshatriyas.</p>			
7	Adi; Sambhava	82	557, Shl 22	1
	<p>Sharmishta: It is said that wife, servant & son have no money or have no rights on earnings, because their earnings belong to their masters.</p>			
8	Adi; Sambhava	85	574, Shl 24	1
	<p>Yayati: <i>Dharmajnas</i> (those who know dharma) say that a son who is not obedient to his father is not a son at all.</p>			
9	Adi; Sambhava	102	699	2
	<p>Eight types of marriages Inviting a suitable bridegroom and performing the marriage (as per <i>vidhis</i>) of daughter decked with clothes and an ornament is called <i>Braahma vivaha</i>. Accepting two cows from the groom and giving away the bride (<i>panigrahana</i>) is called <i>arsha vivaha</i>. Deciding a price for the bride, taking it as a sale price and giving away the bride is called <i>asura vivaha</i>. Carrying away the bride by force and marrying is called <i>rakshasa vivaha</i>. Girl & boy marrying by mutual consent is called <i>Swayamvara</i> or <i>Gandharva vivaha</i>. Carrying away an unconscious bride and marrying is called <i>paishacha vivaha</i>. Giving away of the bride by her parents to the boy they like is called <i>praajapatya vivaha</i>. Giving the bride as gift to someone who assisted in the conduct of <i>yajna-yaagas</i> is called <i>daiva vivaha</i>. Of these eight types brave men/warriors appreciate <i>rakshasa vivaha</i>. Kings appreciate and follow <i>swayamvara</i> or <i>Gandharva vivaha</i>. Those who know <i>dharma</i> say that wife won by defeating all kings present at <i>swayamvara</i> will become the most loved one.</p>			
10	Adi; Sambhava	104	712, Shl 6	2
	<p>Niyoga system for getting children Bhisma: Parashurama killed all the <i>kshatriya</i> warriors but he did not kill any of the <i>kshatriya</i> women. We have heard that such women, who were deprived of husband & sons, followed the <i>apaddharma</i> (dharma during emergency or extraordinary circumstances) and had children from brahmanas who were experts in Vedas & Vedangas. In such situations there will be no sexual desire to the man or woman. The rules & regulations to be followed will also be tough. <i>Shruthis</i> declare that such children are considered as children of the man she had married formally. This is how <i>Kshatriya kula</i> again grew after Parashurama annihilated them.</p>			
11	Adi; Sambhava	104	713	2
	<p>If no-desire then no-sex rule; also perhaps a case of rape Story of Uthathya <i>rishi's</i> wife Mamatha who was pregnant & Brihaspati, the younger brother of Uthathya: Brihaspati was not an ordinary person. He is a <i>mahamahima</i>. Still he could not control his momentary & intense sexual desire for Mamatha. He ignored Mamatha's pleas & advice. He also ignored the <i>Smritivakya</i> (sayings of <i>Smriti</i>) that there should be no sex with a woman who does not have such desire. Caught in his deep passion & lust, he ignored all limits of dharma and the world and started enjoying Mamatha. Just at the time of ejaculation, the developed foetus which was already in the womb spoke.....</p>			
12	Adi; Sambhava	104	715, Shl 20	2
	<p>Bhartha & Pati: duties Pradweshi, wife of <i>rishi</i> Deerghatamas: By fostering & supporting (<i>poshana</i>) the wife, husband is called '<i>bhartha</i>'. Because he nurtures (<i>palana</i>) her, he is called <i>pati</i>. But you are neither <i>bhartha</i> nor</p>			

	<i>pati</i> . You are neither fostering me nor protecting me. On the other hand, I am taking care of you who are born blind & your children.....Finally she said, "I cannot care for you as I did in the past. You can live as you wish."			
13	Adi; Sambhava	104	715-716, Shl 35-37	2
	<p>Deerghatamas forming a new rule: one woman-one husband for life (Continuation of point above) Deerghatamas understood the intent of his wife completely. He felt she has no desire to continue as his wife. He decided to eliminate the system whereby wife could live with another while the husband was still alive. He proclaimed a new dharma. His <i>dharmavani</i> was firm & clear: "I am proclaiming a new rule from today. During the lifetime of a woman she should be attached to only one husband. Even after the death of husband, she should not take other partners in her lifetime. In case a woman, out of sexual desire, gets attracted to (<i>anuraktha</i>) another man when the husband is alive or even after his death, she will become a sinner. Even if a woman has plenty of wealth, if she does not have a husband who is responsible for her getting a child who gives eligibility for happiness in both this world & other world, let that wealth be wasted. Let infamy & allegations follow a woman who goes after another man (<i>parapurusha</i>)."</p>			
14	Adi; Sambhava	104	718	2
	<p>Niyoga--Sudeshna & Deerghatamas Baliraja met Deerghatamas near Ganga river...He requested him, "<i>Maharshi!</i> Please bestow your grace so that I may have children who will be very <i>dharmic</i> and will have noble qualities." <i>Maharshi</i> who was an expert in both <i>godharma</i> & <i>purusha dharma</i> agreed to the King's request. Happily the king told his wife Sudeshna to serve the <i>rishi</i>. But she did not like to go to the born blind & old <i>rishi</i>. She sent her maid-servant fully decked up. Eleven children were born to her who all became experts in Vedas & Vedanga and became equivalent to <i>rishis</i>.</p>			
15	Adi; Sambhava	105	720, Footnotes	2
	<p>Niyoga: rules & discipline (Commentary given in footnotes) Manusmriti says the following about <i>niyoga</i>: The person who mates with the widow as per the wishes & approval of the elders of the family, should smear <i>ghee</i> all over his body and should mate without speaking anything. Only one child should be had by this method and not a second one. He should mate with the widow with detachment and strictly for the purpose of helping her get a child. After this, their relationship should be like that of father-in-law & daughter-in-law. The man should never consider her again as suitable for sex. See current trends: http://www.thedailybeast.com/articles/2014/11/29/have-sperm-will-travel-the-natural-inseminators-helping-women-avoid-the-sperm-bank.html</p>			
16	Adi; Sambhava	105	725, Shl 31	2
	<p>Equal rights on children to both parents Satyavathi: Sons are born with elements from both father & mother. Therefore there is no doubt that mother has as much right over children as the father.</p>			
17	Adi; Sambhava	105	726-727	2
	<p>Niyoga: Vyasa's conditions not complied Vyasa to <i>Satyavathi</i>: I will obey your orders and keeping in mind only dharma I will fulfil your desire. I know that this is a <i>sanatana dharma</i> which was followed only during emergency situations...My brother's wives will get children equivalent to <i>Mitra</i> & <i>Varuna</i>. But they (wives) will have to follow <i>vrata</i> & <i>niyama</i> strictly for one year. Then they will be purified. Women who have not followed such strict <i>vrata</i> cannot come near me. But <i>Satyavathi</i> tells him that there is no time to lose & delay is not acceptable due to circumstances. She requests Vyasa to grace them with children immediately.</p>			
18	Adi; Sambhava	106, 123	(729), 817, Shl 77	2
	<p>4th Niyoga forbidden Kunthi to Pandu: Knowledgeable people (<i>jnani</i>) do not approve fourth pregnancy by <i>niyoga</i> even in emergency conditions. One who mates with four persons will be considered a <i>svairini</i> (profligate?). One who mates with five will be a prostitute. Knowing the intricacies of dharma why are you asking me to go against dharma for the love of children.</p>			
19	Adi; Sambhava	120	790-791	2
	<p>12 ways to get children Pandur to Kunthi: There are twelve ways in which a man can have children. Of these six types of</p>			

	<p>children are called <i>jnati</i> who enjoy the right to property and the rest are only <i>jnati</i> without such rights.</p> <p>(1) Born to wife married formally (<i>swyamjatha</i>) (2) getting a child in one's wife by the grace of a great person (<i>praneetha</i>) (3) Giving plenty of money to a <i>tapasvi</i> and getting a child through him in your wife (<i>parikreetha</i>) (4) son born to the second wife (<i>pounarbhava</i>) (5) Child born due to mating before marriage will also be considered their child (<i>kaaneena</i>) (6) Even if wife is profligate/promiscuous child born due to mating with someone not lowly (<i>kunda</i>) (7) given in <i>daan</i> by parents (<i>datta</i>) (8) purchased by giving suitable value (<i>kreetha</i>) (9) adopted due to some reason even though <i>kula-gothra</i> are not known (<i>kritrima</i>) (10) one who has come to you saying "I am your son" (11) born after marrying a woman who had already mated with another & was pregnant (<i>sahoda</i>) (12) born to low caste woman (<i>jnatirethasa or jnatarethasa</i>)</p> <p>If the first method fails, second can be tried etc. By any one method children should be born for <i>vamshoddhara</i> and clearing <i>pitrurina</i>.</p> <p>In hopeless situations women can have child from husband's brother also.</p> <p>(In Udyoga; Bhagavadyana, <i>Adhyaya</i> 140, Pg 5863) Sri Krishna when speaking to Karna says, 'Anyone may be responsible for the birth of <i>kaaneena or sahoda</i>. But whoever marries such a mother by following formal procedures becomes the father of the <i>kaaneena or sahoda</i> child as per the <i>dharma shaastras</i>.</p>			
20	Adi; Sambhava	122	799-800, Shl 14, 17-19	2
	<p>Uddalaka making a new rule: Obedient/loyal wife</p> <p>Pandu to Kunthi: I will tell you the story of the person responsible for this change. There was a <i>mahatapasvi</i> called Uddalaka. He had a son called Shwethakethu who was also a great <i>tapasvi</i>. Today's practice came about because of his anger. One day when Shwethakethu was nursing/serving his father, a brahmana came into the house and grabbing Uddalaka's wife's hand said, "let us go away from here. Come" and saying so he pulled her away with him. Though Uddalaka showed no anger at all by this act of the brahmana, Shwethakethu could not control his anger. Sensing that his son was angry, Uddalaka consoling him said, "(Shl 14) Why are you angry? This is the accepted practice. Women are not subject to any control in this world. They are absolutely free. Have you not seen how animals behave? Humans of all <i>varnas</i> behave the same way. Do not become angry on that account.</p> <p>Shwethakethu was not satisfied with his father's words. He decided to change the practice and declared, (Shl 17-19) "If women do not remain under control of their husbands they will be subjected to <i>bhruna-hatya paap</i> (sin of killing a foetus in the womb). This rule will apply not just to women. If a husband ignores or ill treats the wife who treats him as her everything, he will also be tainted with the same sin. Further, a woman who does not obey a husband who is desirous of a son will also be subject to the same sin.</p> <p>The existing dharma for husband & wife has come from Shwethakethu's days.</p>			
21	Adi; Sambhava	131	867, Shl 10	2
	<p>Drupada's norms for marriage among equals</p> <p>Drupada to Drona: Marriage can happen only between those who have equal wealth and equal education/learning; friendship will also develop similarly. Other than this, there can certainly be no friendship between the rich & the poor. Marriage relationship also cannot exist between rich & poor.</p>			
22	Adi; Hidimbavadha	152	1013, Shl 19	2
	<p>Husband above brother</p> <p>Hidimba: Women have more love for husband than for brother.</p>			
23	Adi; Bakavadha	157	1042, Shl 31-33	2
	<p>Brahmana about his valuable wife</p> <p>You are my <i>saha-dharma-charini</i> (who walks the path of dharma with me); you ignore your own pleasures considering my pleasures as your pleasures. You care for me like my mother. <i>Devatas</i> have made you my best friend. You alone will be with me at all times. My parents have accepted you as the rightful partner for my obligations of <i>grihasthashrama</i>. Just to save my life, I certainly cannot renounce you who are born in noble lineage, have all the good qualities & have borne a son.</p>			
24	Adi; Bakavadha	158	1045, Shl 3-4, Pg 1046, Shl 7, 1048-1049, Shl 22-23	2
	<p>Wife about her duties towards husband</p> <p>Brahmani to her husband: Aren't wife, son & daughter for own benefit? ...I will myself go to him</p>			

	<p>(Bakasura). This is also in accordance with dharma and is the main duty of women. The greatest duty of wife is to sacrifice for the welfare of husband even if by giving up her life. This is sanatana dharma.</p> <p>Haven't you already gained from me the main benefit of marriage? Begetting children is the main benefit of marriage. We already have a son to light up our <i>kula</i> and a daughter to bring us a son-in-law. Therefore my primary duty is over. I have fulfilled my obligation. You are capable of bringing up these children even if I die. I cannot do the same if you were to die.</p> <p>For these reasons it is wiser for you to let me go & it is in accordance with dharma too. Experts in dharma say that it is auspicious for a woman who has children to die before her husband dies. I am ready to sacrifice my daughter, son, relatives and even life for your sake.</p> <p>The main job of a wife is to engage herself in fulfilling the tasks dear & beneficial to husband. Even <i>yajna, tapas, niyama, daan</i> etc are second to the service of husband.</p>			
25	Adi; Swayamvara	195	1230,1234,1235	3
	<p>About polygamy & polyandry</p> <p>(1230, Shl 27) Drupada: One man marrying many women is accepted. But one woman marrying many men is something I have neither seen nor heard so far.</p> <p>(1234, Shl 7-9) I feel having many husbands is a sin and is against tradition, world and Vedas. I have never heard of a woman having more than one husband. This dharma of multiple husbands has not been followed by any of our ancestors. We, who have the discriminative ability for dharma & <i>adharm</i>a, should never practice <i>adharm</i>a. Therefore my mind does not consent to this. I have strong doubt that having multiple husbands is dharma.</p> <p>(1235) Yudhishtira: Even if we examine tradition, practices and customs, there are many examples of multiple husbands in Puranas. Dharmic Jatila of Gautama vamsha had married seven <i>rishis</i> (<i>Saptarshi</i>). Similarly, Varkshi, daughter of Kandu <i>muni</i> had married ten <i>rishi kumaras</i> all having the same name Prachetasa.</p>			
26	Adi; Swayamvara	198	1249	3
	<p>Tradition of first night after marriage</p> <p>Draupadi who had married Yudhishtira on the first day was again a virgin when she married Bhima the second day. At the time of marrying each of the five, she had regained her virginity; I came to know this from a <i>devarshi</i>.</p>			
27	Adi; Mayadarshana	229	1399, Shl 14	3
	<p>A son in any life form will do?</p> <p><i>Devatas</i> to <i>rishi</i> Mandapala: Son will make it possible to avoid the <i>naraka</i> called '<i>puth</i>'. Therefore it is your duty to beget a son so that your <i>vamsha</i> is not discontinued.</p> <p>Mandapala thought for a while as to how he could get sons in the shortest time. Remembering that birds have short gestation and can get many children at a time, he took the form of a <i>shargna</i> bird and mated with a <i>sarangika</i> called Jarika. As per his resolve very soon he got four children who were all <i>brahmajnanis</i>.</p>			
28	Sabha; Sabhakriya	17	1536-1537, Shl 1-8	3
	<p>Importance of <i>griha-devi</i></p> <p>(Any hidden reference to house-wife with children?!)</p> <p>Jara <i>rakshasi</i>: I am a <i>rakshasi</i> capable of taking any form; my name is Jara. I live in your house cared well by you. Every day I go to the houses of men. Brahma who created me has called me '<i>Griha Devi</i>'. I have been sent here for the destruction of <i>daanvas</i>. Whoever gets my picture as a young woman surrounded by small children painted in his house and worships me will enjoy good prosperity. Those who reject me will certainly face destruction.</p>			
29	Sabha; Sabhakriya	31	1591	3
	<p>Freedom enjoyed by young women in marriage matters in Neelaraja's kingdom</p> <p>From then onwards, men of Mahishmati town could not marry women according to their liking. Marriage was possible only if the young women wanted to. Women were living freely as they wished and married only those whom they liked.</p>			
30	Sabha; Dyuta	67	1770	4
	<p>Bhishma (answer to Draupadi): Wife is always under husband's control.</p>			
31	Vana; Aranya	2	1883-1886, Shl 53-63	4
	<p>Yudhishtira: Duty of a <i>grihastha</i> towards others</p> <p>If I am incapable of being a good host to those who have followed & come with me, what is the use of</p>			

	<p>being in <i>grihasthashrama</i>?</p> <p>(Shl 53) We see everywhere that all animals find the food they need and share it with their dear ones. But there are people in the world who do not find their food or cook it for themselves. <i>Grihastha</i> should feed such people like <i>yatis</i>, <i>brahmacharis</i> etc.</p> <p>(Shl 54) Following hospitalities never stop in the house of a <i>satpuruṣha</i> for guests: offering a seat, a place to rest, clean drinks to quench thirst and a few sweet words.</p> <p>(Shl 55) A bed to sleep to one who has come exhausted, a seat to one who is tired of standing, water to the thirsty, food for the hungry—these are minimum things a person in <i>grihasthashrama</i> should offer.</p> <p>(Shl 56) What a guest needs are: happy outlook of the host, good mind & words. A <i>grihastha</i> should get up, welcome & receive the guest happily, offer him a seat, and treat him well & justly. This is <i>sanatana dharma</i>.</p> <p>(Shl 57) If a <i>Grihastha</i> does not treat the following in a way they deserve to be, they will destroy him: <i>agnihotragni</i>, ox, <i>jnatīs</i> (cousins), relatives, guests, children, wife and servants.</p> <p>(Shl 58) A <i>Grihastha</i> should never cook only for himself. Should not kill an animal unless there are worthy reasons. He should not eat food which has not been offered to <i>devatas</i> & <i>pitrus</i>.</p> <p>(Shl 59) He should perform <i>vaishwedeḥva</i> in the morning & evening and distribute food to dogs, <i>chandālas</i> and birds.</p> <p>(Shl 60) <i>Grihastha</i> should everyday eat <i>vighasa</i> & <i>Amritha</i>. The food that is left after serving to the guest is called <i>vighasa</i>. The food that is left after offering <i>havis</i> to <i>devatas</i> & <i>pitrus</i> is called <i>amritha</i>.</p> <p>(Shl 61) The five <i>dakshinas</i> of <i>atithi satkara</i> (ways of treating the guest well) are: Looking at the guest with trust & affection when he arrives at home, sincerity in his care, sweet & polite words spoken to him, satisfying him with things he likes and walking a short distance with him when he leaves.</p> <p>(Shl 62-63) The <i>annadaan</i> (giving good food as donation) to a stranger who has come tired to the house brings great <i>punya</i>. In this way, out of the money earned & saved, nourishing <i>yatis</i> & <i>brahmacharis</i>, extending hospitality to guests is, according to <i>pandithas</i>, considered a great dharma for a <i>Grihastha</i>.</p>			
32	Vana; Aranya	9	1930-1931,Shl 4	4
	Vyasa: I agree that son is most important but whom to love more when there are many sons?			
33	Vana; Nalopakhyana	70	2333-2334	5
	Nala: about a <i>pativrat stree</i> : Will not get upset with the husband for any of his wrong deeds, if it was done under extreme stressful conditions.			
34	Udyoga; Bhagavadyana	104	5618, 5619	10
	<p>Narada about Mathali & his daughter: He tells Aryaka, grandfather of Sumukha (in Nagaloka) that Mathali has decided that he will give his daughter in marriage only to Sumukha. If you also desire to take this relationship further, agree to accept the <i>kanya</i> without delay. (Consent of both parties needed)</p> <p>‘Sumukha has the defect that he has no father (<i>pitru-heenatva dosha</i>). But we will ignore this defect. In your case we find many more good reasons (noble qualities & lineage) to marry than this one defect’.</p>			
35	Drona; Abhimanyuvadha	55	2564	16
	<p>Narada to Parvata: The following are accepted to constitute the complete process for marrying a girl: Resolve in the mind, oral promise, willful decision, mutual conversation, after this formal <i>kanyadaan</i> with water, <i>pani-grahana</i> (groom taking the bride’s palm in his palm), reciting of Vedic <i>mantras</i> etc. But a marriage is not deemed complete with just these. For the marriage process to be complete <i>saptapadi</i> is also essential. It is said that marriage is complete only with <i>saptapadi</i>. (Note: There is no mention of horoscope matching!!)</p> <p>In the present context, none of the steps of the process have started. Just by a groom liking a girl but not getting to know the intent of the bride and her parents, a girl does not become one’s wife.</p> <p>(In this story, though <i>Maharshi</i> Narada expresses a desire to marry <i>Srinjaya</i>’s daughter and <i>Srinjaya</i> says ‘<i>dadami</i>’ (I am giving her to you), they do not get married due to the fight that erupts between <i>Narada</i> and his friend <i>Parvata</i>)</p>			
36	Drona; Narayanastra-moksha;	195	3560	18
	Aswatthama to Duryodhana: Man desires sons hoping he will protect them from the great fears of this world and the other worlds.			
37	Shalya; Gada	52	4960	20
	...That <i>rishi-kanya</i> was engaged in very rigorous <i>tapas</i> and many many years elapsed. When her father <i>Kunigarga</i> was alive, he had tried a lot to get her married to a boy of noble lineage. But that			

	flawless girl did not consent at that time. The main reason for her not marrying was that she felt that she did not find a groom suitable (<i>anuroopa</i> : matching her) to her.			
38	Shanti; Rajadharmanushasana	7	31	21
	Yudhishtira to Arjuna: Fathers, by performing <i>tapas</i> , <i>brahmacharya</i> , <i>satya-nishta</i> and <i>kshama</i> , like to have children who are full of all good qualities (<i>kalyana-guna-sampanna</i>). In the same way, mothers, by fasting, <i>yajnas</i> , <i>vratas</i> and several auspicious deeds, desire to have sons with good qualities (<i>guna-sheela</i>), and bear the pregnancy for 10 months. All parents will have only worries like, 'Will the children be born safely and easily? Will we have children? Will the children after birth live well without various evil planetary influences (<i>graha-badhe</i>)? After they grow up will they be full of noble qualities and bring us happiness in this and other worlds?'			
39	Shanti parva; Aapadharma	170	1526	23
	Story of ungrateful brahmana Gowthama who was a brahmana only by birth but was wicked by his life style: King of <i>rakshasas</i> ! I was born in <i>Madhya desh</i> . I am living in a village of hunters in the house of a hunter. A widowed <i>shudra</i> woman is now my wife. I am saying this to you truthfully. The <i>rakshasa</i> thought to himself: This Gowthama is a brahmana only by birth. But the great bird Rajadharma is my good friend. He has sent him to me. Therefore I will do whatever will please my friend Rajadharma. He is my friend, brother and loved relative who always causes joy to me.			
40	Shanti parva; Mokshadharma	321	2991-3017	26
	(Shl 47) Just as the dowry given to son-in-law cannot be shared with others, it is not possible to share the <i>karma-phalas</i> earned here with others in <i>para-loka</i> .			
41	Anushasana parva; Daandharma	19	3698-3714	27
	<p>Validity of Sahadharma in marriage</p> <p>Yudhishtira questioned: (Shl 1) Grandfather Bhishma! At the time of marriage of women, many things (like <i>saha ubhau charatam dharma</i>) are stated about <i>sahadharma</i> (common dharma, duty etc). With what objective is this stated? (Shl 2) Is the <i>saha-dharma</i> stated by <i>rishis</i> in the past about the relationship between man & woman an <i>arsha dharma</i> (relating to or belonging to or derived from <i>rishis</i>) or <i>praajapatya dharma</i> (for purposes of procreation) or <i>asura dharma</i> (The word <i>asura</i> also means <i>indriyas</i>. Does it refer only to the pleasure of <i>indriyas</i>)? (Shl 3) I have a serious doubt about this statement on '<i>sahadharma</i>'. I feel the word has contrary meaning. That is, where will whatever <i>sahadharma</i> is here be after death? (Shl 4) Grandfather! After death human being may get <i>swarga</i>. Between husband and wife, one of them will die first. Then how can <i>sahadharma</i> be meaningful for the one who survives here. Tell me about this. (Shl 5) Since human beings consist of different kinds of <i>dharma-phalas</i>, live in different places controlled by variety of karmas and go to <i>swarga</i> or <i>naraka</i> according to their auspicious or inauspicious fruits of karmas, how can <i>sahadharma</i> be managed between a man & a woman? (Shl 6) <i>Dharma-sutra-kaars</i> (makers or authors of dharma-sutras) have decided that women are not truthful (<i>astayavadi</i>). If this opinion were to be accepted, how is <i>sahadharma</i> possible with them? (Shl 7) Even Vedas have mentioned that women are untruthful. Therefore, the <i>sahadharma</i> that is stated at the time of marriage also includes this untruthfulness. But <i>asatya</i> (untruth) can never be dharma. Therefore the term <i>sahadharma</i> in marriage can only be figurative and not factual. Whatever acts husband and wife do together have been called <i>sahadharma</i> only for namesake and there really is no element of dharma in it. (Shl 8) Though I have been thinking about this matter for long, the issue only becomes more complex and I do not find an answer. Therefore please tell me what the <i>shrutis</i> say about this and clear my doubt. (Shl 9) From when did this thing called <i>sahadharma</i> come into vogue? How did it become a practice? In what form did it come. Tell me completely about all these.</p> <p>Bhishma said: Yudhishtira! In this matter an old <i>itihaas</i> that happened between Ashtavakra and Goddess of North direction (<i>Uttara-dik-devata</i>) is quoted by scholars. (The illustrative example does not at all appear to address the issue raised by Yudhishtira!! It only talks about unbridled sexuality in women and hence looks quite out of place!!) (Story not included here. Some parts are in Table: Character/Behaviour/Nature SI No. 119)</p> <p>.... Ashtavakra said: (To the old woman who is actually goddess of Northern direction disguised as very old woman) <i>Bhadre</i>! I will not unite with other's wives under any circumstances. Because, those</p>			

	who know dharma <i>shastra</i> have blamed adultery. I swear on truth. I have already decided to marry a <i>rishi-kumari</i> . Understand this very well. I do not know about pleasures of the senses. Don't we want to beget children only for the accomplishment of <i>dharma & artha</i> ? I will marry only to beget children for dharma. I will attain higher <i>lokas</i> only by virtue of such children. There is no doubt in this matter. You should understand dharma and stop this kind of libertine behaviour.		
42	Anushasana parva; Daandharma	20	3714-3720 27
	<p>Continuation of previous <i>adhyaya</i>'s story</p> <p>...Next night Ashtavakra and the old woman slept on separate beds. But at around midnight, that old woman went and sat on his cot. The <i>muni</i> woke up and immediately said: (Shl 12) <i>Mangalang!</i> My mind will certainly not get interested in other's wives. Please get up and go. Avoid this sinful deed.</p> <p>The old woman said: I am an independent woman. I am not anyone's wife. Therefore by accepting me, you will not be subject to any such <i>dosha</i> of adultery. Ashtavakra replied: (Shl 14) Women do not have independence. They are always dependent. This is the opinion of Prajapati. Therefore a woman can never be independent. The old woman responded in a different way. (Shl 15) Intense sexual desire is bothering me. Notice how much devotion I have towards you. If you reject me, who am desiring sexual pleasures, you will accrue sins.</p> <p>Ashtavakra was not moved by those words. Justifying his stand he said: (Shl 16) Sins pull a person with unrestrained moral behaviour towards them. I always keep my mind under control by courage. Therefore go to your bed and sleep. The old woman did not give up. She begged him in pitiable voice: (Shl 17) Great <i>vipra!</i> I bow to you. Be my refuge who is prostrating and entreating you. (Shl 18) If you think that union with other woman will cause <i>doshas</i> then I will surrender/offer myself as donation to you. (Shl 19) I am telling the truth. You will not accrue any sin by doing this. Understand that I am independent. Even then if you think it will result in sins then let that sin accrue only to me. My mind is fixed on you. I am also independent. Therefore kindly accept me.</p> <p>Ashtavakra said: (Shl 20) How are you independent? Prove this with reasons. Because, no woman in the three <i>lokas</i> is eligible to be considered independent. Manudharma <i>shastra</i> has said this categorically. (Shl 21) Father protects women in their childhood & maidenhood. Husband protects them in youth. Children protect her in old age. Therefore there is no independence for women. (<i>Pita rakshati kaumare, bharta rakshati yauvane, putrashcha sthavire kale, nasti streenam swatnatrata</i>).</p> <p>Respecting the statement the old woman said: Great brahmana! I am still a virgin. As you say, a husband has to protect in youth. Accept me, who am a virgin, as your wife. Be my protector. Do not destroy the firm faith I have in you. As soon as she said this, she transformed to a very beautiful damsel. So Ashtavakra said: (Shl 23) You have the same state of youth that I have. Just as you have dreams of getting married, I also have dreams. I am thinking about what Vadyana <i>muni</i> told me. He has told me only to see the woman in Northern direction and not to marry her.</p>		
43	Anushasana parva; Daandharma	44	3913-3929 27
	<p>Traditions and systems of lawful marriage of a girl</p> <p>Yudhishtira questioned: (Shl 1) Grandfather Bhisma! Tell me about <i>kanya-daan</i> (giving a girl in marriage) which is the basis for all dharmas, people of the family, residences, <i>devatas</i>, <i>pitrus</i> and guests. (Shl 2) It is my opinion that this dharma of <i>kanya-daan</i> is most fit topic to be thought about compared to all other dharmas. To what type of person should the girl be given? Tell me about this.</p> <p>Bhisma said: (Shl 3) Yudhishtira! Satpurushas should thoroughly examine the character & nature, education, family, conduct and the work being done by the prospective groom and if all these qualities are found suitable in him then she should be given to such person. (Shl 4) It is the dharma of <i>satpurusha</i> brahmanas to select a good groom in this manner and give the girl in marriage. This is called 'Braahma-vivaha'. A worthy groom should be welcomed, daughter should be made to sit with him and he should say '<i>sahobhau charatam dharmam</i>' – you both should practice dharma together. Then as per one's capability marriage should be performed. Doing it in this manner is the <i>sanatan dharma</i> for brahmanas & <i>kshatriyas</i>. (This is called Praajapatya vivaha). (Shl 6) If the girl rejects the boy found by father and desires to marry a boy whom she likes and the boy also likes and wishes to marry her (that is, mutual acceptance by boy & girl) then the father should give his daughter to that boy only. Scholars of Veda call this Gaandharva vivaha. (Shl 7)</p>		

Attracting the parents of the girl with lot of money and without caring for the willingness or otherwise of the girl and thus buying the girl for money is called **Asura vivaha**. (Shl 8) Killing the parents and brothers at home, cutting off their heads, and when all relatives are crying, dragging away the girl who is crying uncontrollably and marrying her is called **Rakshasa vivaha**. (Shl 9) Of these five types, first three (Braahma, Prajapatya & Gaandharva) are approved by dharma. The last two are sinful ways. For no reason should *rakshasa* & *asura vivahas* be performed. (Shl 10) Braahma, Kshaatra & Gaandharva *vivahas* are compatible with dharma. These marriages can be done separately or together. (Braahma can be clubbed with Praajapatya & Gaandharva. Case of Dushyanta & Shakuntala is Gaandharva. There is no mixing there. The marriages of current day are all mostly Gaandharva-Braahma type. Marriages are solemnised only after boy & girl agree. Formal ceremonies are a part of Braahma marriage. Selecting the partner of their choice is Gaandharva. According to commentators, Damayanti's marriage is considered mix of *Braahma-Kshaatra*, Rukmini's *Rakshasa-Gaandharva* and Subhadra's is *Kshaatra-Rakshasa*). (Shl 11) A brahmana can marry a girl from *brahmana*, *kshatriya* or *vysya varna*. A *kshatriya* can do so from *kshatriya* & *vysya varna*. A *vysya* can marry only from *vysya varna*. **If the girl is from another varna, their children will belong to the varna of father.** (Shl 12) Among the girls a brahmana marries, girl of brahmana *varna* must be the eldest. Similarly for *kshatriya*, the *kshatriya* girl should be the eldest. It is the opinion of some *shruti karas* that a *shudra* girl can be married for pleasure/sexual union. Some others say that a *shudra* girl should not be married by other *varnas*. (Manu smriti says that among the four *varnas*, the earlier *varna* man can marry girls from subsequent *varnas*. Order is *brahmana*, *kshatriya*, *vysya*, *shudra*. In this sense, *vysya* can marry a *shudra* girl). (Shl 13) *Satpurushas* do not approve of a brahmana man begetting children from *shudra* girl. There is a rule that such a man should perform atonements.

(Shl 14) A thirty year old man should marry a ten year old *eka-vastra-dharini* girl. (One who does not wear a blouse, meaning, who has not reached puberty). A twenty one year old should marry a seven year old girl. (Shl 15) A girl who does not have father & brother should not be married. Because she will be bound by *putrika-dharma*. (Not having father & brother means she will be the only daughter. Father may have considered her in the position of her son at the time of his death. In such circumstance the only daughter will have duties of *putrika-dharma*. Therefore she should not be married). (Shl 16) If the parents do not perform the marriage of the girl before her reaching puberty, then she should wait for three years after reaching puberty. If marriage does not happen even then, she should find her partner herself in the fourth year. (Shl 17) By doing this, her sexual relationship with her husband or the children born will not be of inferior order. Instead, if she behaves promiscuously, she will become worthy of blame in the eyes of Prajapati Brahma. (Shl 18) Such a girl should be married who is not *sapinda* with boy's mother and not *sagotra* with boy's father. Manu has stated this dharma. (Mother's sister, mother's brother and brother's daughter are *sapindas*. Smriti has stated that after five generations from mother and seven generations from father, this *dosha* is annulled).

Yudhishtira said: (Shl 19, 20) There is a girl for marriage. She will be beautiful and have auspicious characteristics. A boy would already have given *kanya-shulka* (girl-fee; opposite of dowry). Another man comes and decides marriage with her promising to pay *kanya-shulka*. Another one wants to forcibly take away the girl. A fourth one entices parents with as much *kanya-shulka* as they desire. A fifth one is ready to marry her formally then and there. In such circumstances, whose wife does she become according to dharma? Throw light and guide us in this matter.

Bhishma said: (Shl 21) Dharmaja! **It will be seen that in all matters relating to the welfare of human being there will be good systems everywhere. Once all wise people have assembled and decided that this girl is for this boy, avoiding it by telling lies is a sin.** (Shl 22) If any among wife, husband, *ritvijs*, *acharyas*, disciples or teachers tell a lie against an arrangement or agreement already made, it will deserve punishment. Others (who were witnesses or participants in the discussions) are not to be punished. (Shl 23) **Manu does not approve marriage where a girl is married off to an unwilling boy. Therefore, for whatever reason, not allowing a marriage that has been decided with the consent of the boy, girl and the *acharya* to happen is *adharna* and brings infamy. It only hurts dharma.** (Shl 24) There is no blemish in the act of boy taking the girl to his house after the marriage has been solemnised by the parents of the girl and her relatives by proper formalities. Similarly, there is no blemish when the girl is taken to his house after the *kanya-shulka* is paid. Since the formalities and rules of marriage are like this, where is the blemish? (Later verses contradict it and give much more freedom in changing promises made!)(Shl 25) After obtaining the consent of girl's parents and relatives *homas* should be performed with appropriate

mantras. Then those *mantras* will also yield their results. **If the girl is not given away with the consent of parents then there is no scope for *homas* & *mantras*.** Even if done, they will not accomplish the desired things. (Shl 26) **In such marriages that are approved by parents, husband and wife make mutual promises through *mantras* for the stability of their married life.** Therefore, scholars opine that such formally conducted marriages, supported by relatives, is the best. (Shl 27) **A wife obtained through the rules of *dharma-shastra* is considered by the husband to have been obtained by *daiva-yoga*** (god's ordainment, grace). He makes false the statement of those who say that this marriage is unworthy.

Yudhishtira questioned: (Shl 28) A groom would have come first, would have paid as much *kanya-shulka* as desired by the parents of girl and would have settled that he would come and take the girl later. Then, another groom who is better in many respects including *dharma*, *kaam* & *artha* comes and desires to marry the same girl. In such situations, can parents lie to the earlier boy and marry the girl to the one who came later and **who is better suited in all respects?** Or just for the reason that one should not lie, should they marry her to the first boy? (Shl 29) In both these decisions there is a blemish. If he refuses to marry her after having obtained consent of relatives and having accepted *kanya-shulka*, he gets the blemish of breaking a promise. Out of this fear if he rejects the more suitable boy who came later, it would amount to ignoring the welfare of the girl. So, when both decisions have a blemish, by taking which decision will the father of the girl earn success and fame? I feel that this *dharma* of *kanya-daan* (giving away the girl) is worth much thinking about.

Grandfather! Guide me who am interested in understanding the principles & truth (*tattva*). Explain to me all about *kanya-daan*. I feel like listening to everything you say and do not at all feel contented.

Bhishma said: (Shl 31) Yudhishtira! He (first boy) thought that payment of *kanya-shulka* completes the marriage and hence did not take it back with him. **But this *shulka* alone certainly does not complete marriage. *Satpurushas* sometimes, for special reasons, do not perform *kanya-daan* in spite of having accepted *kanya-shulka*.** (Shl 32) If the boy has some defects (such as older age, not so good looking etc) the parents of girl in such situations may tell the boy to deck up the girl with gems and jewellery and then get married. If the boy gives these things according to his abilities it does not become *kanya-shulka*. Accepting jewellery etc in this manner for the sake of the girl and then giving the decked up girl in marriage is not same as selling the girl. (Shl 33) Therefore such practice comes under *sanatana dharma*. (Shl 34) **All such statements** of those who **before formal *kanya-daan*** say, '*bhavate kanyam dasyami*' (I donate my daughter to you), those who do not say anything or those who say, '*avashyam dasyami*' (I will surely give her to you) **are equivalent to no statement at all.** (Shl 35) **That is why till the formal** (following all procedures) *panigrahana* (ceremonially putting girl's hand in boy's hand & they hold each others hands, meaning handing over) **happens both sides will be repeatedly requesting each other to formalise the marriage. We have heard that Marudganas** (troop of Marut gods) **have given boon to girls that if a better groom is found then from the point of view of the welfare of girl rejecting an earlier one even if a promise had been made is permitted** and this will not result in any blemish. **There is also a *Smriti-vachana* that if a much better boy is found, marriage should be performed with him even if *kanya-shulka* has been taken from another and a promise made about giving the girl (*dattamapi haretkanyam shreshstshchedvara aagate*).** (Shl 36) **It is also the opinion of *rishis* that the girl should not be given to an undesirable or unworthy boy.** Because, for both sex related matters and begetting children a groom who is liked is the main cause. (Shl 37) **There are many blemishes in giving away the girl in marriage after accepting *shulka*.** You will yourself realise this after thinking carefully about it. **Marriage is not finalised just by paying the *shulka*.** There was no such tradition in the past also. I will explain with an example. Listen.

I snatched two daughters of the king of Kashi for Vichitravirya after defeating kings of Magadha, Kashi & Kosala in a fight. Apart from those two, another daughter (Ambe) had already given her hand to another king. (Ambe had made a mental resolve to marry Shalvaraja). For the other two, the king of Kashi had accepted *kanya-shulka* and had given his word to two princes. At that time my father (Bahlika) told me to let go Ambe and take the other two for marrying them with Vichitravirya. I was not sure about what my father told me. Therefore I also consulted other scholars. But my father had special interest in following principles of *dharma*. Therefore he was pressurising me to let go the girl who had already married someone else mentally. Wanting to understand traditions and practices of the family I asked him: 'Father! I wish to understand the traditional practices of our family. After knowing this I will do just as you say'.

	<p>Yudhishtira! After I said this, my father who was a great <i>dharmatma</i> said: (Shl 43) If in your opinion marriage is finalised merely by taking <i>kanya-shulka</i> – and not by formal <i>panigrahana</i> – the statements of <i>Smritis</i> will be wasted. <i>Smriti vachana</i> has stated that by merely accepting <i>kanya-shulka</i> marriage is not settled irrevocably and that if a better groom is found marriage should be conducted with him in the interest of the girl. (Shl 44) Those who know dharma (<i>dharmavids</i>) do not accept as statement of authority that mere acceptance of <i>kanya-shulka</i> is equivalent to marriage and that <i>panigrahana</i> is an unessential act. (Shl 45) Even in normal parlance in the world we say, '<i>kanya-daan</i> is over' or '<i>panigrahana</i> ceremony was completed' etc and not that '<i>kanya-shulka</i> was given' to announce the solemnisation of marriage. Therefore payment of <i>kanya-shulka</i> is unessential in marriage matters. Panigrahana can take place without payment of any <i>kanya-shulka</i>. Those who consider <i>shulka</i> as the most important part and that marriage is solemnised just by giving that are surely not knowledgeable about dharma. (Shl 46) Girl should not be given in marriage to those who give <i>kanya-shulka</i> and treat it as the value or price for the girl. Similarly, one should not marry a girl who is being sold only for the sake of money. Because, wife is not an object of trade. (Shl 47) For those greedy sinners who buy and sell <i>dasis</i> (servants, slaves) giving of <i>kanya-shulka</i> itself may seem as the decision of marriage.</p> <p>Once in the past many people went to <i>Satyavanta</i> and questioned him in this matter: 'Oh great wise man! In case the boy from whom <i>kanyaa-shulka</i> had been accepted dies before formal marriage is performed, can the girl be given in marriage to another boy? We have a doubt about dharma in this matter. Please clarify. Be our guide. <i>Satyavanta</i> said: (Shl 51) The girl should be given in marriage only to that boy whom she likes. There is no doubt at all in this matter. Even if the person who paid the <i>shulka</i> is alive and if a better boy is found the girl should be given in marriage to that boy in the interest of the girl and not to the one who had given <i>kanya-shulka</i>. This being the case what is there to tell or ask about one who is dead? Girl should be given in marriage only after finding a good boy. (Shl 52) In case the girl also likes, parents also consent and the boy is also worthy, the girl can be married to the brother of the dead person. Or the girl can resolve that she will marry only the boy who had given <i>shulka</i> in her next birth, remain unmarried and perform <i>tapas</i>. (Shl 53, 54) According to the opinion of some, in case the person who had paid <i>kanya-shulka</i> dies, the girl can mate with the younger brother of the boy. In the opinion of some others this is only optional and not the rule to be followed. After suitably aggregating the opinions scholars have concluded as follows: Before the formal event of <i>pani-grahana</i>, even if certain other auspicious ceremonies like <i>haridra-snana</i> etc have happened, even if the father of the girl has made the resolve that he will do the <i>kanya-daan</i>, even if some prior procedures like <i>homa</i> etc have been completed, if instead of an unworthy boy a better boy is found, the girl can be given to that boy instead of to the unworthy boy. In such situations the father of the girl will only accrue the sin of telling a lie. (A girl is not treated as married until the ceremony of <i>panigrahana</i> is completed). (Shl 55) All the mantras of <i>pani-grahana</i> find their success/fulfilment only in the seventh step of <i>sapta-padi</i>. After the seven steps of <i>sapta-padi</i> are completed with the boy holding the hands of the girl is the <i>pani-grahana</i> accomplished. Only after the father of the bride makes the resolve and gives away his daughter by way of pouring water does she become his <i>dharmapatni</i> (lawful wife). She becomes his <i>dharmapatni</i> only after the <i>daan</i> is done. <i>Sapta-padi</i> and <i>kanya-daan</i> are important acts in marriage. That is how scholars have defined the formalities of marriage. (Before these two acts nothing else that has taken place solemnises the marriage). (Shl 56) A <i>dvija</i> should marry such girl who is favourable to him, who is suited to his lineage and is given away formally with fire at witness (<i>agni-sakshi</i>) by father or brother of bride. He should accept her as his wife by <i>sapta-padi mantras</i> by circumambulating the <i>agni</i> according to the formal procedures.</p>			
44	Anushasana parva; Daandharma	45	3930-3936	27
	<p>About marriage and succession rights of <i>dauhitra</i> (daughter's son)</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! A prospective groom would have paid <i>kanya-shulka</i> with the intent of marrying the girl. But the formal marriage would not yet have happened. He goes away somewhere. Others do not come forward to marry her because someone has already paid the <i>kanya-shulka</i>. What should the father of the girl do in such situations? Tell me about this.</p> <p>Bhishma said: (Shl 2) Yudhishtira! If a rich man who has no children has paid the <i>shulka</i> and has gone away to another country, then the father should wait for the return of that man and not give her to anyone else. As long as the <i>kanya-shulka</i> is not returned, it is as if she has been sold to him. The father does not have rights to marry her to another person. (Shl 3) If such person does not return at all, then the girl can beget children from others for the growth of that person's lineage according to</p>			

	<p>the procedures stated in <i>smritis</i>. No one else should marry her with the formalities consisting of <i>mantras</i>. No other <i>garhastya karmas</i> should be performed with her. (Shl 4) (This verse talks about the case where no one comes forward to pay <i>kanya-shulka</i> or to marry a girl) Savitri (of Satyavan fame) found her partner herself with the permission of her father. Some persons knowledgeable about dharma appreciate/approve such freedom of a girl finding her own partner in such situations. But some others do not approve this. (Shl 5) Some say, 'apart from the episode of Savitri, no one has done this'. 'Whoever might have done this, <i>satpurushas</i> have never done this', say others. The practices of <i>sadhu-satpurushas</i> are always the important and main characteristics of dharma.</p> <p>In this matter, Sukratu, the grandson of Janaka, the great king of Videha kingdom, has said as follows: (Shl 7) 'Where can you find the basis of <i>shaastras</i> for the acts of <i>asatpurushas</i>? In this instance father asking the daughter to find her own suitable partner is against the tradition (say of Manu smriti which says women enjoy no freedom). In such case, whether this can be done or is it dharma or <i>adharma</i> does not arise. Therefore who will accuse that <i>satpurushas</i> did such act which is against dharma? (<i>Satpurushas</i> do not act against dharma. Therefore it is not right to say that this is the virtuous practice of <i>satpurushas</i>). (Shl 8) Women are never eligible for freedom. This is ancient dharma. A woman choosing her partner is against this dharma. This is called <i>asura-dharma</i>. We have not heard of such dharma being followed in many of the marriages of the past. (Shl 9) The relationship between man-woman or husband & wife is very subtle. It can be understood only by <i>shaastras</i>. Sexual union is an ordinary dharma. (The system of marriage has not been formulated with just this as the basis).</p> <p>About succession & property rights</p> <p>Yudhishtira questioned: (Shl 10) Grandfather! If a daughter born to a man gets the eligibility to be treated as son, then how much share of property will each get in the property of that girl's father?</p> <p>Bhishma said: (Shl 11) Dharmaja! A son is <i>atma-swaroopa</i>. Daughter is also equal to a son. Therefore she is also <i>atma-samana</i>. When a daughter who is like own <i>atma</i> is there, how can any one else get his property? (Shl 12) The <i>stree-dhana</i> which exclusively belongs to mother will go to daughters. Regarding wealth where there is no son, <i>dauhitra</i> (daughter's son) will have the rights. Therefore it is he who will take maternal grandfather's wealth & property. (Shl 13) A <i>dauhitra</i> gets the right to perform the post-death ceremonies of his father and mother's father. Therefore, from the viewpoint of dharma there is no difference between son and <i>dauhitra</i>. (Shl 14) In another instance a man accepts his first daughter as his son. Later he gets a son also. In such situations both will get equal share. In case he does not get a son but adopts another boy, then the daughter will have higher priority than the adopted son and she should get higher share of property. (Shl 15) If the daughter who was given in marriage after taking <i>kanya-shulka</i> gets sons, they will have share only in their father's property. I do not see any logic in saying that they should have rights to the property of maternal grandfather.</p> <p>(Shl 16) Children born from <i>asura-vivaha</i> will be jealous, sinners, given to snatching others wealth, fraudulent and will have practices opposed to dharma. Scholars who know dharma quote these verses in this matter. (Shl 18, 19) That person who wants to gain money by selling his own son, who gives his daughter by collecting <i>kanya-shulka</i> to make a living, such fool will suffer in Kumbhipaka etc seven hells and will be consuming his own sweat, urine and faeces there. (Shl 20) Some say that in <i>Arsha-vivaha</i> by accepting a cow and a young bull, the girl can be given in marriage. But some others say this should not be done. Whether the price is small or big, it becomes a sale only. (Shl 21) Even if some are following such practice it is not <i>sanatana dharma</i>. We see such practices in the world in others also. But they do not become <i>sanatana dharmas</i>. (Shl 22) Those who forcibly capture a girl and enjoy her will be great sinners and will suffer in a hell full of darkness. (Shl 23) No man should be sold. Then what to speak of selling own children? Any act of dharma done with money that comes from <i>adharma</i> will not yield desired fruits.</p>			
45	Anushasana parva; Daandharma	46	3936-3940	27
	<p>Respect for and care of women (***)</p> <p>Bhishma said: (Shl 1, 2) Yudhishtira! Those scholars who know the ancient history have said the following words of Daksha Prajapati in the matter of girls: 'The gifts, clothes & jewellery etc given by the boy's family to the girl should not be retained by parents of girl and should be given away to the daughter. By doing this the gifts will not be considered sale value. It will be respecting the girl. Giving clothes and jewellery to girls at the time of marriage is an act of</p>			

	<p>great kindness. All the gifts received at the time of marriage should be given to the girl. (Shl 3) All relatives like father, brothers, uncle, brothers-in-law who desire many kinds of auspiciousness of the girl should all decorate the girl with clothes and jewellery and honour her. (Shl 4) If the woman does not find the married life palatable, she will not make the man joyous. If this does not happen, there will be no children. Therefore men should please women by making them happy by giving clothes and jewellery and by indulging them. (Shl 5) Where women are worshipped, there devatas will reside happily. (<i>striyo yatra cha poojyante ramante tatra devataah</i>). Where there is no love and respect for women, all actions done there will be wasted. (<i>apoojitashcha yatraitaah sarvaastatraaphalaah kriyah</i>). (Shl 6, 7) If the daughters-in-law in a house are suffering/grieving due to the troubles created/torture given by other members (mother-in-law, father-in-law, sisters-in-law or husband) the entire lineage of that family will be destroyed. Houses cursed by daughters-in-law will be destroyed like houses destroyed by <i>krityas</i> (sorceresses). If they are always grieving, the house loses its lustre; they will not look bright. Nor will they prosper. (Shl 8, 9, 10) Monarch Manu desired to go to <i>swarga</i> and handing over women to men said: Oh Men! Women are weak. They do not commit many sins. They are content with small amounts of clothes and jewellery. They have a good mind. They win truth (are truthful). They are jealous. They expect honour & respect. They have a very angry temperament. Some times they are also very uncordial. They are not very knowledgeable. Still these women deserve to be respected. Oh men! Indulge and respect women. It is the woman who is the mainstay of dharma. Sexual pleasures, service and <i>namaskaaras</i> (adoration, offering of respect) are under the control of women. Therefore you should be soft hearted and gentle towards them. (Shl 11) Notice well that delivering babies, care & upbringing of the children, taking care of hospitality of guests for the sake of husband's love and such worldly affairs are the responsibilities of women. If you respect the, all your works will be successful. In respect of the duties of women, Sita devi, the daughter of king of Videha has said the following verses: (Shl 13) Women do not have to do <i>yajna</i> etc <i>devata-karyas</i>, <i>shraadha</i> related work for <i>pitrus</i>, <i>vrats</i> like fasting etc. Serving their husband is their main duty. They will win <i>swarga</i> just by doing this. (Shl 14) In childhood father protects them. In youth husband protects them. In old age children protect her. Therefore woman does not deserve to be free (or independent)'. (<i>pita rakshati kuamare bharta rakshati yauvane, putrashcha sthavire bhava na stree svatantramarhati</i>). Having said this, Manu went away to <i>swarga</i>. (Shl 15) Yudhishtira! Women are like <i>Mahalakshmi</i> (Goddess of wealth and prosperity) to the house. Those who desire progress, wealth, prosperity and happiness in life should respect and be cordial to them. If you keep them under control and indulge and care for them, they become Goddess Mahalakshmi who grants all kinds of wealth.</p>			
46	Anushasana parva; Daandharma	47	3940-3954	27
	<p>Partition of inheritance in the four <i>varnas</i> Yudhishtira questioned: (Shl 4) <i>Shaastras</i> have permitted that brahmana can have four wives. These four will be brahmana woman, <i>kshatriya</i> woman, <i>vysya</i> woman and if he desires sexual pleasures, a <i>shudra</i> woman. (Shl 5) If that brahmana gets children from all four, how much will each be eligible as their part of inheritance? (Shl 6) Which son should take how much from his father's properties? How much is said to be the share of each? I wish to know about all these.</p> <p>Bhishma said: (Shl 7) Yudhishtira! Brahmana, <i>kshatriya</i> and <i>vysya</i> are called as <i>dvijatis</i>. Therefore marriage of a brahmana with any of these <i>varnas</i> is in accordance with dharma. (Shl 8) By injustice or greed or desire, a <i>shudra</i> girl can also become his wife. But we do not find any method or procedure stated for this in <i>shaastras</i>. (Shl 9) A brahmana who mates with a <i>shudra</i> woman will fall to depths. He has to perform certain atonements to overcome that sin. If that brahmana begets children from the <i>shudra</i> woman then the atonements double.</p> <p>Yudhishtira! Now I will tell you the partition of inheritance of a brahmana for children born from wives of all three <i>varnas</i>. (Shl 11, 12) The son born to the brahmana wife should take one part of the complete assets consisting of good things, oxen, vehicles and other good items. Then the remaining assets should be divided into ten parts. Of these ten parts, he should again take four parts. (The first one part of the whole he takes is called <i>jyeshthamsha</i>). (Shl 13) The son born to <i>kshatriya</i> woman will also be a brahmana only. There is no doubt about this. He becomes eligible to take three parts due to the special position of mother. (Shl 14) The son born to <i>vysya</i> woman should take two parts. (Shl 15) The son born to <i>shudra</i> woman is said to be the son who should not get any money (<i>adeya-bhaga</i>). Still,</p>			

he should be given some part (the remaining one part). (Shl 16) This is the method of sharing the property after dividing into ten parts. All children born to the wife of same *varna* (as father) should get equal share. (If there are more than one sons from the brahmana wife, they should all share the four parts due to them equally and similarly for other *varnas*). (Shl 17) Because the son born to *shudra* wife will not have the required expertise he is called *abrahmana*. The children born to wives of other *varnas* are considered as brahmanas only. (Shl 18) Only four *varnas* have been stated. There is no fifth. The son born to the *shudra* wife is eligible to get one tenth of assets. (Shl 19) But he should take it only if father gives it to him willingly. If he does not, then he has no right over it. But father should give a share to him also. (Shl 20) The *shudra* son should also be given a part of the property with the motto that kindness is dharma. **Where there is kindness, there virtuous qualities will take birth.** (Shl 21) However, whether the brahmana has children from other wives or not, the *shudra* son should not get more than one tenth.

(Shl 22) If a brahmana has more money and grains than needed for running the family for three years, he should perform *yajna* with the excess money. **He should not accumulate money unnecessarily.** (Shl 23) At the most only 3000 coins (of money) should be given to women (however much is available, more than this should not be given). Wife can use that money as meaningfully as she feels. (Shl 24) The share women get in the property of husband is called *upabhoga-phala*. Therefore women should not steal more than what they get legally from husband's wealth. (Shl 25) **The wealth or property that a brahmana girl gets from her father's side will rightfully go to her daughter. Because, daughter is also just like son.** (Shl 26) **Daughter is equal to son. This is stated in shastras.** The *dayabhaga dharma* (the dharma of partition of inheritance) has also been stated extensively on the same principles. **In this manner wealth should be earned by always remembering dharma. Money should not be accumulated unnecessarily.**

Yudhishtira questioned: (Shl 27) Grandfather! If the son born to the *shudra* wife of a brahmana is ineligible for any share, then due to which special right does he get one tenth share? (Shl 28) There is no doubt that the son born to the *brahmana* wife will also be a brahmana. Similarly, sons born to *kshatriya* and *vysya* wives will also be brahmanas. (Shl 29) If this is so, why do they get unequal shares?

Bhishma said: (Shl 30) All women who are married are designated by the common word '*daara*'. (Respected/loved by men who desire *dharma, artha & kaam*; one who divides the husband in the form of sons) Because they are called by the same designation, a special situation has arisen. (Shl 31) Even if a brahmana marries a brahmana girl after having already married *kshatriya, vysya & shudra* women, it is the brahmana girl who becomes greater than them. She becomes worthy of worship by all. She will also have a higher place. (Shl 32, 33) Yudhishtira! In a brahmana's house all works like helping husband take bath, preparing the accessories for his brushing teeth, giving *kajal* that is applied to the eyes, providing the items for dressing up, making ready and arranging all the things needed everyday for *havya-kavya* and assisting in other religious activities have to be done by the brahmana wife. **When she is available, wives of other varnas do not get this right.** (Shl 34) All things like food, drinks, garland, clothes, jewellery etc have to be given to the husband only by the brahmana wife. Because, she is greater than others. (Shl 35) Even in the *dharma-shastra* stated by Manu, *sanatan dharma* has been propounded in this way only. (Shl 36) If a brahmana behaves differently from this under influence of sexual attraction, he becomes a *brahmana-chandala*.

(Shl 37) Even if the brahmana gets a son from the *kshatriya* wife and though he is also designated a brahmana, there will be some difference between the one born from brahmana woman & others. (Shl 38) Just because a *kshatriya* woman is married to a brahmana, the brahmana and *kshatriya* women do not become the same. Similarly, the children born to brahmana woman will have a higher place and will be greater than those born to others. That is why they get a higher share. (Shl 39) Just as a *kshatriya* woman is not equal to a brahmana woman, so is the case with *vysya* woman. (Shl 40, 41) Wealth, kingdom and treasury belong to the *kshatriya*. He acts in accordance with dharma and obtains large kingdom and huge wealth. He holds the *danda*. **Other than him no one else can protect the country.** (Shl 42) Highly fortunate brahmanas are *devatas* even to *devatas*. They should be respected duly and should be dealt with cordiality and respect. (Shl 43) **A kshatriya noticing that the sanatan dharma propounded by rishis is declining or lapsing protects it in accordance with his dharma.** (Shl 44) *Kshatriya* protects the wealth and women of all *varnas* from robbers who try to snatch it.

	<p>(Shl 45) The son born from <i>kshatriya</i> woman to a brahmana will be greater than one born from <i>vysya</i> woman. There is no doubt about this. That is why <i>kshatriya</i> son gets a higher share in the property.</p> <p>Yudhishtira questioned: (Shl 46) Grandfather! Now you have told us about the division of property of brahmana. Tell me the rules regarding division applicable to other <i>varnas</i>.</p> <p>Bhishma said: (Shl 47) It is prescribed that <i>kshatriya</i> can have wives of two <i>varnas</i> (<i>kshatriya</i> & <i>vysya</i> women). The third, that is, <i>shudra</i> woman can also be his wife. But <i>shaastras</i> do not support this. (Shl 48) The same sequence stated for brahmana's property division applies to <i>kshatriya</i> also. <i>Kshatriya</i>'s property should be divided into eight parts. (Shl 49) The son born to him from <i>kshatriya</i> wife gets four parts. He also takes all his weapons. (Shl 50) The son born to the <i>vysya</i> wife gets three parts. The son born to <i>shudra</i> wife can take the remaining one part. He should take it only if father gives and not otherwise. (Shl 51) For a <i>vysya</i> only a <i>vysya</i> wife is permitted. A <i>shudra</i> woman can also be his wife. But <i>shaastras</i> do not support it. (Shl 52) The rule of sharing for <i>vysya</i> is as follows: (Shl 53) <i>Vysya</i>'s property should be divided into five parts. Son born to <i>vysya</i> wife should take four parts. The fifth part is for the son born to <i>shudra</i> wife. (Shl 55) He should take that one part, only if given by father. Son born to a <i>shudra</i> woman from brahmana, <i>kshatriya</i> and <i>vysya</i> is always <i>adeya-bhaga</i> (does not have right to property of father). (Shl 56) A <i>shudra</i> can marry only a girl of same <i>varna</i>. Girls of other <i>varnas</i> cannot be his wives. Even if he gets a hundred children from his wife, they all get equal share of property.</p> <p>(Shl 57) For all children born to the wife of same <i>varna</i> as husband, generally equal share is stated. (Shl 58) But for sons born among higher <i>varnas</i>, the share of the eldest son will be more by one part. Swayambhu Manu himself has formulated these rules in the past. (Shl 59) There is another speciality to be noted about children born to the same <i>varna</i> wife. Even if a son is born to the first married wife after any of the later married women get sons, the son born to first married wife becomes eligible for the <i>jyeshatmasha</i>. This rule has come about due to the special place for earlier marriage. (Shl 60) Even among sons born to the same <i>varna</i> wives, the eldest son born to the senior most wife gets the <i>jyeshatmasha</i>. (Shl 61) In this manner, among all <i>varnas</i>, sons born to the wife of same <i>varna</i> are greater. Kashyapa, son of Marichi, himself has said this.</p>						
47	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%;">Anushasana parva;</td> <td style="width: 33%;">48</td> <td style="width: 33%;">3955-3970</td> </tr> <tr> <td>Daandharma</td> <td></td> <td>27</td> </tr> </table>	Anushasana parva;	48	3955-3970	Daandharma		27
Anushasana parva;	48	3955-3970					
Daandharma		27					
	<p>Description of mixed <i>varna</i> births (This <i>adhyaya</i> has some very complex combinations. It also gives a good background material for the hundreds of castes and their occupations that India has today. Someone interested in caste structures can put down all contents of this <i>adhyaya</i> in a tabular form to make it easier to understand).</p> <p>Yudhishtira questions: (Shl 1, 2) Grandfather! Either due to financial gains or greed for money or sexual desires when women of higher <i>varnas</i> mate with men of lower <i>varnas</i>, <i>varna-sankara</i> occurs. There will also be <i>varna-sankara</i> because the <i>varna</i> of such children born is not decided. Some times <i>varna-sankara</i> occurs due to ignorance. What dharma should those born due to these kinds of <i>varna-sankara</i> follow? And what are their karmas? Tell me about this.</p> <p>Bhishma said: (Shl 3) Yudhishtira! In the past Prajapati Brahma created only four <i>varnas</i> (<i>brahmana</i>, <i>kshatriya</i>, <i>vysya</i>, <i>shudra</i> in that order) for purposes of <i>yajna</i> and decided their karmas.</p> <p>(Shl 4) Brahmana can marry from all four <i>varnas</i>. Among them from brahmana & <i>kshatriya</i> woman he gets children who are his own forms, that is, brahmanas. Children born to <i>vysya</i> & <i>shudra</i> women will lose <i>brahmanatva</i>. They will belong to the <i>varna</i> of mother. (Not compatible with what is said in previous <i>adhyaya</i>?). (Shl 5) The son born to a brahmana from a <i>shudra</i> woman is higher in <i>varna</i> than a <i>shudra</i>. Therefore he is called 'Parashava'. He should be serving the members of his <i>kula</i> (family, community) and should never give up his job of serving. (Shl 6) The <i>shudra-putra</i> should uplift his family traditions in every way. Even if he is elder to <i>brahmana</i>, <i>kshatriya</i> & <i>vysya</i> co-borns, he should consider himself junior to them. He should be engaged in the service if the three <i>varnas</i>.</p> <p>(Shl 7) <i>Kshatriya</i> can marry from his own and other two subsequent <i>varnas</i>. He gets children of <i>kshatriya varna</i> from <i>kshatriya</i> and <i>vysya</i> women. From <i>shudra</i> woman he gets only the lower caste <i>shudra</i>. They are also called 'Ugra'. This is the statement of <i>dharma-shaastras</i>.</p> <p>(Shl 8) A <i>vysya</i> can marry from same <i>varna</i> and <i>shudra</i>. He gets children of same <i>varna</i> (<i>vysya</i>) from both of them. A <i>shudra</i> can marry only <i>shudra</i> woman. He gets only <i>shudra</i> children.</p>						

(Shl 9) **If a man of lower varna mates with women of higher varnas he will get children which are blamed by all four varnas and who are worthy of being 'ex-communicated'.**

(Shl 10) If *kshatriya* mates with brahmana woman, he gets sons belonging to **soota jati** (caste) who fall outside the *varnas*. Praising kings and being a charioteer are their karmas (job). If *vysya* mates with brahmana woman, he gets a son of **Vaidehaka jati** who are also outside *varnas* and have no *sanskaar*. Their karma (job) is guarding the *antahpura* (female apartments of royal family). Because they are engaged in jobs relating to protection of women they are also called '**Maudgalya**'. (Shl 11) If a *shudra* mates with a brahmana woman, the most terrible **chandala** who lives outside the town is born. His karma is cutting off the heads of thieves and robbers who are awarded death sentence. If men of other *varnas* mate with brahmana girl they get such sons who are a blemish on the family. All these are born due to *varna-sankara*.

(Shl 12) *Vysya* man and *kshatriya* woman give birth to sons of **vandi** or **maagadha jati**. They make a living by always singing the praise of kings and such important people. *Shudra* man and *kshatriya* woman give birth to **nishada jati** children. Killing fish and selling them is their means of livelihood.

(Shl 13) If a *shudra* man mates with a *vysya* woman, children of **ayogava jati** are born. His job is carpentry. He makes a living by the money earned by this profession. Brahmanas should not accept *daan* from him.

(Shl 14) Persons born of such reverse order will get children of their own type from women of their own caste. If these people of *sankara-varna* mate with women of *varnas* lower than their *varnas*, they will get children of even lower birth. In such situations the child born will belong to the *varna* of mother. (If a *sootha* mates with a *sootha*, the child born will also be *sootha*. But if *sootha* mates with a woman of *vaidehaka jati*, the child born will be of *vaidehaka jati*).

(Shl 15) In marriages of natural or correct order, from women of two *varnas* children of the same *varna* as father are born. If a brahmana marries brahmana, *kshatriya* etc girls of four *varnas*, children born to brahmana & *kshatriya* girls will be brahmanas. The others will belong to *varna* of mother. The same order applies even to *sankara-jatis*. **Aambashta** (brahmana male with *vysya* female), **Parashava** (Brahmana male with *shudra* female), **soota** (*kshatriya* male with brahmana female), **Vaidehaka** (*vysya* male with brahmana female), **chaandala** (*shudra* male with brahmana female), **Nishada** (*shudra* male with *kshatriya* female), **Aayogava** (*shudra* male with *vysya* female) – in these nine mixed castes if the first one i.e, Aambashta male marries Aambashta or Parashava girl, the son so born will be Aambashta only. If he marries girls of other *varnas* they will belong to mother's *varna*. This same rule applies to the subsequent *varnas* also. (Shl 16) In this way even *sankara jatis* get children of same *varnas* from women of their own *varna*. If they mate with girls of other *varnas* they beget children of even lower *varnas* who are highly blamed.

(Shl 17) Just as a *shudra* man gets a outside caste child from a brahmana woman, in the same way people of 'outside caste' by mating with women of brahmana etc four main *varnas* get even worse 'outcastes'. (Shl 18) In this way by mating with outcastes and even worse outcastes this series keeps growing. From lower castes only even lower castes are born. There are about fifteen such *sankara jatis*.

(Shl 18) Even if mating is done with banned women children of *sankara varna* are born. When women born of *vysya* man and *kshatriya* woman (**maagadha jati**) mate with outcastes they give birth to **sairandhras**. These castes know how to deck up members of royal family and serving them (It may be recalled that Draupadi was in the guise of a **sairandhri** in Virata's kingdom). Even though person of this caste is not a slave, they make a living by service.

(Shl 20) If a woman of *sairandhra* caste mates with a man of *ayogava* caste, she will give birth to an *ayogava* child. But the karmas of those children will be quite different. They make a living by catching animals in forest by using nets. If a *vaidehaka* man mates with woman of *sairandhra* caste, the child born will be of **maireyaka** caste. Preparing liquor and selling will be their profession. (Shl 21) If a *nishada* man mates with a *sairandhra* woman, children of **madgura jati** are born. They are called by the name **dasa** and make a living by being boat men. If a *chandala* man mates with a woman of *sairandhra* caste, the son so born will belong to the most despicable caste called **shvapaka**. Their job is to guard the dead bodies brought to the grave yard. (Shl 22) A woman of *magadha jati* by mating with outcastes gives birth to children of four low *varnas* who will be cruel and live only by cheating.

	<p>These four <i>varnas</i> are sequentially known as maamsa, svadukara, kshaudra and saugandha.</p> <p>(Shl 23) If a sinner woman of <i>ayogava</i> caste mates with a man of <i>vaidehaka</i> caste, she will beget a very cruel son who lives only by cheating. When a girl of <i>ayogava</i> caste mates with a man of <i>nishada</i> caste, the son born will be of madranabha caste. His job will be transporting goods from one place to another riding on a donkey. (Shl 24) If a sinner <i>ayogava</i> woman mates with a man of <i>chaandala</i> caste, the child will be of pulkasa caste. They eat the meat of elephants, horses and donkeys. They cover themselves with cloth on dead bodies. They eat in broken vessels. In this manner, these three low castes are born from <i>ayogavis</i>.</p> <p>(Shl 25) If a woman of <i>nishada</i> jati mates with a man of <i>vaidehaka</i> caste, the children born to them will be of kshudra, andhra and kaaravara caste. <i>Kshudra & Andhra</i> live outside the villages and live by killing animals in the forest. People of <i>Kaaravara</i> caste skin dead animals, process and sell it for a living. Therefore they are also called as charmakaras. (Shl 26, 27) <i>chandala man & nishada woman</i> give birth to pandusaupaka caste. People of this caste make baskets, mats & plates etc from bamboo and sell them for a living. <i>Vaidehaka</i> woman with <i>nishada</i> man gives birth to ahindkaka caste. <i>Vaidehaka</i> woman with <i>chandala</i> man gives birth to saupaka caste. They also practice the same job as <i>chaandala</i> caste. (Shl 28) If <i>nishada</i> woman mates with <i>chaandala</i> man, the child thus born is of caste antevasayi. The people of this caste always live in graveyards and are even more outcaste than <i>nishada</i> etc.</p> <p>In this manner, due to the mixed caste mating these castes are born. Whether these are secret or open, the caste can be known from the jobs they do.</p> <p>In <i>shastras</i> dharmas for brahmana etc four <i>varnas</i> have been stated decisively. There is no such description of dharmas of <i>sankara-varnas</i>. There is no specific number to the mixed castes. <i>Varna-sankara</i> continues to grow due to those outcastes who mate with women of other <i>varnas</i> without a care for castes, who are not authorised to perform <i>yajnas</i> and who have been excommunicated by <i>sadhu – satpurushas</i>. Such outcastes pick up jobs that suit their liking and make a living. These outcastes wear jewellery made of iron and live near junction of four streets, graveyards, mountains and under trees. Moreover, they sell decorative things and other items which they have learnt to make from generations and make a living. They may live publicly known by all. There is no rule that they should live only in mountains etc. by nature they live there. Generally they do not live near villages and towns. Even if they are living near such populated places, there is no problem in that.</p> <p>(Shl 34, 35) There is a common dharma even for the upliftment of these outcastes. Helping brahmanas & cows, giving up cruel deeds, kindness, truthfulness, tolerance, saving others even at the cost of hurting themselves – all these are ways for the upliftment of outcastes also. I have no doubt in this matter. (Shl 36) An intelligent man should think carefully about the sayings of <i>rishis</i> about mixed castes and should beget children from women of one's own <i>varna</i>. If one who desires to cross the ocean of <i>sansara</i> gets children from lower caste women, he will have steep downward fall just as a man attempting to swim with heavy stone tied to him.</p> <p>(For rest of the <i>adhyaya</i> which deals with character see Sl. No. 126 of Table T4: Character/Behaviour/Nature)</p> <p>(Shl 50) A scholar should not beget children from low caste girls and other mixed caste women stated above. They should be rejected in all circumstances.</p>			
48	Anushasana parva; Daandharma	49	3970-3977	27
	<p>Description of different kinds of sons</p> <p>Yudhishtira questioned: (Shl 1) What kinds of children are born to which woman? To whom do these children belong? Tell me about this separately for each <i>varna</i>. (Shl 2) We have heard several different things said by scholars about sons. We are confused not knowing the principles governing this. Kindly clarify these doubts.</p> <p>Bhishma said: (Shl 3) The son born to formally married couple is called anantaraja. He should be considered as one's own form (<i>atma-swaroopa</i>). Son born to one's wife (<i>kshetra</i>) by another man (through <i>niyoga</i>) is niruktaja. Son born to a woman who is not one's wife but was mated with to satisfy sexual desire is a prasrataja. (Shl 4) Son got from the wife of a fallen man who had come and obtained refuge is the fourth kind. Adopted son is the fifth kind. Purchased for a price is the sixth. Son</p>			

born after marrying a woman who was already a pregnant is the seventh called **adhyudha**. (Shl 5) Eighth is **kaaneena** (An unmarried woman – *kanya*, when virgin - would have got a child. If such a girl is married, then that child will be *kaaneena* to the person who married her). Apart from these eight kinds, there are six kinds in *anuloma krama* (natural order) and six in the *viloma krama* (inverted or reverse order). **Totally there are twenty kinds of children.**

Yudhishtira questioned: (Shl 6) Grandfather Bhisma! Who are the six kinds of **apadhvamsaj** children and six kinds of **apasada** children? Kindly tell me all these correctly.

Bhisma said: (Shl 7, 8) Yudhishtira! Sons born to a brahmana from *kshatriya*, *vysya* and *shudra* girls, sons born to a *kshatriya* from *vysya* & *shudra* girls, sons born to a *vysya* from *shudra* girl – these six are called **apadhvamsaja**. Next I will tell you who the six **apasada** children are. (Shl 9) **Chaandala** (born to a brahmana woman from a *shudra* man), **vraatya** (born from *kashtriya* girl to *shudra* man; this has been called *nishada* in previous *adhyaya*), **vaidya** (born from *vysya* girl to *shudra* man; called *ayogava* earlier) – these three are called **apasada**. (Shl 10, 11) **Maagadha** (*vysya* man, *brahmana* woman; called *vaidehaka* in previous *adhyaya*), **vaamaka** (*vysya* man, *kshatriya* woman; called *vandi*, *maagadha* earlier), **soota** (*kshatriya* man, *brahmana* woman) -- these three, total six kinds are **apasada**. It is impossible to deny that these are children.

Yudhishtira asked: (Shl 12) Grandfather! Some say that whoever is born in *swakshetra* (own field, meaning, one's wife) is a son. Some others say that one born in *swakshetra* with *sva-virya* (own semen) only is son. Are the children born to one's wife with husband's semen and other's semen equal? Who has authority over such children? Whose children do they become? Does the husband of the woman who gave birth to them have rights over them? Or does the person who caused the pregnancy have rights over them?

Bhisma said: (Shl 13) Yudhishtira! Those born due to own semen (*retaja*) can also be children. If someone has made one's wife pregnant and has gone away, then also the child born to her will be own child. This applies even to *adhyudha* born due to difference of timing. (A girl would have become pregnant before marriage by someone else. The man who married that girl becomes the father of that child which will be born after marriage. Therefore both *retajas* & *kshretajas* are children).

Yudhishtira: (Shl 14) We know that one born to one's wife with own semen is a son. But how can someone born without one's semen be considered a son? How to consider *adhyudhas* born due to timing sequence as sons?

Bhisma said: (Shl 15) Yudhishtira! A man gets a son by his semen and due to some reason abandons him. **Even though his semen was responsible for the birth of the child, by having abandoned the child, he will not retain rights over it permanently.** The rights will transfer to the person who married the mother of the child or the master of that *kshetra*. **Therefore mere semen does not become the reason to call someone own child.** (Shl 16) Some persons who desire children may marry an already pregnant woman. In such situations the child born after marriage will be the child of that person and not the one who caused the pregnancy. (Shl 17) The things said above apply to *retaja*, *kshetraja* & *adhyudha* born to own wife. We have also seen children born in *anyakshetra* (woman who is not wife) also being that man's children. Because, even though the child is born in another woman, it will be like the father only. This cannot be hidden. This case has been accepted by all. Therefore child born to another woman with one's semen is also one's child. **(In some situations this conflicts with previous verses)** (Shl 18) In some places we also see unnatural children (*kritaka putra*). By adoption or by merely considering someone as son or by purchasing one can become son. In such situations the semen or *kshetra* does not become the reason for having a son.

Yudhishtira: (Shl 19) Grandfather! If semen, field or resemblance does not become reasons for the status of calling son, and if by mere acceptance of someone as son what kind of unnatural son will he be?

Bhisma: (Shl 20) Dharmaja! The child whom parents abandon on the streets and the child whose parents are just not known, in such cases to whoever is caring for that child as if their own son, he becomes **kritima putra**. (Shl 21) **At that time, in whomever an orphan child sees ownership, he alone becomes the father. Whatever varna the person who cares for him belongs to, the child will also belong to the same varna.**

	<p>Yudhishtira: (Shl 22) Grandfather! After such an orphan child is accepted, how should the various <i>sanskaras</i> (various purificatory ceremonies) be done? With girl of which caste should the marriage be performed? Tell me about this.</p> <p>Bhishma: (Shl 23) Yudhishtira! The person who becomes the support for the orphan child abandoned by real parents should do all <i>sanskaras</i> just as he would to his own sons. That boy will belong to the same <i>varna</i> as the person who has adopted him for providing care & nourishment. (Shl 24) Yudhishtira who never falls from dharma! Whatever is the <i>sanskaras</i> applicable to the <i>sagotra</i> relatives will be applicable to that boy also. He should be married with girl of the same <i>varna</i>. (Shl 25) In case the <i>gotra</i> and <i>varna</i> of the real mother of that boy are known, then all <i>sanskaras</i> should be done according to that. <i>Kaaneena & adhyudha</i> have to be treated as children of lowest order. (Shl 26, 27) Yudhishtira! For both <i>kaaneena & adhyudha</i> children all <i>sanskaras</i> should be done just as for own sons. This has been decided in <i>shastras</i>. Brahmana etc <i>varnas</i> should do all <i>sanskaras</i> as applicable to their own <i>varnas</i>.</p> <p>I have told you all about sons. Now what else do you wish to know?</p>			
49	Anushasana parva; Daandharma	68	4158	28
	Bhishma to Yudhishtira: (Shl 34) men should get married and should beget children. Getting children is a great gain.			
50	Anushasana parva; Daandharma	105	4524-4529	28
	<p>How to behave with/treat brothers</p> <p>Yudhishtira questioned: (Shl 1) How should the elder/eldest brother behave with younger brothers? How should the younger brother behave with elder brother? Tell me about this.</p> <p>Bhishma said: (Shl 2) You are the eldest. Therefore you have to always behave as the eldest of all. Just as gurus have lot of affection for their students/disciples, in the same way you have to treat your younger brothers with love and respect. (Shl 3) Whether guru or elder brother, if he is not wise & learned others cannot obey him. If the guru or the elder brother is farsighted, the younger ones will also become farsighted. (Shl 4) The elder brother will have to be like a blind man in some situations, like an inert man in some situations and sometimes like a scholar. If younger brothers are committing an offence he will have to act as if blind even when he sees it. Even though he realises that they have offended he should be inert as if he knows nothing. If they commit offences repeatedly they should be advised in good words at appropriate times. (Shl 5) If the elder brother punishes them as soon as they commit an offence, they will develop divisive tendencies. They will spread the matter everywhere. Enemies who are waiting for such occasion and who are jealous of the wealth of the brothers will intervene and try to break up the unity. (Shl 6) The elder brother causes upliftment of the family by his good policies and discretion. If he has bad policies he will cause the destruction of the family. When he behaves without ethics and morals he destroys everything. (Shl 7) That person who in spite of being an elder brother does not have good behaviour and relationship with brothers will not even be an elder brother. He will not even have rights to the share of the elder (<i>jyeshthamsha</i>). The king should punish such person. (Shl 8) A cheat will undoubtedly get sinful <i>lokas</i>. He will be useless like ratten flower (<i>vidula: Fasciculatus</i>) to the father who gave birth to him. (Shl 9) The sinner born in a family will become responsible for all calamities in the family. He not only destroys the name & fame of the family, he also causes all round failures.</p> <p>(Shl 10) All those brothers engaged in banned activities will not have right to parental property. The elder brother can refuse to give them the share and can enjoy it himself. (Shl 11) If the elder brother does not harm the parental property in any way and goes to other countries/places and earns money by his hard work & efforts, then it becomes self-earned wealth. He need not share such money with his younger brothers if he does not wish to do so. (Shl 12) If all sons join together and grow the parental property, then the father should divide it equally among all without any discrimination.</p> <p>(Shl 13) Whether the younger brother is good or bad natured, the elder brother should not humiliate him. The elder brother should behave in a way that his sisters or brothers should gain <i>shreyas</i> (prosperity/auspiciousness). Those <i>mahatmas</i> who know dharma say that dharma is the means for <i>shreyas</i>. (Shl 14, 15) In terms of respect one <i>upadhyaya</i> (preceptor, spiritual adviser) is equal to</p>			

	<p>ten acharyas (teacher). One father is equivalent to ten upadhyayas. One mother is equivalent to ten fathers. Respect for mother exceeds the respect for the whole earth. Therefore there is no guru equal to mother. (Shl 16) Mother has higher respect than all others. That is why people especially respect her. After the death of father, the elder brother becomes equal to father. All younger brothers should consider him as father. (Shl 17) The elder brother should provide means of livelihood for all younger brothers and protect them. Younger brothers should also keep their heads bowed before him and should act in accordance to his wishes. They should behave towards him just as they were towards the father when he was alive and should lead their lives under his refuge. (Shl 18) Parents create only this body. But the birth consisting of knowledge that comes from acharya is the birth which has no ageing or death. (Shl 19) Eldest sister is equal to mother. Wife of elder brother and mother who fed milk in childhood and brought up are equal.</p>			
51	Anushasana parva; Daandharma	122	4665	28
	Vyasa to Maitreya: (Shl 17) That family in which husband with wife and wife with husband live harmoniously and happily will always be auspicious/blissful.			
52	Anushasana parva; Daandharma	122	4665	28
	<p>Virtuous conduct of a faithful wife (pativrata stri) Yudhishtira said: (Shl 1) Grandfather! I wish to know about <i>sadachara</i> (virtuous conduct) of <i>satstris</i> (<i>sadhvi</i>, virtuous woman, faithful wife). Kindly tell me.</p> <p>Bhishma said: Yudhishtira! This incident happened in <i>devaloka</i>. Kekaya king's daughter Sumana asked all-knowing, virtuous Shandili in this matter. (Shl 3) <i>Kalyani!</i> By the power of which virtuous conduct did you wash all sins and come to <i>devaloka</i>? ... (Shl 6) You do not appear to have come here by doing small charities or limited <i>tapas</i> or limited <i>vrats</i> etc. Please tell me how you came here with all facts.</p> <p>Then Shandili, smilingly, sweetly and humbly said: (Shl 8) Sumana! I did not wear saffron clothes. Nor did I wear <i>valkala</i> (garment made of bark, typically worn also for leading spiritual life). I did not shave my head. Nor did I have twisted locks of hair. I did not get <i>devatva</i> by any of these disciplines followed by <i>sanyasinis</i> (nuns, ascetics). (Shl 9) I was always careful and never spoke to my husband unpalatably or harshly. (Shl 10) I always obeyed my in-laws. I was always careful about the worship of <i>devatas</i>, <i>pitrus</i> and <i>brahmanas</i>. (Shl 11) I never listened to calumny (or tales carried) or acted based on it. I never went to the doors of the wicked. I would not talk to others for too long. (Shl 12) I would never joke in an indecent way with anyone whether in private or public. I was not doing any act that would be unpalatable to others. I would never engage in such acts. (Shl 13) When my husband returned home after some work outside, I would immediately get up, offer him a seat and show hospitality to him with concentration. (Shl 14) I would not eat the foods or delicacies that my husband found unfit/unworthy to eat or unpalatable. (Shl 15) When there was any work of the family I would get up early in the morning and complete all of them. (Shl 16) Whenever my husband went out of the country on some work, I would live a regulated life and would perform many auspicious deeds praying for his happy travel. (Shl 17) When he was travelling, I was not applying <i>anjana</i> (black pigment for eyelashes) to my eyes. I would not wear <i>tilak</i> (mark on forehead) of <i>gorochana</i> (bright yellow orpiment). I was not taking oil bath. I was not wearing flowers or sandal paste. I was not doing any kind of make-up. I did not like making-up when my husband was not around. (Shl 18) I would never disturb/wakeup my husband when he was sleeping happily. I would not disturb him when he was engaged in some work. These things made me happy. (Shl 19) In matters of care and nourishment of the family too I never troubled my husband. I always maintained secrecy in required matters of family. I always swept, wet mopped and kept the house spick & span. (Shl 20) That woman who follows this dharma with focus will be considered equal to Arundhati and will be loved & respected by all. After death she will be honoured in <i>Swarga</i> also.</p>			
53	Anushasana parva; Daandharma	146	4850-4863	29
	<p>Parvati describes stri-dharma Mahadeva, after having said all this, became desirous of hearing about dharma from Parvati and said to his beloved wife: (Shl 2, 3) Oh one who knows past & present! One who knows dharma! One who lives in <i>tapovana</i>! One who has beautiful eyebrows! One who has beautiful dense hairs! Of daughter of king of mountains Himavanta! Oh the one skilled in tasks! One who has restraint on <i>indriyas</i> and mind! One who is free of I & mine! One who practices dharma! The Faithful one! One who has beauty & charm! Parvati! I will also ask some questions. Then tell me what I desire to know. (Shl 4-7)</p>			

Brahma's wife Savithri, Indra's wife Shachidevi, Markandeya's wife Dhumorna, Kubera's wife Riddhi, Varuna's wife Gauri, Surya's wife Suvarchala, Chandra's wife Rohini, *Agni's* wife Swaha, Kashyapa's wife Aditi – all these are *sadhvis* (virtuous, chaste). Are *pativrata-shiromanis*. They consider their husbands as their gods. **You have worshipped all of them. You have also queried them about dharma.** For this reason I am asking you. **I wish to know about *stri-dharma* in its totality from you.** (Shl 8) You are my *sahadharmini*. Your *Sheela, vrat & swabhavas* synchronise with mine. Your might and power equal mine. Moreover you have also done severe *tapas* like me. (Shl 9) ***Stri-dharma* described by you will have special significance. They will become an authority in this world.** (Shl 10) **Women themselves are the best refuge/mentors for women.** This has come down from generations on earth. This alone is the firm direction for this world. (Shl 11) **Half of my body has been made from half of your body. You perform deeds that are for the welfare of *devatas*. It is you who enlarge the population of living beings.** (Shl 12) Shubhangi! You know *sanatan stri-dharma* completely. Therefore tell this fully.

Uma said: (Shl 13-15) *Sarva-bhuteshwara! Sarva-shreshtra! Mahadeva!* It is due to your power/influence that my speech has talent and knowledge. Therefore I can tell about *stri-dharma*. But with a desire to touch you, to help you in your bath and *achaman* these rivers constituted with all the holy pilgrim centres have come near you. I will consult these divine rivers and tell about *stri-dharma*. **However capable a person may be, if he has no ego people consider him a worthy person.** (Shl 16) *Bhutanatha! A woman always follows a woman.* If I consult these great rivers, the ruling deities of all these rivers will feel honoured. (Shl 17) This is river Saraswati, the first among rivers. Vipasha, Vitastha, Chandrabhaga, Iravati, Shatadru, Devika, Sindhu, Kaushiki, Gautami – all these sacred rivers are here. (Shl 19) *Devanadi* Gangadevi which has come down from the skies, which is served by all holy centres, which is greatest of all rivers is also here.

Having said these words, Umadevi with a pleasing smile asked the great rivers about *stri-dharma*. (Shl 22) Oh holy rivers! Bhagawan Shankara has asked a question about *stri-dharma*. I wish to answer him after getting all your suggestions. (Shl 23) Oh rivers which go to the seas! **I feel that no single person, whether on earth or in *Swarga*, can know all the *vijnana* comprehensively. Therefore I respect all your suggestions.**

Then all rivers respectfully nominated Ganga to answer on their behalf.

(Shl 25, 26) Gangadevi, who had knowledge of several topics, who knew *stri-dharma*, who had a pure smile, who was very auspicious, who drives away the fear of sins, who had scholarship in all dharmas, who was endowed with great intelligence said with a smile to Parvati devi: (Shl 27) *Dharma-parayane!* Parvatidevi! I am blessed. You, who are honoured by the whole world, are respecting me. (Shl 28) **He, who even though is capable in everyway (or knows everything), asks others and does so without any crookedness in mind and respects them, will surely get fame as *pandita*.** (Shl 29, 30) **The person who asks others who are experts in making suppositions, who are rich in *jnana & vijnana* and are orators about his doubts, will not get into dangers. A very intelligent person speaks differently in an assembly. An egoistic person speaks weakly and without any essence.** (Shl 31) Oh the one with divine knowledge! Great among all in *devaloka!* Who is always enthusiastic! Umadevi! You alone are worthy of telling all of us about *stri-dharma*.

Having thus been praised by Gangadevi, Umadevi started to tell about *stri-dharma* comprehensively:

(I have omitted points that are repeated within and across verses)

(Shl 33) *Gangadevi!* I will tell about this as it shines upon/manifests in my mind. May it become famous in the world as I present it! (Shl 34) **The close relatives of the bride will preach *stri-dharma* to her at the time of marriage. The girl becomes her husband's *saha-dharma-charini* (who practices dharma with him) with *agni* as witness.** (Shl 35, 36) That girl whose nature is very good (*su-swabhava*), who speaks good words (*su-vachana*), who has good character (*su-vrta*), who is such that merely looking at her makes the husband happy (*sukha-darshana*), whose mind never wanders towards other men (*ananya-chitta*) and has a beautiful face (*sumukha*), will live according to *stri-dharma*. That faithful wife who at all times considers her husband as god himself is the woman who practices *pati-dharma* with devotion. She alone will get *punyas*. (Shl 37, 38) That *sadhvi* (chaste, virtuous, faithful woman) who considering her husband as god obeys & serves him, does not lose concentration even once (in serving her husband), follows good rules, **who looks at her husband's face repeatedly just as looking at son's face and who eats limited food** is the one who practices *stri-dharma*. (Shl 39) The wife who is devoted to dharma in accordance with the saying that 'husband and wife should live in the same place and perform dharma *karyas* with a single mind' is a *pativrata stri*. (Shl 41, 42) One who has submitted herself to the husband with love, has very good mind, has virtuous character, dresses up so as to make the husband happy and who is always smiling in the

	<p>presence of husband is the one who practices <i>stri-dharma</i>. The wife who maintains a pleasant face even if the husband speaks harshly to her or looks at her as if she is blemished is a <i>pativrata</i>. (Shl 43, 44) The woman who does not look upon anyone other than husband as a man whether it is Sun or Moon or a tree is devoted to <i>stri-dharma</i>. The wife who cares for her husband like caring for her son even if he is poor or sick or exhausted after travelling will earn <i>punya</i>. (Shl 45, 46) That woman, who has pure heart, is skilled in caring for her husband, has son, is loved by her husband and who thinks of her husband as her life earns <i>punya</i>. That woman who is engaged in caring and nursing her husband with a happy mind, who has unshakeable trust in her husband and is humble/polite is associated with dharma. (Shl 47) That woman who does not have as much desire/longing for sexual pleasures or enjoyments or wealth or happiness as she has for her husband is associated with dharma. (Shl 48-50) The woman who is keen on getting up early in the morning, starts her household duties soon after getting up, cleans the house thoroughly, performs <i>agnihotra</i> with her husband, offers flowers to <i>devatas</i>, worships <i>devatas</i> along with her husband and eats her food only after serving guests & servants and makes sure that the members of the family are happy and well nourished is united with dharma. (Shl 51, 52) That woman who has virtuous qualities and is interested in serving the in-laws, is also devoted to her parents is surely a <i>tapodhana</i> (rich in austerities). That woman who takes care of brahmanas, the weak, orphans, poor, blind and indigent by giving them food becomes eligible to get the fruits of <i>pativrata dharma</i>. (Shl 53) One who everyday practices very difficult <i>vrat</i> which a weak woman cannot and is always interested in the welfare of her husband will get the fruits of <i>pativrata dharma</i>. (Shl 55) Husband is the god for a woman; he is the relative; he is the ultimate refuge. There is no refuge that can match husband. Even god cannot be a match to him.</p> <p>Parvati turned to Ishwara and said: (Shl 56) <i>Devadeva!</i> To a <i>sadhvi</i>, the grace of husband and <i>Swarga</i> may be equal or may not be. But I would not want <i>Swarga</i> also if you my beloved husband is not happy. (Shl 57, 58) Even if the husband is very poor or suffering from sickness or be in danger or in the midst of enemies or agonised by curse of a brahmana, wife should obey him. At that time even if what he says in <i>adharma</i> or wrong deed or even risk to life she must consider it as <i>apadhama</i> (dharma in times of distress) and do the task without any doubts.</p>			
54	Ashwamedhika parva; Anugita	80	6064-6073	31
	<p>Chitrangada to Uloopi: (Shl 14) Oh fortunate one! There is no blemish if men have many wives. It is not also an offence. But women should not have many husbands. Therefore do not have such cruel attitude. (Shl 15) The relation between husband & wife is decided by Brahma himself. That bond is firm and permanent. You also have similar relationship with Arjuna. Therefore you should also understand the principle of this friendship. Let the friendship between you and Arjuna become true.</p>			

T21: Social norms/Traditions/Beliefs/Vidhis/Some sins and atonements: Others

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Asthika	29	223-224, Shl 18-21	1
	<p>About brothers & property division Some who lose their <i>viveka</i> (discrimination) due to greed of money ask for property division. The moment brothers divide, third parties enter and by telling several lies cause mutual distrust & enmity among brothers to increase. Moreover they try to snatch the property by acting like friends. Therefore if brothers divide, all of them will lose. For this reason wise do not agree to division of property. Because, after division they will not be bound by the <i>shastras</i> which are like a guru—that the youngest should be treated like a son and the eldest is equal to father. Brother replies: Oh elder brother! I cannot live with you. If it was true that there should never be a division of property there would have been no mention of property division in <i>smritis</i>. I feel there will be better love between us if we separate. Therefore give me my share as per <i>shastras</i>. Let us both live peacefully.</p>			
2	Adi; Asthika	37	255, Shl 4	1
	<p>Impossibility of overcoming mother's curse By doing <i>tapas</i>, <i>daan</i>, repentance etc it may be possible to overcome all curses. But mother's curse cannot be neutralised by performing any kind of <i>vratas</i> however tough these <i>vratas</i> may be.</p>			
3	Adi; Asthika	45	293	1
	<p>Supreme importance of having a good son</p>			

	None of the sacred karmas like <i>tapas</i> , <i>yajna</i> and such <i>punya karyas</i> are equal to good progeny.			
4	Adi; Asthika	47	299	1
	Shwethakakiya upaya			
5	Adi; Amshavatarana	64	395	1
	<p>Restriction on time of mating</p> <p>Restricted time for mating among humans (footnote)—<i>ritusnate</i> (In Vol 5, Pg 2586 Lopamudra says 'I have only a few days left in my cycle')?</p> <p>Parashurama killed all the power-mad and egoistic kings. Parshurama rid the earth of <i>kshatriyas</i>. When the situation was such that <i>kshatriya vamsha</i> itself would vanish, <i>kshatriya</i> women went to <i>brahmanas</i> to beget children. In this manner, they became pregnant and gave birth to many princes & princesses and caused the rebuilding of <i>kshatriya vamsha</i>.</p> <p>In the ancient times women were mating only when they were <i>ritusnate</i> (period of fertility). They would not mate at other times merely for sexual pleasures. This was not only among humans; even animals & birds were following this same principle. Plants would blossom & yield fruits at the appropriate seasons.</p>			
6	Adi; Amshavatarana	64	396-397, Shl 17	1
	<p>How people were dharmic in Krita yuga (Examples are interesting)</p> <p>Brahmana, <i>vysya</i> & <i>shudras</i> lived happily. They had eliminated hatred arising due to <i>kaama</i> & <i>krodha</i>. As per dharma only the wicked were punished (This is not consistent with the earlier & some later statements that there was no deviation from dharma?!).</p> <p>(Shl 17) Children would never die before father's death. Until reaching adulthood, men did not know about women (sexual pleasures). <i>Kshatriyas</i> were performing <i>yajnas</i> requiring huge <i>dakshina</i>. <i>Brahmanas</i> were systematically & regularly studying Vedas including Upanishads. At that time <i>brahmanas</i> were not selling Vedas. They were not uttering Vedas near <i>shudras</i>. <i>Vysyas</i> were using oxen to till the land and not cows. Weak & old cattle were taken good care of.</p> <p>(Shl 22) As long as the calf drank its mother's milk, the cows were not milked. Vysyas were never selling goods using wrong weights & measures to cheat. All <i>varnas</i> were dedicated to their respective dharmas & hence there was no deviation from dharma in those times.</p>			
7	Adi; Sambhava	81	480, Shl 73	1
	Dushyanta: Generally women are liars: <i>asatya vachana naryah</i>. Therefore who will have faith in their words?			
8	Adi; Sambhava	81	517-518, Shl 67	1
	<p>Shukra bans brahmanas from drinking wine</p> <p>Shukra banning liquor for brahmanas: Shukra after killing Kacha, though unknowingly repents very much for having consumed <i>sura</i> & decides to ban it. "In future, any foolish brahmana who drinks <i>sura</i> will fall from the path of dharma (<i>dharmabhrashta</i>). Being a brahmana & drinking wine will bring upon him <i>brahma-hatya dosha</i>. He will be blameworthy both here & hereafter. This rule will also get added from today to the list of rules applicable to brahmanas. This rule will apply to the whole world. Let <i>satpurushas</i>, <i>brahmanas</i>, <i>acharyas</i>, <i>shishyas</i> and <i>devatas</i> listen to this proclamation of mine and follow it accordingly."</p>			
9	Adi; Sambhava	81	523	1
	Kacha to Devayani: A <i>shishya</i> should respect daughter of guru, wife of guru & guru's sisters.			
10	Adi; Sambhava	81	548, Shl 23 & 25	1
	<p>Anger of brahmana</p> <p>Yayati: One can play around with an angry poisonous snake; you should understand that it is more dangerous to anger a brahmana than playing with a poisonous snake or a huge flame.</p> <p>Brahmana is never cruel. He is full of <i>satwaguna</i>. One who is lacking in <i>satwaguna</i> cannot be a brahmana. But a <i>brahmana's</i> anger is very cruel.</p>			
11	Adi; Sambhava	93	628, Shl 4	2
	<p>Correct value for goods</p> <p>Yayati: When I remember everything I have done since my birth, I can't remember a single instance when I bought something without paying the right price for it. Paying unequal (unfair) price or not paying the price are both same.....Therefore, I who am capable of discerning what is right & what is not, will not do this deal with you.</p>			
12	Adi; Sambhava	97	661, Shl 9,10	2
	Who sits on right & left thigh: Daughters & daughters-in-law only should sit on the right thigh. Left			

	thigh is for lover or wife.			
13	Adi; Sambhava	108	741, Shl 14, 17	2
	<p>Juvenile law Ani Mandavya: Proclaims new Juvenile justice law: “Yamadharma! For twelve years since birth whatever act done is not considered <i>adharma</i>. Such children will not have any clear directions (<i>no knowledge of right & wrong acts</i>)..... I will proclaim a new law from today. You will have to honour it. From now on crimes committed by children under fourteen will not be considered as <i>adharma</i>. After completing the age of fourteen it will not only be considered a sin, it will also be punishable.”</p>			
14	Adi; Sambhava	116	769, Shl 2	2
	Gandhari: Women get more happiness in having a son-in-law.			
15	Adi; Sambhava	120	787, Shl 18, 20?	2
	<p>4 types of rinas Man is born with four types of <i>rinas</i>. <i>Pitru rina</i>, <i>Deva rina</i>, <i>Rishi rina</i> and <i>manava rina</i>. According to those who know dharma, if he does not discharge these <i>rinas</i> in proper time he will not get good <i>lokas</i>. <i>Deva-rina</i> is discharged by performing <i>yajna-yaagas</i> and <i>homa-havans</i>. By doing <i>adhyayana</i>, <i>adhyapana</i> <i>rishi-rina</i> is discharged. By performing <i>shraadh</i>s <i>pitru-rina</i> is cleared. <i>Manava-rina</i> is discharged by living with kindness towards all beings.</p>			
16	Adi; Sambhava	122	797-798-799	2
	<p>Shaastras, female liberty Pandu to Kunthi: “Practices from the past are not blind followings. They were ways of living indicated by <i>rishis</i> who knew the nuances of dharma. This is also known as <i>shishtachara</i>. In the olden times women had more freedom. Family was not considered bondage and women did not have to obey the orders of husband. They had the freedom to go wherever they wanted and live as they wished. In spite of living so, they were considered as <i>pativratas</i>. Their manner of living was not considered sinful. That was the regulation of dharma in those days. Even now aren’t all animals other than humans following the same rule? Have they developed any jealousy because of such living? <i>Maharshis</i> knowledgeable about dharma had approved such behaviour & living. Among Uttarakurus this tradition is followed even now. Giving freedom to women is considered <i>sanatana dharma</i>. The requirement (<i>shishtachara</i>) that a woman should have attachment only to her husband is more recent. See Point 20 of Table on Marriage for the story which caused the change.</p>			
17	Adi; Sambhava	127	835	2
	<p>Ritualistic observances upon death of king Pandu After observing ritual <i>karmas</i> for 12 days Bhishma & Kunthi along with relatives & friends performed the <i>shraaddha</i> & did <i>pinda-pradana</i>. On that day feast was arranged for the citizens and thousands of brahmanas; plentiful <i>daan</i> was given to brahmanas in the form of <i>bhudaan</i>, <i>grama daan</i> and <i>ratna daan</i>. After giving 16 types of <i>daan</i> (<i>shodasha daan</i>) and completing the post-death rituals (<i>uttarakriya</i>) Pandavas purified entered the town.</p>			
18	Adi; Bakavadha	158	1046, Shl 10-13, 16-17	2
	<p>Fear of a widow (Even in those days!!) In the story of Bakasura, the wife in the family laments: How can I survive with honour and care for my children as a widow and an orphan? (upon death of husband). If our daughter is asked in marriage by the wicked & the foolish how can I protect her? Many men will desire a widow just as birds snatch & fight for a piece of flesh thrown on the street.</p>			
19	Adi; Bakavadha	158	1049, Shl 26-27-28	2
	<p>Code of conduct in emergency: wife Vs money etc Those who know dharma say that wife, son, relatives, dear friends, money—all these are meant to help us free ourselves from emergency situations according to the applicable dharma. Money should be saved for tiding over emergencies. Wife should be protected with that money. Or wife should be protected more than money. But when one is in danger/emergency, even if by giving up wife or money, one should protect himself. It has been decided by scholars that wife, children, wealth, house—all these are gained by humans towards fulfilling the known & unknown results</p>			

	(drishta-adrishta phala praapti).			
20	Adi; Bakavadha	160	1058	2
	A man could be bought for use as desired The husband in the family laments: "I do not even have the financial strength to buy a person and send him to the <i>rakshasa</i> ."			
21	Adi; Chaitraratha	170	1096, Shl 16-17	2
	Rules about visiting Ganga river: Arjuna to <i>Gandharva</i> : "Oh you wicked! Whether in the day time or in night or in the evening, whose obstruction prevents from going to seas, Himalaya mountain and Ganga river? Or who can obstruct? Whether on full stomach or in fasting, in day time or in night, any one can go to Ganga river. There are no rules that only such and such persons should go to the sacred Ganga river at certain times.			
22	Adi; Viduragamanarayjyalamba	210	1299	3
	Destruction caused by Sundopasundara: Kings & Brahmanas were totally destroyed... All activities of buying & selling completely stopped. All <i>dharmic</i> activities like festivals, marriages etc ceased. Agriculture & cattle rearing ended. Towns & <i>ashramas</i> became like cemeteries.			
23	Adi; Mayadarshana	229	1398, Shl 11-13	3
	Types of rinas (debts) Humans come to this world with three types of <i>rinas</i> . By following <i>brahmacharya</i> and studying Vedas, <i>rishi rina</i> has to be cleared. By performing <i>yajna</i> & <i>yaagas deva rina</i> has to be cleared. <i>Pitru rina</i> has to be cleared by begetting a son. (See also point 15 in this table)			
24	Sabha; Sabhakriya	21	1550	3
	Shops in Jarasandha's capital When walking through the streets they saw several shops. Every shop was quite attractive. The shops had plenty of items of useful to people. There were shops selling many varieties of food items as well as flowers.			
25	Sabha; Sabhakriya	21	1555	3
	Hospitality was offered even to enemies Replying to Jarasandha as to why they will not accept his hospitality: We have come here for a specific task. Moreover we do not accept hospitality of enemies. This is our ancient <i>vrata</i> .			
26	Sabha; Arghabhiharan	36	1616, Shl 23, 24	3
	Norms for giving arghya Bhishma to Yudhishtira: Among the kings who have come, give <i>arghya</i> according to the honour & respect they deserve starting from the highest of them. The following are said to deserve <i>arghya</i> according to elders— <i>Acharyas</i> , <i>ritwijas</i> , relatives, friends & kings. If they come after an interval of one year, they should again be given <i>arghya</i> . If <i>madhuparka pooja</i> has been done and they come back within a year then <i>arghya</i> need not be given.			
27	Sabha; Dyuta	67	1762, Shl 19	4
	Draupadi is in ' <i>eka vastra</i> ', actually ' <i>adho vastra</i> '—navel exposed—during her menstrual cycle; clarified on page 1773 that upper part was covered by the single cloth she was wearing.			
28	Sabha; Dyuta	67	1766, Shl 34	4
	Dushasana: <i>dasis</i>—servant maids--need not necessarily be clad in clothes.			
29	Sabha; Dyuta	68	1774	4
	Bhima: Gambler's houses usually have many prostitutes.			
30	Sabha; Dyuta	71	1799	4
	Karna: <i>Dasī</i>'s choosing an owner by own will is not objectionable.			
31	Sabha; Dyuta	71	1805, Shl 34,35	4
	Draupadi: On who is eligible to ask how many boons			
32	Sabha; Dyuta	72	1807-1808, Shl 5-7	4
	Bhima: Three <i>jyotis</i> —Son, Karma, <i>Vidya</i> ; their contamination			
33	Vana; Aranya	2	1872	4
	<i>Devatas</i> have mercy on their devotees; more so on brahmanas who have right practices			

34	Vana; Arjunabhighamana	31	2055, Shl 9	4
	Yudhishtira: Even a young boy who is learned in Veda-Vedanga & follows dharma is respected as a <i>rajarshi</i> .			
35	Vana; Nalopakhyana	78	2386	5
	Nala: it is said that if someone who lost his everything in <i>dyuta</i> comes back & invites for playing the game again, the winner should accept the offer. This is good <i>rajadharm</i> .			
36	Vana; Tirthayatra	131	2775-2776, Shl 6	5
	Ushinara: The sin of not protecting/handing over those who seek <i>sharanagathi</i> (surrender) is same as the sin of killing a brahmana or a cow.			
37	Vana; Tirthayatra	133	2789-2790, Shl 1	5
	Ashtavakra to Janaka <i>maharaja</i> : One should give way to a blind person & show him the way. If a deaf person is going, then also he should be given right of way. Way should be given to women & those bearing heavy loads. If a king comes in your path, he should be given way. But if a brahmana comes in the way, even king should yield the way to him.			
38	Vana; Yakshayuddha	158	2963	6
	As per the tradition, <i>rajarshi</i> Vrishaprava walked some distance with Pandavas to see them off.			
39	Vana; Markandeya Samaasya	192	3266, Shl 56	6
	Brahmanas should not be punished by action or words or intent. For the reason that they have attained brahma realisation (<i>brahma sakshatkara</i>) by <i>tapas</i> , they are considered superior to all other living being.			
40	Vana; Markandeya Samaasya	200	3310-3311, Shl 4-5	6
	What types of living is a wasted life <i>Maharshi</i> Markandeya: (i) not having children (ii) always depending on others for food (iii) cooking & eating food only for oneself without giving to others (iv) eating before children & old persons have eaten.			
41	Vana; Markandeya Samaasya	200	3311-3312, Shl 6-8; 3316, Shl 27; 3318, Shl 34, 35;	6
	Markandeya: 16 types of <i>daan</i> that are useless : notable are: (i) donating money earned illegally (ii) to a thief (iii) to a liar (iv) to an ungrateful person (v) to one who is brahmana only by birth & does no spiritual studies (vi) one who 'sells' knowledge of Vedas. Others in the list would be highly debatable today . One who gives <i>daan</i> due to <i>tamo guna</i> & filled with fear or anger will suffer the evil results in the next birth in the womb itself. <i>Daan</i> should be given to: (i) one who studies & follows scriptures, (ii) very poor, (iii) a grihastha (iv) one who does <i>agnihotra</i> every day (v) one who is with wife & sons (vi) one who has not done any favours to you . <i>Daan</i> should not be given to the rich; it is of no use. If you cannot yourself help someone in trouble, then you should help at least by directing them to someone who can help. <i>Anna-daan</i> is greater than all other <i>daans</i> . Do not forget to feed those who come hungry to your doors.			
42	Vana; Markandeya Samaasya	200	3314, Shl 17, 18	6
	Markandeya: who is eligible/ineligible to be invited for food for <i>shraaddha</i> : Only a brahmana who has studied Vedas quite well should be invited. List of not eligible is also given. <i>Shraaddha</i> should not be performed with a feeling of disgust/aversion or laziness.			
43	Vana; Markandeya Samaasya	200	3319, Shl 40	6
	Markandeya: Those who construct lakes & wells to help the travellers to overcome their thirst, places to stay for the tired travellers, give food to those who come hungry, those who console persons who are in grief with sweet words, will not hear any harsh words from Yama, the god of death.			
44	Vana; Markandeya Samaasya	204	3371-3373, Shl 5-13; 3373-3375, Shl 17-23	6
	In praise of <i>pativrata stree</i> and the difficulties she bears in becoming & being a mother. Greatness of both mother & father; quality of a good son.			
45	Vana; Pativrataamahatmya	293	3927	7

	King Ashwapathi: According to dharma <i>shastra</i> , a father who does not find a suitable groom for his daughter & perform her marriage when she has reached the adulthood is blameworthy. Similarly, one who does not mate with his wife who is in her 'fertility' period and a son who does not protect & care for his widowed mother are also blameworthy.			
46	Udyoga; Senodyoga	7	4665, Shl 13,14; 4666	9
	Duryodhana to Krishna upon his waking up & greeting them both: "Noble people who follow the traditions established by forefathers always consider the prayers/requests of the one who has come first." (First come first served is a tradition from even before Mahabharatha days) Krishna while agreeing with this tradition, counters it with another tradition that the younger one should get priority. Duryodhana agrees.			
47	Udyoga; Sanjayayana	30	4847	9
	Yudhishtira's message to several members of society Yudhishtira to Sanjaya as he bids farewell to him: Yudhishtira sends his enquiries, prostrations, good wishes etc to each class of people & many senior individuals in Hastinapura. To many it is specific messages 'customised' to them. Some extracts: When you return to Hastinapura enquire about the well-being of all people & also tell them we are all right. Meet <i>acharyas</i> , <i>ritwijas</i> , aged, <i>purohits</i> , our well-wishers etc. Meet the people of lower castes (Shudras) and tell them I enquired about their well-being. Meet the vysyas and do the same.....In the <i>antahpura</i> there are many aged women full of good qualities who are like our mother. Meet them, prostrate on my behalf & enquire thus: Mothers! are your children taking good care of you? I hope they are not being cruel to you; and tell them that we are all doing well here....meet my sisters-in-law (brother's wives from Kaurava's side?) and ask them thus: Are you all safe? Are you leading a happy life without any blemish? Are you taking good care of your husbands and serving them well? Are you living harmoniously with your mother & fathers-in-law without displaying any cruelty to them? Are you being obedient to them just as your husbands are helpful/supportive to you?....Enquire the welfare also of prostitutes , the very sight of whom brings glee to the eyes & mind, whose speech is sweet, who are decked up with good quality & colourful dresses & ornaments, who have smeared perfumes, who are without cruelty, who are happy & comfortable & who are in possession of objects of pleasure....Meet & enquire about the welfare of male & female servants of Kaurava princes and the lame & dwarfs who are dependent on them (servants)...meet thousands of mahuts, lame, blind, aged etc unfortunates and tell them I am all right & further tell them thus: Do not feel depressed for your current abhorrent life. You have got this due to the bad karmas of some past births. I will vanquish my enemies in a few days and take good care of you and will give food & clothes & nourish you....In addition meet the orphans, the weak, those fools who are always devoted to the care only of their own body and the destitute and enquire about them.			
48	Udyoga; Prajaagara	35	4954, Shl 16	9
	Sudhanwa to Virochana: According to dharma <i>shastras</i> , the following can share the same seat: irrespective of the <i>varna</i> father & son, two <i>brahmanas</i> , two <i>kshatriyas</i> , two aged <i>vysyas</i> and two aged <i>shudras</i> . Other than this none can share the same seat.			
49	Udyoga; Bhagavadyana	86	5481	10
	Dhritarashtra excitedly & reverently wishes to give a grand welcome to Sri Krishna & tells Vidura of the various gifts he would give to Krishna & other arrangements (extracts): ...Let all my children & citizens dress up nicely and welcome Sri Krishna... Let the beautiful women who go to receive him go there without covering their faces with veils....			
50	Udyoga; Bhagavadyana	89	5498	10
	Sri Krishna upon entering the assembly of Dhritarashtra showed his respect to others according to the accepted order/sequence. (The sequence is according to age, <i>kula-gothra</i> , their fame etc. This sequence does not consider wealth of the person).			
51	Udyoga; Bhagavadyana	97	5588	10
	In the story of Mathali trying to find a suitable groom for his daughter: Woe be to the birth of a girl child in families of people who are of great character (<i>sheela-swabhava</i>), are well known for excellent behaviour & virtuous practices (<i>shishtachara-sampanna</i>), who are soft-natured (<i>mridu-swabhava</i>). (Implying that if daughters are born in such families, parents have to undergo lot of grief)			
52	Udyoga; Bhagavadyana	121	5710, Shl 25	11
	Madhavi to her father Yayati: For the same reason that men get a share of the <i>punya</i> of their children, they also get the <i>phala</i> due to birth of grand-children. Just like you all those who have daughters will			

	gain abundant <i>punyaphala</i> . (As much <i>punya</i> is gained by birth of grandsons as is gained by birth of sons).		
53	Udyoga; Bhagavadyana	149	5919, Shl 25
	<p>Physical disability disqualifies from being a king Dhritarashtra to Duryodhana: Narrates the story of king Prathipa who wanted to crown his son Devapi, who had a skin disease but was an excellent person; he was stopped from doing so by the citizens and ministers, who quoted <i>shaastras</i> & conventions. (Shl 25) A king with physical disabilities/defects will not be supported/felicitated by devatas. Such a person, however good a character & capability he may have was not allowed to become the king.</p>		
54	Udyoga; Ambopakhyana	176	6088, Shl 7
	<p>Tapasvis to Ambe: It is just that you seek your father's refuge. It is not right for a woman to be with any one else. Either husband or father should give refuge to a woman. Normally husband is the support for a wife. If for any reason there is a strong misunderstanding or she faces some serious difficulty with husband, she must seek refuge in father's house. Your desiring <i>sanyasa</i> is a sad thing.</p>		
55	Bhishma; Bhishma vadha	43	1627
	<p>Duryodhana's soldiers speaking thus among themselves, praised Duryodhana for having won the war without ever fighting. With a joyous mood and overflowing happiness, they threw their <i>angavastras</i> in the air..... (This way of displaying happiness about victory appears to have come down to today also; in most sports the winner removes the shirt and waves or throws it!!)</p>		
56	Bhishma; Bhishma vadha	97	2042, 2043
	<p>When Duryodhana was proceeding towards the tent of Bhishma to meet him, several soldiers see him and bow to him with folded palms along his path. Duryodhana raised his right arm to acknowledge them all. As he was riding his horse to meet Bhishma, many people were rushing forward to see him. His soldiers, who wore dresses with gold-threaded border, holding batons and whips, requested them gently to stay back and make way for him. (Practices we have even to this day)</p>		
57	Drona; Dronabhisheka	17	2329-2330, Shl 29-35
	<p>List of sins Samshaptakas taking their oath after performing <i>ranayajna</i>: If we return without killing Dhananjaya or if we run away from war scared by his assault, may we get the <i>naraka</i> that is meant for those who: do not complete the <i>vratas</i> & <i>niyamas</i>; kill <i>brahmanas</i>; take liquor; mate with <i>guru's</i> wife; steal <i>brahmanas</i> property; stop/destroy the means of livelihood created by the king; hand over the surrendered persons to the enemy; hurt the seeker of help with harsh words and physical punishments; burn someone's house; kill cows; are always interested in doing disservice/damage to others; hate <i>brahmanas</i>; do not mate with wife who is <i>ritusnate</i> (in her period of fertility) due to some <i>moha</i>; mate with wife on days of <i>shraaddha</i>; have something in the mind but say something else and thus cheat; misuse <i>vishwastha-nidhi</i> (treasure kept under trust with someone); reveal secret matters; fight with a eunuch; serve the wicked; say there is no god; have given up worship of <i>agni</i>; have given up service of parents.</p>		
58	Drona; Abhimanyuvadha	71	2616
	<p>Narada <i>maharshi</i> to Srinjaya: Did you listen to the stories I told you with attention? Did it appeal to you? Or are all my words wasted on you just as the <i>shraaddha</i> and <i>daan</i> done during <i>shraaddha</i> is wasted if a <i>brahmana</i> who has relation with a lowly woman is invited.</p>		
59	Drona; Pratigya	72	2635-2638
	<p>Another list of sins Arjuna making a vow to kill Jayadratha: "(Shl 25-28) If I do not kill him tomorrow I will immediately go to such <i>naraka lokas</i> which will accrue to those who—kill their parents, mate with <i>guru's</i> wife, carry tales, blame <i>sadhus</i>, make false accusations on others, steal the <i>nidhi</i> (treasure) kept in trust, commit treachery, marry a woman already enjoyed by another, always speak sinful words, commit <i>brahma-hatya</i>, kill cows, who eat the following without properly offering first: <i>payasa</i>, cooked wheat, vegetables, <i>tilanna</i>, <i>pongal</i>, <i>apooopa</i>, and meat." "(Shl 29-31) If I do not kill him tomorrow I will immediately go to such <i>naraka lokas</i> which will accrue to those who—humiliates (i) <i>brahmana</i> who devotedly studies Vedas and practices all <i>vratas</i> strictly, (ii) old persons, (iii) <i>sadhus</i> and (iv) <i>gurus</i>, kicks <i>brahmana</i>, cow and <i>agni</i>, discharges in water phlegm,</p>		

	urine or stools/faeces.” “(Shl 32-34) If I do not kill him tomorrow I will immediately go to such <i>naraka lokas</i> which will accrue to those who—bathe in the nude, do not show hospitality to the guest who comes home but abuses them, takes bribe, tells lies, cheats, commit suicide, make false allegations on others (repeated!), follow the orders of servants, eats delicious food alone without sharing it with children, wife and those under his refuge.” “(Shl 35-37) If I do not kill him tomorrow I will immediately go to such <i>naraka lokas</i> which will accrue to those who—relinquishes/gives up those who have sought refuge in him, <i>sadhus</i> and obedient persons and does not care for them, who abuses the benefactors, does not invite a deserving neighbour for <i>shraadh</i> , invites a brahmana who is undeserving and who has married a <i>shudra</i> woman, drinks liquor, exceeds the limits set by dharma, is ungrateful and blames his master.” “(Shl 38) If I do not kill him tomorrow I will immediately go to such <i>naraka lokas</i> which will accrue to those who— eats with his left hand, eats with the plate on his thighs, uses <i>mutthuga</i> leaves as seat, brush their teeth with <i>thumba</i> branches and sleeps at day break.” “(Shl 39-44) If I do not kill him tomorrow I will immediately go to such <i>naraka lokas</i> which will accrue to one who—brahmana who is afraid of cold, <i>kshatriya</i> who is afraid of war, lives in a village having only one well and has no sounds of Veda for six months, blames <i>shastras</i> , mates in daytime, sleeps in daytime, burns down houses, poisons others, does not perform <i>agnihotra</i> etc., prevents a cow from drinking water, mates with a menstruating woman, takes a fee and gives a girl in marriage, being a brahmana is serving others, indulge in oral sex, mate during day (repeated!), promises brahmanas that he would donate to them and then refuses out of greed.” (Could some of these been added later?!)			
60	Drona; Pratigya	78	2661-2663	16
	What results in <i>sadgati</i> Sri Krishna consoles Subhadra on Abhimanyu’s death. Subhadra wishes the best other worlds for Abhimanyu. (Extracts) (Shl 26) May you get the same <i>sadgati</i> that obtains to— <i>munis</i> who rigorously follow <i>vratas</i> & <i>brahmacharya</i> and <i>pativrata</i> women who consider their husbands as god himself. (Shl 27, 28) May you get the same <i>sadgati</i> that obtains to—kings who practice <i>sadachara</i> , persons of four <i>ashramas</i> who perform <i>punyakarmas</i> and become holy, those who treat the weak with compassion, who share all their precious things with others regularly, those who do not find & tell defects in others. (Shl 30) May you get the same <i>sadgati</i> that obtains to those who withstand difficulties, problems & grief with admirable self-control in difficult times and when burning in the fire of grief. (Shl 31) May you get the same <i>sadgati</i> that obtains to those who serve their parents at all times, and are attached only to their <i>dharma-patni</i> (legally wedded wife). (Shl 33) May you get the same <i>sadgati</i> that obtains to those who treat all animals with cordiality and keep away feelings of jealousy & hatred, do not speak in a hurting manner with anyone and are forgiving. (Shl 34) May you get the same <i>sadgati</i> that obtains to those who do not eat meat or drink liquor, keep away from pomp, arrogance and untruth, and for any reason do not cause grief to others.			
61	Drona; Pratigya	83	2692	16
	When Sri Krishna comes to meet Yudhishtira in the morning, he greets Krishna thus: “Madhusudana! Did you spend the night comfortably? Are all your <i>jnanendriyas</i> (5 cognitive senses) cheerful? Sri Krishna replies: “I spent the night comfortably. My mind is quite cheerful.			
62	Drona; Jayadrathavadha	85	2700, 2701	16
	Dhritarashtra to Sanjaya: Aswatthama, the son of Drona, was all the time being served by brahmana, <i>kshatriya</i> and <i>vysya shishyas</i> . In his house he used to enjoy with his friends <i>vitanda-vada</i> (meaningless discussions/frivolous arguments), chatting, musical instruments being played in <i>drut</i> (slow pace) etc. In Drona’s house I now do not hear songs sung by people from different countries and the sounds of instrumental music.			
63	Drona; Ghatothkachavadha	174	3358	17
	Ghatothkacha to Duryodhana: One who desires to obtain <i>swadharma</i> , <i>artha</i> or <i>kaama</i> should not go empty handed when meeting king or brahmana or woman for this purpose			
64	Karna	9	3759	18
	Dhritarashtra: What did the great Ashwatthama, to whom brahmanas, <i>kshatriyas</i> and <i>vysyas</i> go to learn archery, say when Karna died?			
65	Karna	16	3804	18
	Sanjaya: Just as a <i>Grihastha</i> pours out (presents, offers) all he has before a deserving <i>atithi</i> ...			

66	Karna	40	4003-4009	18
	See table: Long Translations, Sl. No. 33			
67	Shalya Parva	23	4687	19
	..The <i>sindhur</i> in the parting oh hairs of many women was about to be snatched.. (they would become widows)			
68	Shalya; Gada	32	4803	20
	All the Panchala warriors saw him emerge out of the lake. They all felt happy. They clapped each other's palms and expressed their happiness.			
69	Shalya; Gada	35	4826	20
	Items donated during pilgrimage Balarama leaving for his pilgrimage: ..When going on pilgrimage, Balarama transported with him items that would be needed for the sick, the aged, the children and to the tired and weak. He also carried many items for giving to charity. Balarama was donating in each centre whatever people of that centre desired. He had also organised for serving food in each centre to the hungry. (4827) Suitable transportation mechanisms were in place for travellers. Cool drinks were ready for the thirsty. Tasty & delicious food was ready for the hungry. Balarama's servants were giving good clothes and ornaments also as gifts...			
70	Shalya; Gada	37	4845	20
	..Balarama donated many goats, sheep, cows, donkeys , camels as well as gold and silver... Balarama wore a kundala (ear-ring) in only one ear... (Pg 4846) ...He also donated big vessels made of metal (iron?) and copper.			
71	Shalya; Gada	43	4883-4884	20
	Rakshasas & their food <i>Rakshasas</i> to <i>rishis</i> : (Shl 22) Those who are born by the sin of adultery become <i>rakshasas</i> . In the same way those among <i>vysya</i> , <i>shudra</i> and <i>ksahtriyas</i> who hate brahmanas take birth as <i>rakshasa</i> . (Shl 23) Those who humiliate <i>acharyas</i> , <i>ritwijas</i> , <i>gurus</i> , aged people and animals are born as <i>rakshasas</i> here. ..Then the pleased <i>rishis</i> said, "(Shl 26-28) The following types of food are fit for eating by <i>rakshasas</i> : food on which there is spit, on which there is some insect or worm, which is left-over, in which there is hair, that which has been given with contempt, on which a tear due to crying has fallen and that which has been touched by dog. Therefore a <i>vidwan</i> should reject such food in all circumstances. Eating food with such defects is equivalent to eating <i>rakshasanna</i> (<i>rakshasa's</i> food).			
72	Shalya; Gada	50	4940, 4948-4950	20
	Grihasthashrama to sanyasa Vaishampayana: Near this Adityatirtha, in the past, great <i>tapasvi</i> Asitadevala was living practicing <i>Ghrihasta-dharma</i>Since he was in <i>grihasthashrama</i> , from the point of view of dharma he did not practice <i>yoga</i> . ..Then Asitadevala went to Jaigishavya (a <i>rishi</i> with amazing powers and siddhis who lived near Asitadevala's house and was constantly observed by Asitadevakla) and with bowed head and great politeness said to him, "(Shl 55) Bhagawan! I desire to take up <i>moksha-dharma</i> ." Mahamuni Jaigishavya gave him the <i>upadesha</i> (teaching, initiating) of <i>moksha-dharma</i> . Realising that Asitadevala had developed interest in adopting <i>Sanyasa-ashrama</i> Jaigishavya made him perform all karmas needed for adopting <i>Sanyasa-ashrama</i> . He taught him <i>yoga-vidhi</i> formally and educated him on the dos and donts of that <i>ashrama</i> . (Shl 56) When the <i>pitru-devatas</i> and animals came to know that Asitadevala, who was all these years in <i>grihasthashrama</i> and was doing the service of <i>devatas</i> , <i>pitrus</i> , guests etc without any carelessness, was intending to adopt <i>sanyasa</i> , they all cried loudly saying, 'who will henceforth divide and give us the food as per our eligibilities?' Seeing all of them crying pitiablely all around his house, the kind Asitadevala decided not to adopt <i>sanyasa-dharma</i> . When roots, fruits, <i>darbhe</i> , flowers, medicinal creepers and several items used in <i>yajna-yaaga</i> came to know that Asitadevala who had completed all necessary preparatory processes & deeds for <i>Sanyasa-ashrama</i> and had given certain assurances to all life-forms, was cancelling his intention, they all started crying loudly. They said, "(Shl 60) This mean, wicked Devala will remain in <i>grihasthashrama</i> and will cut and chop us for sure. This fool has not understood the significance of the assurances he has given to all life-forms in the preparatory steps he has undergone." Again Devala analysed within him with a clear mind whether 'Is practicing <i>moksha-dharma</i> beneficial to me? Is remaining in <i>grihasthashrama</i> beneficial for me?' After thinking for a while, he came to the conclusion that relinquishing <i>garhasthya</i> and adopting <i>moksha-dharma</i> is beneficial for him. After examining the pros & cons of all dharmas he decided to take up <i>sanyasa-dharma</i> . After adopting			

	it, Devala attained great <i>siddhis</i> and <i>yogas</i> .			
73	Shalya; Gada	52	4961	20
	<p>Brahmacharya for 58 years!!</p> <p>Narada to <i>vridhha</i> (aged) <i>rishi-kanya</i> (unmarried woman) who was a great <i>tapasvin</i> and had become so old that she could not even walk without help. She had decided to go to <i>paraloka</i>: (Shl 12) So far you have not undergone the <i>samskara</i> of marriage. You have remained a virgin. How can you get <i>punya-lokas</i> without <i>samskaras</i>? I have heard such talks in <i>devaloka</i> about you. You have of course performed immense and very difficult <i>tapas</i>. But because you do not have <i>vivaha-samskar</i> you cannot obtain <i>punya-lokas</i>.</p> <p>Janamejaya! Hearing Narada say so, deciding to get the <i>vivaha-samskara</i> she declared in the assembly of <i>rishis</i>, "(Shl 13) If any of you agree to marry me, I will surrender to him half of the power of my <i>tapas</i> done so far. Soon, Galava's son Shringavanta did her <i>pani-grahana</i> (holding her palm). He made a condition....(Story continues)</p> <p>In the morning the <i>rishi-kanya</i> proceeded from there. After a few steps, she again said, "Whoever spends one night near this <i>tirtha</i> doing worship of <i>devatas</i> with full concentration, will get the same <i>phala</i> as a person who has done 58 years of rigorous <i>brahmacharya-vrata</i>. (Commentary: It takes 12 years to study one Veda. Hence 48 years for four Vedas. Then to clear <i>acharya-rina</i> (teacher's debt) has to serve the guru for two years as <i>snataka</i>. Then he must marry a girl of 8 years age and wait for another eight years till she reaches age of maturity. Therefore it is a total of 48+2+8 = 58 years of <i>brahmacharya</i>).</p>			
74	Stree; Jalapradanika	10	5278	20
	Women going to battlefield at the end of the war when everyone was dead: (Shl 14) The women who in the past were feeling shy to come before even their <i>sakhis</i> (friends), were now wearing a single cloth (<i>eka-vastra</i>) and were standing before their mothers-in-law. (Shl 15) In the past these wives of kings/princes were consoling each other even in small matters of grief. But this time when everyone was immersed in grief, they were merely looking at each other.			
75	Stree; Shraadha	26	5354	20
	Sri Krishna to Gandhari: (Shl 5) A brahmana woman conceives in order to give birth to one who likes to do <i>tapas</i> . A cow conceives to give birth to an ox which can carry load. A horse conceives to give birth to a horse which can run fast. A <i>shudra</i> woman conceives to give birth to one who has <i>seva-dharma</i> . A <i>vysya</i> woman conceives to give birth to one who can protect cows (cattle). In the same way princesses like you conceive to give birth to warriors who are willing to sacrifice their lives in war.			
76	Shanti; Rajadharmanushasana	1	4	21
	Yudhishtira speaking to Narada: (Shl 16) Subhadra who being the wife of my younger brother is like my daughter-in-law.....			
77	Shanti; Rajadharmanushasana	3	18, 20	21
	<p>Karna to Parashurama: "(Shl 26, 27) Know that I am from <i>sootha jati</i> which is different from that of brahmana or <i>kshatriya</i>.</p> <p><i>Rakshasa</i> to Parashurama telling him about the reason for his curse. "I was a <i>maha asura</i> called Damsha in <i>Satya yuga</i>. I was a contemporary of Bhrigu <i>maharshi</i> at that time. Once I forcibly abducted wife of Bhrigu <i>muni</i> whom he loved very much. Therefore he became very angry cursed me to become this insect."</p>			
78	Shanti; Rajadharmanushasana	10	66	21
	Bhima to Yudhishtira: (Shl 17) <i>Shaastras</i> say the following about when to take <i>sanyasa</i> : It should be taken only in times of danger. Those who have a body decayed due to old age can also take <i>sanyasa</i> . One who has been cheated of kingdom, money, wealth by the enemies (and hence has lost it) can also take <i>sanyasa</i> .			
79	Shanti; Rajadharmanushasana	23	184, 186	21
	<p>When king Sudyumna heard that <i>rishi</i> Likhita was coming to his palace, he along with his ministers went walking barefoot to receive him with cordiality and respect. (The tradition of walking barefoot in all religious centres or to meet spiritual personalities exists to this day in India)</p> <p>In the story of king Sudyumna narrated by Vyasa to Yudhishtira it is stated that the punishment for</p>			

	stealing was cutting off both hands. (Some Islamic countries are said to have such punishment even now for stealing).			
80	Shanti; Rajadharmanushasana	29	252	21
	<i>Maharshi Narada</i> describing Sri Rama's kingdom to king Srinjaya: "(Shl 56) In his rule no one would fight with another. When there was no fight/dispute among women, what to speak of men? All were dedicated to dharma. "			
81	Shanti; Rajadharmanushasana	34, 35	301-310, 310-325	21
	<p>Karmas needing atonements</p> <p>Adhyaya 34</p> <p><i>Maharshi Vyasa</i> to <i>Yudhishtira</i>: (Shl 2) One who does not perform karmas prescribed in Vedas and <i>shastras</i> and who does karmas banned in these needs to do atonement for having gone against the stated karmas. (Shl 4-8) The following should do <i>prayashchitta</i> (Atonement): elder brother who is unmarried though younger brother is married; younger brother who married before the elder brother; One who blames/abuses others; a woman who has married a second time or has an <i>upapati</i> (another husband); one who has killed a brahmana; one who has donated to the undeserving; who has not donated to the deserving; who has destroyed villages; who sells meat; who sells Veda (teaching them for money); who has killed women or shudra; who causes to burn down someone's house; who makes a living by lying; who humiliates the guru; who does not honour his oath;</p> <p>(Shl 10-12) Following acts are against Vedas and accepted norms of the world: giving up <i>swadharma</i>; adopting <i>paradharma</i>; eating what should not be eaten; forsaking those who have come under refuge; not caring (nurture & nourishing) of those who deserve to be cared (wife, children, servants etc); killing animals and birds; selling salt and jaggery; snatching the property/belongings of brahmanas; (Shl 14) following are also considered <i>adharmic</i>: son who quarrels with father; student who mates with wife of guru; husband who mates with wife during her periods.</p> <p>The acts for which he will not accrue sins even though they are apparently sinful deeds: (Shl 17) Killing a brahmana who though has studied Vedas & vedangas, comes to the battle field with weapons to kill you; (Shl 22) while it is sinful to mate with wife of guru, if it is done under instruction/order from guru then it is not sin; Uddalaka got his son Shwetaketu by this method. (Shl 23, 24) Stealing is of course always forbidden. But in times of emergency, stealing for the sake of guru is permitted. Stealing when guru-dakshina has to be given or when ones life is in danger is not a sin; If one steals only in times of danger/emergency or for the sake of guru it is not a fault; however there should be no desire while stealing and it should not be done repeatedly, and it should not be something belonging to a brahmana. One who steals but does not use it for himself (personal use/benefit) will not accrue sins.</p> <p>(Shl 25) Lying is a great sin. But in times of danger to life and when lying is necessary to save ones life, then it is not sinful. Even when others can be saved when their life is in danger, lying is not a sin. (Shl 27) Younger brother marrying before the elder does is a sin. But if the elder brother has become <i>patita</i> (morally fallen) or becomes a <i>sanyasi</i> then he can marry. Mating with <i>para-stree</i> (woman who is not formally married to you) is sinful. But if a woman prays for help in begetting a child, then just for that purpose mating is not sinful if it is done as per prescribed procedures. (Shl 29) Donating /giving to charity to an undeserving person (<i>apatra-daan</i> is sinful. But if the donor does not know that the brahmana is undeserving then it is not a sin. Similarly if the donor does not know that someone is a deserving person & hence does not donate then also it is not a sin. Knowing that someone is undeserving one should not donate. Knowing that someone deserves one should not reject donating. (Shl 30) Wife should not be rejected/abandoned. But if she is adulterous, then rejecting her is not sin. One should have no contact with her and should not eat with her.</p> <p>Adhyaya 35</p> <p>Atonements for sins</p> <p>...(Shl 15) One who fulfils the desires of even one brahmana and does not publicise that he gave <i>daan</i> to the brahmana will also be cleared of all sins. (Shl 25) One who has snatched another's wife or has stolen another's property, should perform harsh <i>vratas</i> for one year to be cleared of the sins. (Shl 26) One who has stolen other's property/wealth, should return the equivalent value to the victim in various ways. This also clears him of the sin of stealing. (Shl 30) If one suspects that wife is indulging in adultery, intelligent husband should not mate with her till her next periods. Woman becomes purified after her periods. ..(Shl 37) One who sits in a sacred place, eats small quantity of food (<i>alpahara</i>), remains committed to non-violence, has given up <i>raga-dweshha-maana-apamana</i>, remain silent, and recites Gayathri <i>mantra</i> (<i>japa</i>) will be cleared of all sins.</p>			

	(Shl 40) Man does sinful deeds; he also does virtuous deeds (<i>punya-karmas</i>); The <i>Panchabhutas</i> are witness for his acts. After death, man obtains the auspicious and inauspicious fruits for the karmas. If in this birth he has done more sinful deeds and a few virtuous deeds, he will accrue more sins only. Similarly for more virtuous deeds. If he has done very little virtuous deeds, only to that extent it reduces the sins accrued. He has to experience the fruits of balance sinful deeds. Similarly if he has done more virtuous deeds & less sinful deeds. He can enjoy the good results of the excess virtuous deeds. (Shl 41) ...Therefore he should constantly do more virtuous deeds so that they are much more than the sinful deeds. ...(Shl 45) The sinful act may be only one. If it is done knowing that it is sin, then great <i>paap</i> accumulates. If the same act is done unknowingly, then less sin accrues. The atonement should be determined after finding out whether the act was done knowingly or unknowingly. (Shl 46) Sins can certainly be cleared by atoning in ways prescribed in <i>shaastras</i> . But the person should be a believer. He must have faith in the karmas (acts of atonements). Only for such persons these methods are applicable. If there is no faith/belief it is useless to do these. (Shl 47) These methods are not seen to be used by those who are atheists, who lack faith, who are pompous and who are hateful. They do not also do these atonements. Even if they do, it is useless.			
82	Shanti; Rajadharmanushasana	36	332, 334-335	21
	Swayambhu Manu to group of <i>rishis</i> : Items forbidden for eating (Shl 21) Brahmanas should not eat meat of ox, <i>mrittika</i> (mud?), small ants, a certain fruit (<i>shleshmataka</i>) and poisoned food. (Shl 22) Brahmanas should not eat fish without scales (?). They should not eat any four legged animals other than tortoise. They should not eat frogs and such animals which live in water.(Shl 30) One should not eat food given by a person excommunicated from society or village. Also applies to food given by one who is dependent on a dancer-woman (<i>nartaki</i>), who lives by acting on stage (professional actor, <i>ranga-jeevi</i>) and a <i>stree-jeevi</i> . (Shl 31) One should not eat food brought in left hand; food served before you sat down to eat; food stored overnight; food kept near wine; food remaining in the ladle after serving to someone; and food remaining after all others have eaten. (Shl 32) The following should not be eaten if stored for a long time: food prepared by 'deforming' flour, cane-juice, vegetables and milk.... (Shl 33) If the following were not prepared for offering to god but for eating for ones own pleasure, then a <i>grihastha</i> brahmana should not eat them: <i>payasa</i> (a sweet liquid food made out of milk), cooked rice mixed with sesame seeds, meat, and <i>apooa</i> (<i>sweet dish</i>).			
83	Shanti; Rajadharmanushasana	37	340-347	21
	Yudhishtira entering the capital, Hastinapura: He climbed into a new chariot pulled by sixteen oxen... The citizens had burned fragrance sticks/powder (<i>dhoopa</i>) all along the route. Several kinds of powders (<i>choorna</i>) had been spread all around, bunches of flowers of several varieties were kept as decoration and garlands were hung at intervals.....			
84	Shanti; Rajadharmanushasana	50	424	21
	Having sighted Bhishma from a distance, Sri Krishna, Yudhishtira, Bhima, Arjuna, Nakula, Sahadeva, Sharadvata etc got down from the chariot, brought the fickle mind under control, merged the <i>indriyas</i> in mind and came near the <i>mahamunis</i> who were all sitting there. Then they all prostrated to the <i>rishis</i> there and stood near Bhishma. (Perhaps this is how we are supposed to go to persons of spiritual accomplishments and also to temples)			
85	Shanti; Rajadharmanushasana	53	440-441	21
	Sri Krishna's morning routine Sri Krishna woke up one and half hours before the night ended. Then adopting <i>dhyana-marga</i> he visualised all the dharmas and meditated upon <i>sanatana-brahma</i>Then Sri Krishna came out of his <i>dhyana-yoga</i>, got up and had bath , with folded palms recited the sacred Gayathri <i>mantra</i> secretly, went to <i>agnyagara</i> (special place for fire) and worshipped <i>agni</i> with <i>ajyahuti</i> . After coming out of that place, he donated 1000 cows to 1000 brahmanas who had studied all four Vedas and received their <i>swasti-vachana</i> . Then he touched many auspicious things like <i>poorna-kumbha</i> and saw his reflection in a clean mirror. (Pg 443) Then Sri Krishna, <i>Satyaki</i> , and Pandavas got down from their chariots and conveyed their			

	respects to all the assembled by raising their right hands.			
86	Shanti parva; Aapadharma	165	1456-1479	23
	<p>Several kinds of sins and their atonements (Extracts of some cases) (Shl 5) That brahmana who has enough money to take care of his family for three years or more becomes eligible to drink <i>somasara</i>. (Shl 8) A king should not wilfully bring even a small amount of money from the house of <i>shudra</i> for use in <i>yajna</i>. Because, shudras do not have even the tiniest eligibility to participate in yajnas. (Shl 10) The king can take money for acts of dharma from one who is rich but does not give donations by publicising this defect. By doing so, the king's dharma will increase. (Shl 12) A brahmana who is hungry can steal enough food for one day from the granary or field where grains have fallen or from a farm or any other place where food is available. Whether the king questions or not, he should inform the king about this act of his. (Shl 13) The king should not punish a brahmana who did this act. Because, the brahmana was hungry due to the foolishness or negligence of the king. (Shl 14) The king should find out about the learning and nature of such an exhausted brahmana and arrange for his daily livelihood. The king should protect and care for him just as one would his heir-son. (Shl 18) A brahmana who is learned in Vedas should not unburden his difficulties to the king. Because, <i>brahma-shakti</i> of the brahmana is greater than the <i>kshaatra-shakti</i> of the king. (Shl 24) Whatever <i>punya-karyas</i> one does, it should be done with faith and with <i>jitendriyatva</i>. If adequate <i>dakshina</i> cannot be given, then no <i>yajnas</i> should be performed. (Shl 27) A brahmana who marries a <i>shudra</i> woman, lives in the village which has only one well for twelve years continuously he also becomes a <i>shudra</i>. (Shl 29) If a brahmana serves a person of lower <i>varna</i> for even a day and remains with him in the same place, sits with him in the same seat, he should practice <i>vratas</i> for three years and travel the country to atone for the sin. (Shl 31) Even if from a person of lower <i>varna</i>, learning should be done with faith & sincerity. Just as gold even if in a non-sacred place can be picked up without any hesitation. (Shl 32) Even if a woman from high family (<i>uttama-kula</i>) is in a low family (<i>dushkula</i>) she can be accepted. A gem with whoever it may be can be accepted. If <i>amrita</i> is in an impure place also it can be drunk. Women, gems and water basically are not blemished by dharma. (Shl 33) A <i>vysya</i> should take up arms for the sake of cows and brahmanas, to prevent <i>varna-sankara</i> and for self-protection. (Shl 35, 36) Stealing gold, valuables & brahmanas money are great sins. The person who indulges in drinking liquor, mates with a woman unworthy of it, contact with the fallen (<i>patita</i>) (or outcaste) and mating with brahmana woman being a non-brahmana will become a fallen person soon. (Shl 37) By living or keeping continued contact with a fallen person for one year man becomes fallen. He also becomes immediately fallen by assisting him to perform <i>yajnas</i>, by assisting him to study Vedas and by marrying one's children with his children. (Shl 40) A king who practices dharma should abandon his ministers or <i>purohit</i> if they are fallen. He should not even talk to them till they atone for their sins. (Shl 41) A sinner can absolve himself by practicing dharma and by <i>tapas</i>. (Shl 42) If a virgin loses her character voluntarily or wilfully, she acquires three fourths of the sin of <i>brahma-hatya</i>. One who was responsible for it will acquire the balance one fourth. (Shl 46) One who killed a foetus will be purified if he dies in a war by a weapon. Or by immolating himself in a fiercely burning fire. (Shl 54) One who knowingly and consciously kills a pregnant woman will acquire twice the sins of <i>brahma-hatya</i>. (Shl 62) One who abandons his parents or <i>acharya</i> for no reason will become a <i>patita</i> (fallen). Dharma-<i>shastras</i> have declared that such a person should get just enough for food and clothing from his father's assets/property (inheritance). (Shl 63) If a wife commits adultery and especially if she corrects herself later, she must undergo the same atonement as for the men who commit adultery. (Shl 64) If a married woman rejects the man she married by <i>agni-sakshi</i> and enjoys bed pleasures with another sinner, the king should have her bitten by dogs in an open field. (Shl 65) A wise king should similarly tie the man who committed adultery to a red hot metal cot, pile firewood on him and burn him. (Shl 71) If man causes pain (violence) to any animal other than cow, he does not become a sinner. Because, scholars opine that man is the refuge (protector) of animals and its eater.</p>			
87	Shanti parva; Aapadharma	170	1526	23
	<p>Good day for giving daan Story of ungrateful brahmana Gowthama who was a brahmana only by birth but was wicked by his life</p>			

	<p>style: The <i>rakshasa</i> thought to himself: This Gowthama is a brahmana only by birth. But the great bird Rajadharm is my good friend. He has sent him to me. Therefore I will do whatever will please my friend Rajadharm. He is my friend, brother and loved relative who always causes joy to me.</p> <p>..On full moon day of the month of <i>Ashadha</i> and <i>Maagha</i>, hundreds of brahmanas were being fed luxurious and sumptuous food and were given valuable gifts in charity. Particularly on the full moon day of end of <i>Karthik maasa</i> he used to give large amounts of and expensive <i>daan</i> to brahmanas.</p>			
88	Shanti parva; Mokshadharm	193	1707-1719	23
	See Table: Character/Behaviour/Nature, Sl. No. 114			
89	Shanti parva; Mokshadharm	228	2076-2098	24
	See Sl. No. 214 of Table Philosophy/Vedantha in the separate PDF on Shanti parva, Mokshadharm parva. Many shlokas give an insight into aspects relevant to this table.			
90	Shanti parva; Mokshadharm	284	2554	25
	Parvati to Shiva: (Shl 27) <i>Patideva!</i> Even an ordinary man will indulge in self-praise and show off his pride when in the assembly of women. There is no doubt about this.			
91	Shanti parva; Mokshadharm	320	2939-2990	26
	<p>(Shl 69) When a man & a woman desire each other, then their mutual meeting is like <i>amrita</i> (nectar). If a woman in love does not find a man in love with her such union is like poison.</p> <p>(Shl 72) Whoever he is, he should not go in disguise to a king. Similarly one should not go in disguise to a brahmana or to a <i>pativrata</i> woman (devoted & virtuous wife). If done so, the king or the brahmana or the <i>pativrata</i> woman will destroy the person in disguise.</p> <p>(Shl 73) Wealth is the might of kings. <i>Adhyatma jnana</i> is the strength of brahmanas. Beauty, youth & being fortunate is the strength of women. (Shl 74) Thus these three become strong by virtue of their respective qualities stated. The person who wishes to have his desires fulfilled by them should go to them in straight and honest ways. Adopting any crooked approach like disguising will result in his destruction.</p>			
92	Shanti parva; Mokshadharm	325	3032-3040	26
	<p>Beautiful women test Shuka muni</p> <p>The minister took him (Shuka <i>muni</i>, son of Vyasa) to such a garden. He offered him a seat to sit and went away. As soon as the minister left 500 beautiful women rushed to Shuka. All of them were wearing attractive dresses. They had very attractive hips. All were young. They had very pleasing appearance. They were wearing delicate red sarees. They were wearing shining gold ornaments. They were all skilled in amorous conversation. They were experts in singing & dancing. They would talk to others with a pleasing smile. They matched <i>apsaras</i> in their beauty. They were skilled in showing their hospitality so as to excite sexually. They could understand the intents in other's mind. They knew all the arts. Such 500 prostitutes gathered around Shuka. They all showed their respects in traditional ways by offering <i>arghya</i> & <i>padya</i>. They satisfied him by serving a meal which was difficult to find in those times. After he had eaten, they took him around that garden and showed him all the attractions. They were taking care of him by their sweet chattering and many exciting games etc. But Shuka who was <i>arani-sambhava</i>, of pure soul, having no doubts, being dedicated to his duty, having <i>indriyas</i> under his control, having conquered anger was neither feeling joyous nor getting angry seeing all this. After the women completed playing the games and having fun, they prepared a luxurious bed of exquisite carpets studded with gems.</p>			
93	Anushasana parva; Daandharm	22	3723-3735	27
	<p>Characteristics of right people for <i>shraaddha</i> & <i>daan</i></p> <p>Yudhishtira questioned: (Shl 1) Whom do ancient brahmanas designate as <i>patram</i>? Is it the <i>brahmachari</i> who holds <i>danda</i> & <i>kamandala</i> or a <i>grihastha brahmana</i> who has no such insignias?</p> <p>Bhishma: (Shl 2) Both <i>brahmachari</i> and <i>grihastha</i> who practice their <i>varnashrama dharm</i> for living are <i>tapasvis</i>. Knowledgeable people say that <i>daan</i> can be given to them.</p> <p>Yudhishtira questioned: (Shl 3) A person will have become sacred/pure by virtue of his high levels of</p>			

	<p>faith. He offers <i>havya, kavya and daan</i> out of that faith. Will he accrue any blemishes? If yes, what <i>doshas</i>?</p> <p>Bhishma: (Shl 4) Even if a person is not <i>jitendriya</i> but has very high faith then he is <i>pootatma</i> (purified soul). There is no doubt in this. This being so what to speak of people like you who are both <i>jitendriyas</i> and have excellent faith?</p> <p>Yudhishtira: (Shl 5) Grandfather! Scholars say that the purity (<i>sattva shuddhi</i>) of a brahmana participating in <i>devata karya</i> (god related religious activities) need not be examined. But they say that the practices and behaviour of a brahmana participating in <i>pitru karya</i> must be checked before inviting him. What is the reason for this?</p> <p>Bhishma: Yudhishtira! In <i>devata karyas</i> like <i>yajna etc</i> the <i>siddhi</i> is not under the control of brahmana. Such acts will find accomplishment only if there is god's grace. The <i>yajamana</i> performs the <i>yaaga</i> only due to the grace of <i>devatas</i>. There is no doubt in this matter. (Shl 7) The wise and learned Markandeya <i>maharshi</i> has long back clarified that in matters relating to <i>pitru karyas</i> only brahmanas who know Vedas should be invited.</p> <p>Yudhishtira: (Shl 8) A stranger, a scholar, a relative, a <i>tapasvi</i> and a <i>yajna-sheela</i> – among these who and with what characteristics are suitable for <i>shraaddha & daan</i>?</p> <p>Bhishma: (Shl 9, 10) A person who is of noble birth, <i>karmakrit</i> (one who is skilful in work, or is engaged in work), knows Vedas, is kind, is modest, is simple and is truthful is considered best for <i>shraaddha & daan</i>. Strangers, scholars and relatives who have all these characteristics are also good candidates.</p> <p>Prithvi's opinion in this matter is: (Shl 11) Just as a lump of mud dropped into the sea will dissolve easily and be destroyed, in the same way all kinds of wicked deeds will drown and get destroyed by giving <i>daan</i> to a person who is engaged in teaching Vedas, performing <i>yajnas</i> and in receiving (<i>pratigraha</i>).</p> <p>Kashyapa has said: (Shl 12) Study of Vedas including its six organs (<i>shadanga</i>), expertise in <i>sankhya shastra</i>, discourses on <i>puranas</i> and noble birth – all these cannot give auspicious state (<i>sadgati</i>) to a brahmana who does not have good character.</p> <p>Markandeya's opinion is: (Shl 14) If the fruits of performing a thousand <i>ashwamedha yaagas</i> are placed on one side of a balance and fruits of truthfulness are placed on the other, the former may not weigh even half of the latter.</p> <p>Yudhishtira: (Shl 16) In case a person who is practicing <i>brahmacharya vrat</i> partakes the <i>havishyanna</i> of <i>shraaddha</i>, how will that <i>daan</i> which was meant to be given to a good brahmana be successful?</p> <p>Bhishma: Those who have received directive from the guru to practice <i>brahmacharya vrat</i> for twelve years are <i>aadishtis</i>. If such <i>aadishtis (brahmacharis)</i> partake the <i>havishyanna</i>, the <i>vrat</i> they are practicing as directed by the guru will lapse. (But neither the <i>shraaddha</i> nor the <i>yajamana</i> performing it will acquire blemish).</p> <p>Yudhishtira: (Shl 18) Grandfather! Scholars say that the means and fruits of dharma are of many types. Which qualities of a person make him fit to receive <i>daan</i>?</p> <p>Bhishma: (Shl 19) The following are the characteristics of dharma: <i>ahimsa</i> (non-violence), <i>satya-nishta</i> (truthfulness), <i>akrodha</i> (free from anger), <i>anrishamsya</i> (kindness), <i>dama (jitendriyatva</i>, restraint on senses) and simplicity. Person with these qualities is fit for being offered <i>daan</i>. (Shl 20) Those who travel around the earth praising dharma, and sing the praise of dharma through their discourses but do not practice that dharma themselves will be the ones who are interested in <i>dharmasankara</i> (mixing/corrupting dharma). (Shl 21) That person who carried away by the hypocritical praises of <i>ahimsa</i> etc dharma of some persons and gives them charity of gold, gems, cows or horses will fall into <i>narak</i> and will be eating the faeces for 10 years. (Shl 22) Such persons who, whether they practice <i>ahimsa</i> etc dharma characteristics or not, always praise themselves out of self-love and delusion that they are full of such characteristics, will be born in such births who eat dead cow's meat, who are haters of brahma and are of despised mixed caste. (Shl 23) That foolish person who does not give cooked rice connected with <i>vaishvadeva</i> to a <i>brahmachari brahmana</i> and a <i>sanyasi</i> will be born in inauspicious <i>lokas</i> and suffer many difficulties.</p>	23	3736-3761	27
94	Anushasana parva; Daandharma			

Yudhishtira questioned: (Shl 1) Grandfather Bhisma! What special rules have *rishis* and *devatas* prescribed for *deva karyas* & *pitru karyas*? I wish to know these things from you.

Bhisma: (Shl 2, 3) Yudhishtira! Man should get up in *brahma muhurta*, become purified with bath and should make an effort to do karmas which please the *devatas* in the forenoon. At noon time he should treat guests with hospitality. In the afternoon he should perform karmas that please *pitrus*. Karmas done at wrong times will reach the *rakshasas*.

Unworthy food (which will belong to rakshasas)

(Shl 4) Food that has been leapt over, that have been tasted/licked, that is cooked while quarrelling and that seen by menstruating women will go to *rakshasas* according to scholars. (Shl 5) The food that is left after the announcement that 'a person who has fallen/strayed in his *vrata* (*vrata-bhrasht*) has eaten' and food touched by dog will belong to *rakshasas*. (Shl 6) Food in which hair or worms have got mixed, food blemished by yawn and sneezing, food seen by dog and food given while crying and with disdain belong to *rakshasas*. (Shl 7) Food left after someone eats it without OMkaar, food left after someone holding a weapon has eaten and food left after a wicked person has eaten will belong to *rakshasas*. It will not be fit for offering in *deva-pitru karyas*. (Shl 8) Food left after others or oneself has eaten will go to *rakshasas* if used in *deva, pitru karyas*. (Shl 9) Food served in *shraaddhas* by all three *varnas* without reciting *mantras* and following due procedures will belong to *rakshasas*. (Shl 10) Food served without performing *homa* in *agni* with *ajya* (clarified butter) will go to *rakshasas*.

Fit & unfit persons for deva karya and pitru karya

(Shl 12) Fallen, dumb and insane brahmanas should not be invited for *deva and pitru karyas*. (Shl 13) One affected with whiteness (white patches) of skin, impotent, person affected by leprosy, affected with consumption, epilepsy and blind – all these should not be invited for *karyas* related to *devatas* or *pitrus*. (Shl 14) **Chikitsaka** (Doctors who treat for money), **devalaka** (priest who worships an idol in temple and who takes a salary for the same), **those who follow religious rules only for appearance's sake** and those who sell *somalatha* are not fit for being invited in *deva, pitru karyas*. (Shl 15) **Singers, dancers, those who make a living by playing by way of jumping, leaping etc, instrumentalists, story teller, warriors are not fit for being invited for deva, pitru karyas.** (Shl 16) **Those who teach Vedas to shudras, those who help them perform yajnas, those who have them alone as disciples and those who are disciples of shudras are not eligible to be invited in deva, pitru karyas.** (Shl 17) Both the brahmana who accepts money to teach Veda and one who pays money to learn Vedas are sellers of Vedas. Therefore they are unfit to be invited in *shraaddha karmas*. (Shl 18) Brahmana who was earlier a great brahmana, had virtuous practices, was well respected in society but later marries a low caste woman, then even if he is an expert in all kinds of *vidyas*, he becomes unfit to be invited for *deva, pitru karyas*. (Shl 19) Brahmanas who do not have *oupanasagni* or *shrautagni*, who are *sthenas* (thieves, who do not perform karmas prescribed for their *ashramas*), those who have fallen (*patita*: man becomes *patita* by karmas, by defects in the body, by being born in contemptible family, and by committing serious sins) committing serious sins are unfit to be invited for *deva, pitru karyas*. (Shl 20) Brahmanas whose past is not known (strangers), those who were earlier in the army and *putrika-purva-putras* (A girl is given in marriage with the condition that 'the boy born to her will become my son', and then the boy so born will fall from father's *gotra* and is called this) are unfit to be invited for *deva, pitru karyas*. (Shl 21) **Those who lend money for interest (rinakarta), those who pay huge interests (vardhushika: borrows half part grains and returns full part) and those who trade in animals are unfit to be invited for deva, pitru karyas.** (Shl 22) Such brahmanas who give prominence to women and live like their subordinates, who make a living by making arms & ammunition and who do not do *japa* (*gayatri mantra*) are unfit to be invited in *deva, pitru karyas*.

Eligibilities of persons for shraaddha

(Shl 24) Those brahmanas who practice all the rules and *vrats*, are full of virtuous qualities, are engaged in work and know the meaning of *Gayathri mantra* and not merely its repetition are fit to be invited for *shraaddha* even if they are agriculturists. (Implication: **Some brahmanas had taken up agriculture for a living**). (Shl 25) **A brahmana of noble birth, even if he practices kshatriya dharma in war, is eligible for shraaddha. But if the brahmana is engaged in trade he should not be invited for shraaddha.** (Shl 26) That brahmana who is an *agnihotri*, who lives in his own village/town, is not a thief and knows how to show hospitality to guests is fit to be invited for *shraaddha karmas*. (Shl 27) That brahmana who repeats *Gayathri mantra* three times a day (morning, afternoon & evening), lives by begging for alms, and is hard working is fit to be invited in *shraaddha karmas*. (Shl

	<p>28) That brahmana who was prosperous and now has had a downfall, the opposite kind and one who does not cause violence/cruelty to animals is fit to be invited for <i>shraaddha</i> even if he has some minor defects. (Shl 29) That brahmana who is not a hypocrite, does not engage in useless arguments and begs for food in houses worthy of begging is fit to be invited for <i>shraaddhas</i>. (Shl 30) Even if a brahmana does not practice <i>vrats</i>, is a gambler, a thief or in the business of selling & buying animals, if he performs <i>somayaga</i> and drinks <i>somarasa</i> he becomes eligible to be invited for <i>shraaddha</i>. (Shl 31) Even if a brahmana who had earlier made money in harsh ways later becomes a very good host & shows excellent hospitality to guests, he becomes eligible to be invited for <i>shraaddhas</i>. (Shl 32) Money earned by teaching Vedas, earned by women and earned by displaying weakness or pitiable conditions should not be given as <i>daan</i> in <i>shraaddha karmas</i> to brahmanas who are in <i>pitru roopa</i>.</p> <p>What brahmana must say in <i>shraaddhas</i></p> <p>(Shl 33) That brahmana who does not say the mandatory '<i>astu svadha</i>' etc at appropriate times when <i>shraaddha</i> is in progress and while ending, will be subject to sins equal to telling lies about cow. (Shl 34) Whichever day one finds worthy brahmana, good quality curds & clarified butter, <i>amavasya</i>, meat of animal which lives in forest and roots & fruits is the well suited time for <i>shraaddha</i>. (Shl 35) After having their <i>shraaddha</i> meal in the house of a brahmana, if they say '<i>astu svadha</i>', <i>pitrus</i> will be pleased. In the house of a <i>kshatriya</i> once <i>shraaddha</i> ends, the brahmanas who had meals should say, '<i>pitarah preeyatam</i>'. (Shl 36) After <i>shraaddha</i> ends in the house of a <i>vysya</i>, brahmanas should say, '<i>shraaddham akshayyamastu</i>'. (May the <i>daan</i> you gave towards <i>shraaddha</i> become <i>akshaya</i>—multiply endlessly). Once it ends in the house of a <i>shudra</i>, they should say, '<i>svasti</i>' (may it bring auspicious things).</p> <p>(Shl 37) In the same way when <i>devata</i> related <i>karyas</i> happen in the house of a brahmana <i>punyaha vachana</i> including <i>OMkaar</i> should be said (<i>Yajamana</i> says: <i>punyaham bhavanto bruvantu</i>; Brahmana should say: <i>Om punyaham Om punyaham</i>). In <i>kshatriya</i>'s house this same thing without OM should be said. (Shl 38) When it is performed in the house of a <i>vysya</i>, at the end brahmanas should say, '<i>preeyantam devata</i>'.</p> <p>Now I will tell the methods of <i>karma anushtan</i> for the three <i>varnas</i>:</p> <p>(Shl 39) <i>Jatakarma etc sanskaras</i> have been prescribed for <i>brahmana, kshatriya and vysyas</i>. For all these <i>varnas</i> these <i>sanskaras</i> should take place through <i>mantras</i> stated in Vedas.</p> <p>.....</p> <p>Most suited persons for giving <i>daan</i></p> <p>(Shl 49) Yudhishtira! Just as farmers await good rains, such poor brahmanas whose wives wait & eat the food left after their husbands have eaten should be served food. (Shl 50) Those who are steady in virtuous practices, those whose means of living is lost and therefore are weak – if such persons come seeking help from donors, the <i>daan</i> given to them will yield great results. (Shl 52) Food & water served to those who troubled by fear have escaped from thieves or enemies and come asking for food & water, will yield great fruits. (Shl 53) The food served to such brahmanas and his children who have no impurity in their minds, who are so poor that when a handful of food is seen in his palm his hungry children cry out, 'give it to me' will yield great fruits. (Shl 54) The <i>daan</i> given at such times when brahmana has lost his wealth and wife due to some serious calamity in the country and roaming everywhere comes to you for money will yield great fruits. (Shl 55) Money given to brahmanas who strictly follow the disciplines and walk on the path prescribed by Vedas and take up some <i>vrat</i> and seek money to complete such <i>vrat</i> will yield great results. (Shl 56) Money given as <i>daan</i> to even those who are stuck in life threatening danger, are weak, are moneyless and are followers of <i>pashanda siddhanta</i> (heretics) will yield great fruits. (Shl 57) When powerful robbers rob everything from innocent persons, then if food is given to such persons they will wish well for the giver. Food given at such times to such victims yields great fruits. (Shl 58) If those who are <i>tapasvis</i>, who are always engaged in <i>tapas</i>, or those who beg on behalf of <i>tapasvis</i>, come and desire something, then giving them what they seek will yield great fruits.</p>
95	<p>Anushasana parva; 24</p> <p>Daandharma</p> <p>3761-3764</p> <p>27</p>
	<p>Sins that are equivalent to <i>brahma hatya</i></p> <p>Yudhishtira questioned: (Shl 1) Can sin of <i>brahma-hatya</i> accrue even if you do not cause violence to a brahmana? If yes, for what reasons?</p> <p>In reply Bhisma tells the various conditions that had been told to him by Vyasa for the same question.</p> <p>Vyasa to Bhisma: (Shl 5) That person who after voluntarily inviting a brahmana whose means of</p>

	<p>living has been destroyed and when he comes to the doors, tells him that nothing can be given should be considered a <i>brahmaghati</i>. (Shl 6) One who snatches away the means of living of a brahmana scholar who is carrying on his life and profession without bothering anyone should be considered a <i>brahmaghati</i>. (Shl 7) That person who creates obstacles in arranging drinking water to the cows which are agonising due to thirst should be considered a <i>brahmaghati</i>. (Shl 8) That person who abuses or criticises Vedas and <i>shrutis</i> created by <i>rishis & munis</i> without even bothering to know what is in them should be considered a <i>brahmaghati</i>. (Shl 9) That person who inspite of realising that his beautiful daughter is ready to be given in marriage to a suitable groom does not conduct her marriage should be considered a <i>brahmaghati</i>. (Shl 10) That foolish and sinful person who without any reasons causes heart rending grief to brahmanas should be considered a <i>brahmaghati</i>. (Shl 11) One who snatches away everything belonging to a blind, a lame, a deprived or an idiot should be considered a <i>brahmaghati</i>. (Shl 12) That person who under delusion sets fire to <i>ashrams</i>, forest, village or town should be considered a <i>brahmaghati</i>.</p>			
96	Anushasana parva; Daandharma	26	3780-3805	27
	<p>Greatness of Ganga, the sacred river (In this <i>adhyaya</i> there are one hundred verses in which the greatness of river Ganga has been praised. Even today the river Ganga remains the most sacred river for Hindus. A few <i>shlokas</i> which reflect some practices even today are translated here)</p> <p>(Shl 28) Even if any of the organs of the human beings touch river Ganga, it is enough. Even if the body is disposed in Ganga after death it is enough. Even they will never fall from <i>swarga</i>. (Shl 29) Those persons who do all their work with waters of Ganga will, after death, find residence in <i>swarga</i> permanently. (Shl 30) Even if a person has committed several sins in the past in young age, if he serves Ganga in his old age he will attain very good states after death. (Shl 32) As long as the bones of the person remain in the river Ganga, meaning several thousand years, that person will remain in <i>swarga</i>. (Shl 33) Just as Sun destroys utter darkness and shines in the morning, in the same way those who bathe in Ganga will lose all their sins and shine. (Shl 37) If <i>tarpan</i> is given in the river Ganga for any living being which dies in any of the three <i>lokas</i>, then whatever be the state in which it was, it will experience great contentment. (Shl 42) Just as a heap of cotton will burn to ashes in a moment if put in fire, in the same way the sins of one who bathes in the waters of river Ganga will be burnt to ashes. (Shl 45) Those for whom there is no support in life, those who have practiced only <i>adharma</i> in their lives, even for them mother Ganga is a refuge. She is protective like armour. (Shl 46) If even those who have committed many sins and will fall in <i>naraka</i> seek refuge in mother Ganga towards the end of their lives, that great mother will rescue them from <i>naraka</i> after death. (Shl 52) Just as the cow in the form of earth bears & protects all those who are in her refuge, in the same way river Ganga also bears & nourishes all those who have taken refuge in her. (Shl 63) The lineage from mother's side and father's side of those who listen to the greatness of mother Ganga, then wish to go to the river, go there even if there are difficulties, see it, touch its waters, drink its waters and bathe in it, will be uplifted in special ways by the kind mother Ganga. (Shl 70) If a person who has been acceptable to the virtuous and has had control over his mind, remembers Ganga with humility at the time of death, then the person will attain great <i>sadgati</i>. (Shl 72) Bhagawan Mahadeva bore on his head the highly sacred Ganga which was falling from the skies. That <i>akash-ganga</i> is served by <i>devatas</i> in <i>swarga</i>. (Shl 98) It may, by chance, be possible to make a great effort and count the number of stones in mountain Meru. It may be possible to count the number of drops in a sea. But it is impossible to count or measure the greatness of waters of Ganga.</p>			
97	Anushasana parva; Daandharma	33	3846-3852	27
	<p>Greatness of brahmana (extracts) Bhishma: (Shl 3) Yudhishtira! An enthroned king who desires ultimate happiness should honour brahmanas. This is his main duty. (Shl 10) Even the bravest fear the brahmanas. Because, there are many qualities in them. Some have hidden <i>tejas</i> like a well covered with green and some others are pure like the clear sky. (Shl 11) Some work with strong and forceful/violent determination. Some are soft natured like cotton. Some among them are extremely aggressive also. Some are dedicated to <i>tapas</i>. (Shl 12) Some among them are engaged in agriculture and cattle rearing. Some live by begging. Some are even liars & thieves. There are some who teach dance and are dancers. (Shl 17) If they wish, they can make someone who is not a <i>devata</i> a <i>devata</i> as also the reverse. If they decide to make someone a king they can do so with every effort. If they do not like someone</p>			

	<p>being a king they can defeat him (Chanakya!) (Shl 18) Yudhishtira! I am telling you this truth. Those dimwits who abuse a brahmana will certainly be destroyed. There is no doubt in this matter. (Shl 19) Brahmanas who are skilled in praising or criticising and in increasing the fame or infamy of persons get quite angry in respect of those who always hate them. (Shl 21) Even though Shaka, Yavana, Kamboja etc were kshatriyas earlier, they became shudras because they could not even see brahmanas for a very long time and missed their guidance. (Shl 22, 23) Dravida, Kalinga, Pulinda, Ushinara, Kolisarpa and Maahisha – these were also earlier <i>kshatriyas</i>. Unable to see brahmanas for a very long time they all became <i>shudras</i>. It is better to be defeated by brahmanas. It is not auspicious to be defeated by them. (Shl 24) The sins acquired by one who destroys this entire world and one who kills brahmana are not the same. <i>Rishis</i> say that killing a brahmana (<i>brahma hatya</i>) is the greatest sin. (Shl 25) One should not hear brahmanas being abused. If this is happening anywhere, either one should sit quietly with bowed head or should get up and leave that place. (Shl 27) It is impossible to imprison air in the fist; It is impossible to touch Moon with hand; it is impossible to carry earth on one's head. Similarly, it is impossible to conquer brahmanas.</p> <p>Later in adhyaya 35: (Shl 17, 18) As I already said, Mekalas, Dravidas, Laatas, Paundras, Kaanvashirasas, Shaundikas, Daradas, Daarvas, Chauras, Shabaras, Barbaras, Kiratas and Yavanas – all these were earlier <i>kshatriyas</i>. But due to envy/jealousy towards brahmanas they all became of lower <i>varnas</i>. Shloka 22: Yudhishtira! By taking daan, the tejas of brahmana declines. Therefore you must protect yourself from those brahmanas who do not take daan.</p>			
98	Anushasana parva; Daandharma	51	3989	27
	(Shl 35) It is said that walking just seven steps with virtuous person causes friendship with them.			
99	Anushasana parva; Daandharma	58	4036-4044	27
	<p>Auspicious fruits of certain good deeds (India has a long standing tradition of constructing lakes, reservoirs and such useful water-bodies and planting and growing groves. This <i>adhyaya</i> gives a background to such practices).</p> <p>Yudhishtira questioned: (Shl 1) I wish to know what fruits are enjoyed by those who grow groves/gardens and who construct water bodies like lakes etc?</p> <p>Bhishma said: (Shl 2) It is said that this earth which looks beautiful, strong, appears in varied forms, is rich in gold etc <i>sapta-dhatus</i> (gold, silver, copper, tin, mercury, lead and iron) and is refuge to all kinds of animals is the greatest place.</p> <p>Benefits of constructing water-bodies (Shl 4) I will tell you the benefits to people by constructing <i>tadaga</i> (man-made water bodies or reservoirs). One who constructs lake will be worshipped in all three <i>lokas</i>. (Shl 5) Constructing a reservoir is helpful to all like the house of a friend. It brings about universal friendship. It increases friends. It is the best way to increase fame & name. (Shl 4) Scholars say that by constructing a lake in a village in the country all three <i>purusharthas</i> of dharma, <i>artha</i> & <i>kaam</i> will be accomplished. A place having a lake will be a great place of refuge for all animals. (Shl 7) It should be realised that reservoirs are great refuge for all four kinds of living beings such as <i>jarayuja</i> etc. All lakes yield good wealth. (Shl 8) <i>Deva, manushya, Gandharva, pitrus, uraga & rakshasas</i>, as well as non-moving things like trees find refuge in lakes.</p> <p>(Shl 9) I will tell you what fruits have been stated by <i>rishis</i> for constructing water-bodies. I will tell you the qualities of water-bodies. (Shl 10) The builder of that lake in which water is filled round the year will get the fruits of performing <i>agnihotra</i>. (Shl 11) The builder of that lake in which water is filled in autumn (<i>sharat kaal</i>) will, after death, get the same great fruits of having donated a thousand cows. (Shl 12) The builder of that lake in which water is filled in <i>hemant</i> season (winter, Nov to jan) will get the fruits of performing a <i>yajna</i> in which many gold coins are donated. (Shl 13) The builder of that lake in which water is filled in <i>shishira</i> (dewey season, Jan to March) will get the fruits of <i>agnishtoma yaaga</i>. (Shl 14) The builder of that lake in which water is filled in <i>vasant</i> season (spring) and thus helps animals satisfy their thirst will get the fruits of performing <i>atiratra yaaga</i>. (Shl 15) The builder of that lake in which water is filled in summer will get the fruits of performing <i>ashwamedha yaaga</i>. (Shl 16) The builder of that lake in which water is used for drinking by cows and <i>sadhu-sants</i> in all seasons will uplift his entire lineage. All people of his lineage will get <i>sadgati</i>. (Shl 17) The builder of that lake in</p>			

	<p>which water drunk by thirsty cows, animals, birds and human beings will get the fruits of mperforming <i>ashwamedha yaaga</i>. (Shl 18) The builder of that lake in which water is used by people to take bath, to drink water and to rest near it, will get the <i>punyas</i> of all those people and will enjoy great happiness after death. (Shl 19) Water is a very difficult to get commodity. Getting water in <i>paraloka</i> is even more difficult. Those who donate water here will be always content in <i>paraloka</i>. (Shl 20) Pandavas! Donate sesame, water, and light (lamps). Always be alert and do only acts of dharma and thus be happy with relatives. By doing these virtuous deeds, you will get very difficult to get fruits after death in <i>paraloka</i>. (Shl 21) Donating water is greater than many other <i>daans</i>. It is unique compared to many other <i>daans</i>. Water charity must be done.</p> <p>Auspicious results of growing trees</p> <p>(Shl 23) There are six types in <i>sthavara</i> (non-moving) beings. <i>Vriksha</i> (trees), <i>gulma</i> (bush), <i>lata</i> (creepers), <i>valli</i> (creepers on the ground), <i>tvaksara</i> (bamboo etc), and <i>trina</i> (grass). (Shl 24) These are variations of trees. By growing these man earns fame in this world and great auspicious fruits in <i>paraloka</i>. (Shl 25) The name of one who grows trees here will be remembered permanently. Even <i>pitrus</i> honour him. Even after he goes to <i>devaloka</i> his name will not be forgotten here. (Shl 26) One who plants and grows trees will uplift his past generations, future generations and his <i>pitru kula</i>. Therefore trees must be planted and grown necessarily. (Shl 27) Trees become the sons of those who plant and grow them. There is no doubt in this. For this reason those who go to <i>paraloka</i> will get <i>swarga</i> and such other permanent <i>lokas</i> obtained by those who have sons. (Shl 28) By virtue of their flowers the trees grown on earth will offer hospitality to group of <i>devatas</i>, by fruits to <i>pitrus</i>, and by their shade to guests who rest there. (Shl 29) <i>Kinnaras</i>, <i>sarpas</i>, <i>rakshasas</i>, <i>deva</i>, <i>Gandharvas</i>, <i>manavas</i> & <i>rishis</i> take refuge in trees. (Shl 30) Trees with their flowers & fruits make human beings very content. These trees, just as our sons, uplift those who donate trees. (Shl 31) Therefore, those who desire auspiciousness should plant and grow trees around water - bodies they have constructed and protect them till they grow and become strong. In the eyes of dharma they are also considered as children.</p> <p>(Shl 32) Those who construct water-bodies, grow trees, the <i>dvija</i> who performs <i>yajnas</i> and one who speaks truth – they will all be honoured in <i>swarga loka</i>. (Shl 33) Therefore water-bodies should be built, groves should be grown, several kinds of <i>yajnas</i> should be performed and only truth should be spoken.</p>			
100	Anushasana parva; Daandharma	66	4135-4148	28
	<p>Greatness of different daans (Extracts) Til daan</p> <p>Bhishma: (Shl 6) Kaunteya! I will tell you what the fruits of donating <i>til</i> (sesame) are. Listen. (Shl 7) <i>Til</i> created by Brahma is a great food for <i>pitrus</i>. Therefore by donating <i>til</i>, <i>pitru-gana</i> will be very pleased. (Shl 8) By donating <i>til</i> in <i>Magha masa</i>, the donor does not have to see <i>narak</i> filled with many people. (Shl 9) One who worships <i>pitrus</i> through <i>til</i> will get the same fruits as performing all <i>satras</i> (sacrifices). One who is desireless (nishkaam) should never perform til shraadha. (Shl 11) Til is nourishing. It gives good looks. In the same way it destroys the sins of those who donate it. Therefore donating <i>til</i> has special significance. (Shl 13) All brahmanas who are engaged in acts of dharma and who mate with their wives only during their fertile periods will be engaged in performing <i>homas</i> with <i>til</i> which is equivalent to <i>ghee</i> (clarified butter).</p> <p>...Once <i>devatas</i> prayed to Brahma and said: ..If the owner of the land does not give permission, then the yajna performed in that place will not yield desired fruits. You are the lord of everything moving and not moving in this world. Therefore permit us to perform the <i>yajna</i> on earth.</p> <p>Donating land</p> <p>(Shl 30) One who constructs shelters for cows such that it withstands cold, wind and rain will uplift his lineage for seven generations. (Shl 32) Barren land, land which has got burnt due to fire, land near graveyard or land on which sinners were residing should not be donated to brahmanas. (Shl 33) Both <i>shraadha karma</i> and <i>daan karma</i> of one who performs <i>pitru shraadha</i> in other's land or who gives <i>daans</i> of other's lands for pleasing <i>pitrus</i> will be destroyed (will not bear any fruits). (Shl 34) Therefore a knowledgeable person should buy land even if it is a small area and then donate. The <i>pinda</i> given to <i>pitrus</i> in own land will be forever. (Shl 35) Forests, mountains, rivers and lakes are not anyone's property. They are not controlled or owned by any individual. Therefore no one</p>			

	<p>has control on receiving or owning them.</p> <p>Donating cows (Shl 39) Cows do a great benefit to the world by their milk, curds, clarified butter, cow-dung, hide, bones, horns and tail. (Shl 40, 41) Cows are always working for the benefit of the world. Cold or heat or rain does not trouble them. They do not have any kind of grief. That is why they go to the <i>Brahmaloka</i> along with brahmanas. (Shl 42, 43) This is the reason that scholars equate cow with brahmana. In the <i>yajna</i> performed by Ranti deva cows were taken as <i>yajna pashu</i> (sacrificial animal). The water that flowed out from their bodies when they were being washed formed the river <i>Charmanvati</i>. Later they freed them from the state of sacrificial animals and retained them for giving as <i>daan</i> as part of the <i>yajna</i>. (Shl 44) One who donates cows to great brahmanas will overcome great dangers. (Shl 46) <i>Devaraja Indra</i> has called the cow's milk as <i>amrita</i> itself. Therefore donating cow is like donating <i>amrita</i> itself. (Shl 49) Because cows protect and nourish all by their milk they are also considered as life of all living beings. Therefore donating cow is like donating life itself. (Shl 51) Cow should never be given to one who wants to kill them. It should not also be given to a butcher who kills it secretly. It should not also be given to an agriculturist. Nor should it be given to an atheist. It should not be given to one who makes a living only by possessing it. (Shl 52) <i>Maharshis</i> say that one who donates cows to such sinners will fall into never ending <i>naraka</i>. (Shl 53) Emaciated cow, cow without a calf, barren cow, sick cow, cow with a physical disability or an aged cow should not be donated to a brahmana.</p> <p>Anna daan (Shl 58) The way in which <i>shreyas</i> is gained by one who donates food (<i>anna</i>) is not gained by even those who donate gold or clothes or any other item. (Shl 61) Man should worship gods in a proper manner everyday and offer <i>anna</i> to them. Whatever <i>anna</i> a man consumes, the <i>devatas</i> he worships accept the same. (Shl 62) One who donates <i>anna</i> in the <i>Shukla paksha</i> of <i>Karthk masa</i> will overcome great difficulties. And after death he will enjoy inexhaustible happiness. (Shl 63) One who serves to guests before he himself eats will go to the <i>lokas</i> of <i>brahma vids</i>.</p>			
101	Anushasana parva; Daandharma	68	4158	28
	(Shl 31) Manu has said that if a brahmana remains firm within limits set by dharma and donates something given to him as donation to another similar brahmana then both the giver and the receiver will gain immense <i>punya</i> .			
102	Anushasana parva; Daandharma	69	4158-4165	28
	<p>More on some daans <i>Yudhishtira</i>: (Shl 1) Tell me the best methods of <i>daan</i> once again. Tell me particularly about <i>bhudaan</i> (donating land). (Shl 2) Only a <i>kshatriya</i> can donate land to a brahmana who performs or helps perform <i>yajnas</i>. Brahmana can formally accept such <i>daan</i> given by a <i>kshatriya</i>. None others can give <i>bhudaan</i>.</p> <p><i>Bhishma</i> said: (Shl 4) <i>Gavah</i> (cows and oxen), <i>bhumi</i> (land) and <i>Saraswati</i> (Goddess of knowledge) – all these have the same name <i>gau</i>. All these should be given as <i>daan</i>. The fruits of donating these three are same. These three will cause fulfilment of all desires. (Shl 5) The brahmana who teaches <i>brahmi-saraswati</i> (<i>veda vani</i>) which favours dharma to his disciple will gain the same fruits of <i>godaan</i> and <i>bhudaan</i>. (Shl 6) In the same manner, <i>godaan</i> (donating cow or oxen) is also praised. There is no <i>daan</i> greater than <i>godaan</i>. It gives results quickly. Moreover, the results are achieved with less money. (Shl 7) <i>Go</i> (cows) are like mothers to all animals. They cause happiness to all. Man who desires prosperity should go such that cows are to his right (like <i>pradakshina</i>). (Shl 8) They should not be kicked. One should not walk between them. <i>Go</i> are like <i>devatas</i> which shelter auspiciousness. Therefore they deserve to be worshipped at all times. (Shl 9) <i>Go</i> (cows & oxen) can be deployed for work. Encouraging them for work is the <i>dharma</i> arranged by <i>devatas</i> from the beginning. There are a few more things to be said about them other than using them for service. (Shl 10) When they are grazing and when they are sitting down peacefully to masticate they should not be perturbed. Thirsty cows indicate to the master that they need water by their looks. If the cow-herd ignores them at that time, they will burn him along with his family with their cruel looks. (Shl 11) Cow-dung purifies the <i>pitru grihas</i> (place where <i>pitru shraadha</i> is performed). It also purifies <i>deva mandiras</i>. What can be more sacred thing than this? (When cow-dung can purify such places what to speak of cows). (Shl 12) The <i>vrat</i> of feeding one handful of grass everyday for one year to other's cow will result in fulfilling all his desires (<i>ghasa-mushti-vrat</i>). (Shl 13) One who completes this <i>vrat</i> will get sons, money and wealth.</p>			

	<p>This <i>vrat</i> will eliminate inauspiciousness and bad dreams.</p> <p>Yudhishtira questioned: (Shl 14) Grandfather! Go with what characteristics should be donated? What kind should not be donated? To what type of brahmana should they be donated? To whom should it not be donated?</p> <p>Bhishma said: (Shl 15) <i>Godaan</i> should just not be done to a man with wicked practices, a sinner, someone greedy, a liar and one who does not perform <i>deva yajna</i> & <i>shraadha karmas</i>. (Shl 16) One who donates ten cows to a <i>shrotriya</i> who has many sons, performs <i>agnihotra</i> everyday and is dedicated to Vedas will gain higher <i>lokas</i> after death. (Shl 17) If the one who received <i>godaan</i> does certain acts of dharma after being inspired upon taking that <i>daan</i>, then one part of the fruits gained by him will be to the credit of the donor. This is quite fair. (Shl 18) The following three become <i>pitrus</i> (parental ancestors): one who gave birth, one who saves from life threatening situations and one who arranges a job to help make a living. (Shl 19) Serving the elderly will clear all sins. Arrogance destroys great fame. Three sons remove the blemish of having no sons. Ten cows which yield milk keep away joblessness. (Shl 22) The same amount of sins are earned by snatching away the properties (or assets) of a brahmana as the amount of <i>punya</i> that is earned by donating cow to a deserving brahmana. Therefore never snatch the assets of a brahmana. And their wives should be avoided from a distance.</p>			
103	Anushasana parva; Daandharma	71	4172-4188	28
	<p>More about <i>Godaan</i> (Extracts)</p> <p>Yama to Naachiketa: (Shl 30) Oh great among brahmana! Just donating cows alone is not commended. <i>Daan</i> should be given after properly ascertaining worthiness of the <i>brahmana</i>, suitability of time to donate, the quality (or pedigree) of the <i>go</i> and the formal procedures to donate. It is very difficult to see differences between cows. Similarly it is very difficult to identify worthy brahmanas who have <i>tejas</i> like <i>agni</i> & <i>surya</i>. (Shl 31) That brahmana who is studied Vedas, is a good <i>tapasvi</i> and is engaged in performing <i>yajnas</i> is most worthy for receiving <i>godaan</i>. Firstly, cows released from captivity and secondly cows which have come from a very poor person's house for being cared well are considered especially suitable for donating. (Shl 32) The person who gives the <i>daan</i> should be fasting for three days and be living only on water. He should sleep on the floor. The cows to be donated should have been fed ample grass and should be feeling satisfied. They should be happy with their calves. They should be capable of giving birth to calves in future also. They should be accompanied by bronze vessels needed for milking them. Such cows should be donated to brahmanas who are made to feel satisfied with food and <i>dakshina</i>. After donating for three days he should take only <i>gorasa</i> (curdled milk, butter milk) as food. (Shl 33) If cow with good nature (does not kick or gore etc), having auspicious characteristics, having a calf and which is not in the habit of running away is donated along with the bronze vessel needed to milk it, then the donor will enjoy pleasures of <i>Swarga loka</i> for as many years as the cow has hairs on its body. (Shl 34) In the same way, if well domesticated, capable of carrying loads, strong, youthful, which can manage the lives of agriculturists, is virile and big ox is donated to brahmana, then he will enjoy the same fruits as described for cows above. (Shl 35, 36) <i>Go</i> should be donated to a brahmana who is very forgiving, is capable of protecting and <i>nourishing</i> them, is grateful and has no job. He is considered a worthy receiver. It can be donated to those who are aged, who have to eat prescribed dietary food due to sickness, who are scared because of famine and who intend to perform a great <i>yajna</i>. <i>Go</i> can be donated at that appropriate time for use in farming, for performing <i>homa</i> of <i>agnihotra</i>, when children are born, when a disciple comes asking for it to pay <i>guru dakshina</i> and when a boy needs cow's milk for meeting his nutrition requirements (at such times one need not consider sacred time, place or formal procedures). Cows bought after assessing them for good yield of milk and their good nature, cows given to reward one's knowledge, obtained by bartering animals, cows captured in a war and those obtained as gifts from father-in-law at the time of marriage can be donated.</p> <p>After hearing Vyvasvata, I again questioned him: Yamaraja! If one cannot find cows and therefore cannot donate how will humans go to the <i>lokas</i> meant for those who donate them? Then he explained about this matter. According to him there are many who have done <i>godaan</i> without having actual <i>go</i>. The substitute methods he described are as follows: (Shl 39, 40, 41) Essentially the substitutes are cows made out of clarified butter, <i>til</i> (sesame) and water.</p>			

	Yama to Naachiketa: (Shl 46) <i>Munikumara! Godhan</i> (wealth of <i>go</i>) is very pure. Never ignore dharmas. Whenever good time and worthy persons are found, <i>daans</i> should be given. Therefore keep donating cows. Let you not have any doubt in this matter. (Shl 49) Cows earned in just/legal ways should be donated to brahmanas. Cows which are donated to worthy person after due examination of the cow should be arranged to be sent to his house. Starting from any auspicious <i>Ashtami</i> for ten days the person who donates should live only on <i>gorasa</i> (milk, curds, <i>ghee</i>). (Shl 54) <i>Go</i> are equal to rays of Sun in respect of gains (<i>praapti</i>), nourishment (<i>pushti</i>) and protection (<i>loka-samrakshana</i>) to the world. Words for both are same. The word ' <i>go</i> ' signifies both cows and rays. It is from <i>go</i> that both children and enjoyments are gained. Therefore one who does <i>godaan</i> will shine like the Sun who spreads his rays everywhere. (Shl 56) You should get <i>go</i> in just and legal ways and donate them. After donating to a worthy person you should arrange to send it to his house. <i>Devatas, manushyas</i> and we all expect <i>daan & dharma</i> from you who are humble and a <i>punya-sheela</i> .			
104	Anushasana parva; Daandharma	73	4191-4205	28
	<p>More about <i>go daan</i> and <i>go loka</i> (extracts)</p> <p>Brahma to Indra: (Shl 11, 12, 13) One who does not eat any type of meat, is always thinking about god, is dedicated to practicing dharma, who worships parents, is truthful, serves brahmanas, is blemish-less, who does not get angry about <i>go</i> or brahmanas, loves dharma, serves the elderly, is <i>daan-sheela</i>, forgives the guilty, is soft natured, is a <i>jitendriya</i>, worships gods, shows hospitality towards all guests affectionately, and is kind – only such man will go to the permanent <i>go-loka</i>. (Shl 14, 15) Adulterous person, killer of <i>guru</i>, liar, one who blames/abuses others and one who develops enmity with brahmanas cannot see <i>goloka</i>. A person who has committed treachery towards friends, a cheat, ungrateful, a rascal/fraud, the crooked, one who hates dharma and one who has killed brahmana cannot see the <i>goloka</i> even in their minds. (Shl 18) One who buys a cow from the money gained in gambling and donates it to a worthy person will enjoy the fruits of such <i>daan</i> for 10000 divine years. (Shl 19) Cows obtained as part of inheritance and cows bought from legally earned money when donated will result in permanent fruits to the donor. (Shl 21) One who speaks truth since birth, is a <i>jitendriya</i>, tolerates even harsh words of elders & <i>gurus</i> and is forgiving will get the same state as one who has donated cows.</p>			
105	Anushasana parva; Daandharma	74	4206-4209	28
	<p>Blemishes of donating stolen cows & other matters</p> <p>Indra questioned Brahma: (Shl 1) If someone knowingly sells a stolen cow to another due to greed for money what states will he get?</p> <p>Brahma said: (Shl 2) I will tell you the results of stealing cow for eating or selling or donating. (Shl 3) One who causes violence to cows with the intent of eating its meat or eats its meat or that selfish person who permits the butcher to kill the cow will all acquire immense sins. (Shl 4) All these sins will result in falling into <i>Naraka</i> for as many years as the cow has hairs on its body. (Shl 5) The person who steals and sells cows will get the same amount of sins as the person who destroys the <i>yajnas</i> of brahmanas. (Shl 6) One who steals cows and donates it to brahmanas will fall into <i>Naraka</i> for as many years as his <i>punya</i> would have lasted by donating cow obtained by his own earnings. (Shl 7) There is a procedure (or rule) that gold <i>dakshina</i> should be added in <i>godaan</i>. (This doubles the fruits of <i>godaan</i>). (Shl 9) Indra! Donating gold is very auspicious. <i>Dakshina</i> of gold is the best form. Among things that purify, gold is the best.</p>			
106	Anushasana parva; Daandharma	74	4209-4219	28
	<p>Greatness or significance of several virtuosities</p> <p>Yudhishtira questioned: (Shl 2) What are the fruits obtained by practicing <i>vrats</i>? What fruits are obtained by following regulations/rules and studying Vedas? (Shl 3) What fruits are obtained by giving <i>daans</i>, by memorising Vedas and helping others to study them? (Shl 4) What fruits does one who does not accept anything from others obtain? What are the fruits of teaching Vedas? (Shl 5) What fruits are obtained by valorous persons who stick to their <i>swadharma</i>? What are the fruits of <i>shauchachara</i> (purification rites) and <i>brahmacharya-palana</i>? (Shl 6) What fruits are obtained by serving and caring for parents? What by serving <i>gurujana</i> (elders & teachers)? What fruits are obtained by showing kindness to animals?</p> <p>Bhishma said: (Shl 8) The persons who start <i>vrats</i> with a pure heart as prescribed in <i>shaastras</i> and complete it will obtain <i>sanatana shubha lokas</i> (eternal auspicious <i>lokas</i>). (Shl 9) In this world the</p>			

	<p>results of following regulations/rules (niyamas) are seen directly (practically) (<i>niyamaanam phalam pratyakshamiha drishyate</i>: Could be theme line for some organisations!!). You have also obtained the fruits of following <i>niyamas</i> and <i>yajnas</i>. (Shl 10) It is possible to see the fruits of studying Vedas both in this <i>loka</i> and <i>paraloka</i>. One who studies Vedas is filled with bliss in this <i>loka</i> and in Brahmhaloka after death. Now listen to the fruits of <i>dama</i>.</p> <p>(Shl 11) <i>Daantas</i> (those who have their <i>indriyas</i> & <i>manas</i> under control) will be happy and contented everywhere (<i>daantah sarvatra sukhino daantah sarvatra nirvritaah</i>). (Shl 12) <i>Jitendriyas</i> go wherever they wish to. They obtain whatever they desire. (Isn't this contrary to what they are?!) They destroy all enemies like <i>kaam</i> & <i>krodh</i>. There is no doubt in this. (Shl 13) <i>Jitendriyas</i> have the capability to obtain whatever they want everywhere. They enjoy bliss in this <i>loka</i> and <i>Swarga loka</i> by virtue of their <i>tapas</i>, valour, <i>daans</i> and variety of <i>yajnas</i>. In the same way they will be capable of forgiving. (Shl 14, 15) Dama is greater than daan. A donor may sometimes, due to circumstances, get angry when donating. But since <i>jitendriyas</i> have completely restrained their anger etc they will never do so. That is why it is said that <i>dama</i> is greater than <i>daan</i>. One who donates without getting angry for any reason will get <i>sanatana lokas</i>. (Shl 16, 17) Even if slight anger develops at the time of donating it will destroy the fruits of daan. That is why <i>dama</i> is greater. All the rishis in all the lokas have thousands of invisible places in Swarga. Devatas & rishis wish to go to such places and by being jitendriyas manage to go to those places. That is why <i>dama</i> is greater. (Shl 18) A teacher obtains inexhaustible fruits due to his teaching with great efforts. One who performs <i>homa</i> in <i>agni</i> as per prescribed procedures will be worshipped in Brahma <i>loka</i> also. (Shl 19) Those who study Vedas and preach it to disciples who are dedicated to being just & lawful and who appreciate the methodology or sequence used by guru will be worshipped in <i>Swarga</i>. (Shl 20) Even a <i>Kshatriya</i> who is engaged in study of Vedas, performing <i>yajnas</i> and <i>daans</i> and protects <i>satpurusahas</i> will be worshipped in <i>Swarga</i>. (Shl 21) By donating, a <i>vysya</i> who is dedicated to practicing his <i>swakarma</i> will obtain great states. A <i>shudra</i> who is dedicated to <i>swakarma</i> will attain <i>Swarga</i> by doing service of others.</p> <p>(Some <i>shlokas</i> included in table T4, SI No. 127)</p> <p>(Shl 28) The <i>punyas</i> gained by memorising all the Vedas and bathing in all the <i>tirthas</i> may or may not equal the <i>punyas</i> obtained by being always truthful. (Shl 31) <i>devatas</i>, <i>pitrus</i> and <i>brahmanas</i> are pleased by truthfulness. Firmness in speaking truth is said to be the greatest dharma. Therefore truth should not be transgressed. (Shl 32) <i>Munis</i> are dedicated to truth. Their valour is truth. Their vow is truth. That is why <i>satya nishta</i> is the greatest dharma. (Shl 33) Those who are truthful will find happiness in <i>Swarga</i>. But <i>dama</i> is the root cause for the fruits obtained by truthfulness. I am telling you this with utmost sincerity. (Shl 34) One who controls his mind and is humble/polite will be worshipped in <i>Swarga</i>.</p> <p>Now I will tell you the fruits of <i>brahmacharya</i>. (Shl 35) There is nothing that a person who remains a <i>brahmachari</i> all his life cannot get. (Shl 36) Many in this world who were <i>satya nishtas</i>, <i>jitendriyas</i> and <i>urdhva-retaskas</i> are now living in Brahma <i>loka</i>. (Shl 37) If someone practices <i>brahmacharya vrat</i> with especial rigor, he will burn all the sins in him. This rule applies especially to brahmana. Because a brahmana who is practicing strict and rigorous <i>brahmacharya</i> is considered to be <i>agni</i> himself. Now I will tell you the fruits of serving & caring parents. (Shl 40, 41) <i>Maharaja!</i> One who continuously serves parents, gurus, <i>acharyas</i> and elder brother and does not find fault in their qualities will find an honourable place in <i>swarga</i>. A person who is dedicated to serving the guru and is a <i>jitendriya</i> will never have to see <i>naraka</i>.</p>			
107	Anushasana parva; Daandharma	76	4219-4230	28
	<p>Procedure for godaan This chapter has a detailed description of the procedure to be followed for donating <i>go</i>. Only limited extracts are given here.</p> <p>(Shl 7) "Cow is my mother. Bull is my father. May both these grace me with happiness of <i>Swarga</i> and this world". Thus saying, he should spend that night among them silently. Then next morning while donating the bovine he should recite the same <i>mantra</i>. (Shl 8) In this manner the donor should spend one night among the cows, should treat them as equals, should be with them with friendliness and thus being, if he can attain/feel unity with them (<i>ektama bhava</i>), then at that same moment he will be freed of all sins.</p> <p>(Shl 13, 14) "Oh <i>gos</i> (bovines)! Your form is same as my form. There is no difference between you and me. It is for this reason that I who am donating you am donating myself." He should say this standing before the cows facing east.</p>			

	<p>(Shl 15) When an actual <i>go</i> cannot be donated, as its substitute its equivalent price, clothes and gold can be given. He will be considered as a <i>godaani</i> (donor of <i>go</i>). (Shl 16, 17) One who donates full value of <i>go</i> instead of the actual <i>go</i> will enjoy 36000 years in <i>divya-loka</i>. One who donates clothes to the best of his abilities will enjoy its <i>punya phalas</i> for 8000 years. One who donates gold to the best of his abilities will enjoy <i>punya phalas</i> for 20000 years. As soon as the receiver of the <i>daan</i> walks eight steps, this <i>punya phala</i> will accrue to him.</p> <p>(Shl 22) This <i>godaan vidhi</i> (procedure) should not be preached to one who is not your disciple, who does not practice <i>vrats</i>, who has no faith and who has crooked mind. This <i>godaan dharma</i> is a great secret. Therefore this should not be told indiscriminately wherever you please. (Shl 23) There are many people in this <i>loka</i> who have no faith in this kind of dharma. Among human beings there are many mean people with <i>rakshasi pravritti</i> (demonic attitude). Many with little earned <i>punya</i> will be atheists. By preaching this auspicious <i>godaan dharma</i> to such persons only ominous things will happen, not desired things.</p>			
108	Anushasana parva; Daandharma	77	4230-4238	28
	<p>More about <i>godaan</i> and Kapila cow (Extracts)</p> <p>(Shl 8) All praise Kapila cow (a particular variety) which is well nourished & well built, has excellent nature, is young and emanates fragrance. Just as Ganga is great among rivers so is Kapila among cows.</p> <p>In this manner at the beginning of creation Swayambhu Brahma ordered Daksha to create people. But Daksha with the intent to the people first created jobs (means of livelihood, work). (Shl 12) Just as <i>devatas</i> are dependent on <i>amrita</i> people are dependent on some work in <i>bhuloka</i>.</p> <p>(Shl 24) Mahadeva! Because the foam from the mouth of calf which was drinking milk from its mother's udder fell on you, you are smeared with <i>amrita</i>. There is nothing called left-over food (or spit out from mouth and hence not acceptable to others) when it comes to cows. Just as Moon drinks <i>amrita</i> and again pours out the same, cows give milk born from <i>amrita</i>. (Shl 25, 26) Just as <i>vayu</i>, <i>agni</i>, gold, sea and <i>amrita</i> drunk by gods are not considered as left-overs, in the same way the cow which feeds its calf or the foam which comes from the mouth of calf while drinking milk are not left-overs. Cows bear (nourish) this world by virtue of their milk and clarified butter. That is what all people in this world pray that cows should always yield nectar like and auspicious milk. Yudhishtira! Prajapati said this to Rudra and presented him a bull along with many cows and pleased him.</p>			
109	Anushasana parva; Daandharma	78	4238-4244	28
	<p>More about <i>godaan</i> (Extracts)</p> <p><i>Maharshi</i> Vasishta to King Saudasa: (Shl 11) One who owns ten cows should donate one. One who owns a hundred should donate ten cows. One who owns a thousand should donate a hundred cows. All three will get equal fruits. (Shl 12) One who does not perform <i>agnihotra</i> in spite of owning a hundred cows, one who does not perform <i>somayaaga</i> in spite of owning a thousand cows and one who is miser in spite of being wealthy is not fit for receiving <i>arghya</i> (not worthy of being honoured).</p> <p>(Shl 17) One should not feel upset upon seeing cow-dung and cow urine. Cow-dung and urine are very sacred. But meat of cow should never be consumed. Consuming <i>panchagavya</i> (five products of cow viz milk, curd, ghee, cow urine and cow-dung) is <i>nourishing</i>. (Shl 19) Everyday cow-dung should be applied to the body before taking bath. One should sit on dried & flattened cow-dung pieces (cow-dung cakes). One should not spit phlegm on cow-dung. One should not urinate or defecate on cow-dung. Cows should never be hit.</p> <p>(Shl 24) I will see cow everyday. May the cows also see me with grace! All cows belong to us. We belong to the cows. We will be where there are cows. (Shl 25) One who prays in this manner to <i>gomata</i> (mother cow) both in day and night, both in happy times and unhappy times and in times of great difficulties and in great fear will be freed of variety of difficulties and fears.</p>			
110	Anushasana parva; Daandharma	87	4327-4330	28
	<p>Results of performing <i>shraadh</i> on different <i>tithis</i> Yudhishtira questioned: (Shl 1) Grandfather! Just as you told me about the dharmas of the four <i>varnas</i> tell me comprehensively about <i>shraadh vidhi</i> (rules and ways of performing <i>shraadh</i>, a ceremony in</p>			

	<p>honour of the dead relative).</p> <p>Bhishma said: Yudhishtira! Listen attentively to the shraaddha karma vidhi which is called pitru yajna which is the cause of gaining money, fame and children. <i>Pitru devatas</i> (ancestors who are like gods) are worship worthy for <i>devas, asuras, manushyas, Gandharvas, uragas, rakshasas, pishachas and kinnaras</i>. First the pitru devatas are worshipped and then devatas are worshipped. Therefore man should always worship <i>pitru devatas</i> through all <i>yajnas</i>. Pitrus will feel contented even if worshipped on all days. Now I will tell you <i>tithis</i> (lunar day) and their good and bad results.</p> <p>(Shl 9) If the <i>shraddha</i> is performed on <i>padya (pratipat)</i> (first day after full Moon) he will get a beautiful and favourable wife who will beget many children. (Shl 10) If performed on <i>dvitiya</i> (second day of lunar fortnight) daughters will be born. If done on <i>Tritiya</i> (3rd day) there will be increase in number of horses in the house. If done on <i>Chaturthi</i> (4th day) there will be prosperity in respect of smaller animals (like sheep, goat etc). (Shl 11) If done on <i>Panchami</i> (5th day) he will have many sons. If done on <i>Shashthi</i> (6th day) then he will gain radiance. (Shl 12) If done on <i>Saptami</i> (7th day) he will gain in agriculture. If done on <i>Ashtami</i> (8th day) he will see gains in trade and business. (Shl 13) If done on <i>Navami</i> (9th day) he will see prosperity in respect of single hoof (unsplit) animals like horses. If done on <i>Dashami</i> (10th day) he will see increase in cattle strength. (Shl 14) If done on <i>Ekadashi</i> (11th day) he will have prosperity in respect of metals other than gold & silver. Children with <i>brahma tejas</i> will be born in his house. (Shl 15) If done on <i>dvadashi</i> (12th day) he will see wonderful gold, silver and money everyday. (Shl 16, 17) If done on <i>trayodashi</i> (13th day) he will be considered great among his family members. But if performed on Chaturdashi (14th day) youthful children in his house will die. He will also have to participate in war. (Therefore it should not be done on that day). By performing <i>shraaddha</i> on <i>Amavasya</i> (New Moon day) he will fulfil all his desires. (Shl 18) In <i>Krishna paksha</i> (Fortnight of Moon waning) <i>Dashami to Amavasya</i> except <i>chaturdashi</i> are very well suited for <i>shraaddha karma</i>. <i>Pratipat to Navami</i> are not so well suited. (Shl 19) Just as Krishna paksha is better than Shukla paksha (fortnight of moon waxing) for shraaddha karma, in the same way afternoon is better than forenoon.</p>			
111	Anushasana parva; Daandharma	88	4331-4335	28
	<p>How pitrus feel satisfied in shraaddhas</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! What things given to <i>pitrus</i> become <i>akshaya</i> (un-decaying)? By donating which <i>havya vastu</i> do <i>pitrus</i> remain satisfied for long? And by giving what will they be satisfied for an endless time?</p> <p>Bhishma said: (Shl 3) Yudhishtira! Sesame, red rice, <i>yava</i> (barley), urad dal, roots and fruits – <i>shraaddhas</i> done with these will keep <i>pitrus</i> satisfied for one month. (Shl 4) Manu has said that the <i>shraaddha</i> in which sesame is used in major proportion will be <i>akshaya</i> (un-decaying). It has been said that in all edible items used in shraaddha, sesame (til) should be used prominently. (Shl 5) <i>Shraaddha</i> performed with items from cow (milk, curds, ghee) will keep them satisfied for one year. The same results as obtained with cow related items will be obtained also by doing it with <i>payasa</i> with ghee.</p> <p>In this matter scholars quote <i>pitru gita</i>. Sanatakumara had told me this in the past while conversing with me. (Shl 7) Will some one be born in our lineage who will give us <i>payasa</i> with ghee in <i>Dakshinayana, Bhadrapada bahula, makha nakshatra, trayodashi</i>? (Shl 8) Will someone be born in our lineage who will offer us red meat of goat on the day of <i>Makha nakshatra</i> in <i>gajacchaya punya kaal (pitru paksha, trayodashi, Moon in Makha and Sun in Hasta)</i> and when being fanned by the elephant's ears? (Shl 9) Man should have a desire to beget many sons. Because, at least one of them may go to Gaya (A sacred place in Bihar, India). He may perform Shraaddha for his father there. The famous akshaya vata vriksha (banyan tree) which makes the fruits of shraaddha undecaying is in Gaya. (Shl 10) On the <i>tithi</i> (lunar day) on which <i>pitrus</i> have died any of the following should be offered to them along with honey to make them satisfied for ever – water, roots, fruits, meat or cooked rice.</p> <p>(Five additional <i>shlokas</i> found in many editions)</p> <p>(Shl 5) If <i>Shraddha</i> is performed with fish they will be satisfied for two months. If done with meat of sheep they will remain satisfied for three months. If done with meat of rabbit, they will be satisfied for four months. (Shl 6) If done with meat of goat they will be pleased for five months. If done with the meat of wild boar they will be happy for six months. If done with red fish they will be happy for seven</p>			

	<p>months. (Shl 7) If done with meat of <i>Chitra mriga</i> (spotted antelope) they will be happy for eight months. If done with meat of <i>Krishna mriga</i> (black antelope) they will be content for nine months. If done with the meat of <i>Gavaya</i> (semi-domesticated bovine; <i>bos frontalis</i>; specie of ox) they will be satisfied for ten months. (Shl 8) If done with buffalo meat they will be happy for eleven months. If done with cow related items like milk, curds, ghee they will be happy for one year. Similarly they will be happy for one year even when done with <i>payasa</i> mixed with <i>ghee</i>. (Shl 9) If done with the meat of rhinoceros they will be satisfied for twelve years. (Shl 10) If on the day <i>pitrus</i> die, if <i>Shraaddha</i> is performed with meat of rhinoceros they will be content for ever. It is said that <i>kaalshakam</i> (<i>kari patta</i> or <i>curry leaves</i>; <i>basil</i>), flower of <i>Kanchana vriksha</i> (<i>jasmine?</i>) and goat meat cause satisfaction to them forever.</p> <p>(Note by editors: In Kaliyuga meat has been banned in <i>shraaddhas</i>. This tradition does not exist now. Even in the <i>yugas</i> when it was in vogue, it was optional).</p>		
112	Anushasana parva; Daandharma	90	4339-4353 28
	<p>Examining brahmanas for inviting to shraaddhas Yudhishtira questioned: (Shl 1) Grandfather! What type of brahmanas should be invited for <i>shraaddha</i>? Kindly tell me about this.</p> <p>Bhishma said: (Shl 2) A kshatriya who knows the secret of daandharma should not check (or examine) brahmanas in karmas related to daiva (such as <i>yajnas</i> etc). But when inviting them for pitru karyas it is considered just to examine them. (Shl 3) Even though <i>devatas</i> have <i>daivic tejas</i> they worship/honour brahmanas. Therefore <i>daan</i> can be given to all brahmanas addressing the <i>devatas</i>. (Shl 4) But when inviting for <i>shraaddha</i> the family, character, age, looks, learning and his lineage etc should be checked.</p> <p>Pankti dushaka brahmanas (Shl 5) Among brahmanas some are <i>pankti-dushakas</i> (unworthy of sitting for meals with other brahmanas) and some are <i>pankti-pavanas</i> (worthy of being seated along with other brahmanas and who will make the whole line sacred). (Shl 6 – 11) The following are <i>pankti-dushakas</i>: One who gambles, has committed foeticide, has TB, who rears cattle, is not learned (or is uneducated), <i>grama-preshya</i> (servant or messenger of a village), who lives on interest income, singer, who sells all kinds of things, who has burnt others houses, who eats in the house of <i>kunda</i> (someone born to another man when husband is alive), who sells <i>somalata</i>, who makes a living by palmistry, servant of the king, who sells oils, who gives false witness, who quarrels with father, who has accommodated wife's alternate husband in his house, who is defamed or calumniated, a thief, who lives by sculpting, who mates with women on festival days, who carries tales, who has committed treachery towards friends, is adulterous, is teacher to those who do not practice <i>vrats</i>, who lives by making and selling weapons, who walks around with dogs, who has been bitten by dog, elder brother who is not married even though younger is, one having skin diseases, who has mated with wife of guru, who acts in different roles, who lives by worshipping in temples and who lives by telling results of different <i>nakshatras</i> (stars) (like astrologer). <i>Brahma-vadis</i> say that food eaten by such brahmanas will go to <i>rakshasas</i>. (Shl 12) The <i>pitrus</i> of one who eats meals at <i>shraaddha</i> and studies Veda the same day and who mates with a <i>shudra</i> woman will live in his faeces for one month. (Shl 13, 14) If a brahmana who sells <i>somalata</i> is invited and fed in the <i>shraaddha</i> it will be like giving faeces to <i>pitrus</i>. If a doctor is invited and fed, it is like giving pus and blood to <i>pitrus</i>. By feeding a temple worshipper (attendant on an idol) the <i>shraaddha</i> is destroyed. Neither <i>pitrus</i> will be satisfied nor will the performer get any fruits. If someone who lives on interest income is invited and fed, the fruits become uncertain. If it is done with someone who is into trading/business, there will be fruits neither of this world nor of the other worlds. The <i>shraaddha</i> becomes a waste. (Shl 15) If a <i>paunarbhava</i> (son of a widow remarried) is invited and fed the <i>shraaddha</i> will be wasted just as <i>homa</i> done in ashes. Those who give <i>havya-kavya</i> to characterless brahmanas will lose the fruits of their karmas in <i>paraloka</i>. (Shl 16) The <i>pitrus</i> of those fools who knowingly invite such <i>pankti-dushakas</i> and feed them will surely eat the faeces of such <i>pankti-dushakas</i>. (Shl 17) Such low brahmanas should be understood as <i>pankti-bahiras</i> (unfit to be included with other brahmanas for this purpose). Even brahmanas who teach Vedas to <i>shudras</i> should be treated the same way.</p> <p>(Shl 19) Meals eaten with a covered head (with a cap or <i>pagadi</i>), facing south direction and wearing footwear should be understood as <i>asura</i> (related to <i>asuras</i>). (Shl 20) Brahma has ordained that the fruits of donations made with envy or with lack of faith will go to <i>asura</i> Bali. (Shl 21) Dogs or these</p>		

pankti bahira brahmanas should not even see the **shraaddha**. That is why the **shraaddha bhojana** (meals served during **shraaddha**) should be served in a place which is covered on all four sides and sesame should be spread on all sides. (Shl 22) The **havis** of **shraaddha** performed without sesame and with anger will be snatched by **rakshasas & pishachas**. (Shl 23) The person who is unworthy to sit with brahmanas will make the fruits of food eaten by as many persons as he sees ineffective to the performer of **shraaddha**.

Pankti pavanas

Now I will tell you about **pankti-pavanas** (those who will purify or make the group sacred by their presence). You should ensure that brahmanas are such persons and they should be invited for **shraaddhas**.

(Shl 25) All brahmanas who have completed their studies and **veda vrats**, are **snataks**, and are dedicated to virtuous conduct should be considered as **pankti-pavanas**. Now I will tell you about **paankteya** brahmanas. You should consider them as **pankti-pavanas**. (Shl 26, 27) Those who repeat (**japa**) the **trinaachiketa mantra**, who worship the **panchagnis**, who read **trisuparna mantras**, who know the six **vedangas**, those born in the tradition or family of scholars in Veda or preachers of Brahma **vidya**, those who sing Samaveda, who sing **Jyeshtha sama**, who are obedient to parents and those who are **shrotiyas** for ten generations are all **pankti-pavanas**. (Shl 28) Brahmana who mates with his wife only during her fertile times, has studied Vedas and is **snataka** is also **pankti-pavana**. (Shl 29) One who has studied Atharvana Veda, a **brahmachari**, one who willfully and with an effort practices **vrats**, who is always truthful, who is dedicated to dharma, who is dedicated to executing his specified karmas – all these are also **pankti-pavanas**. (Shl 30, 31) Such brahmanas who have struggled to take bath in sacred **tirthas**, who have participated in **yajnas** by reciting **mantras** and have had their **avabhrta snan**, who are without anger, who have no unsteadiness or fickleness, who are forgiving, are **jitendriyas**, and are engaged in the welfare of all beings should be invited for **shraaddhas**. (Shl 32) All these are **pankti-pavanas**. The **daan** given to them will yield undecaying fruits. Apart from these, the following persons are also **pankti-pavanas**. (Shl 33 - 36) Those who know **moksha dharma**, yogis having good self-restraint and who perform **vrats**, those who tell **itihaas** (Chronicles, traditional accounts of past events) before great brahmanas, those who know commentaries on Vedas, those engaged in the study of **vyakarana**, those who have studied **puranas**, those who have studied **dharma shastras** and practice it as described, those who have been ascertained to have been truthful in several instances, who are great in study and teaching of four Vedas, who have studied for specified time in **gurukul** – all these are **pankti-pavanas**. They will purify as far as they see the people seated for meals. (Shl 37) **Brahma-vids** say that a brahmana born in the **vamsha** (lineage) of a **brahma-jnani** alone can purify upto a distance of three and half **kroschs** (10.5 miles). (Shl 38) Even if not a **ritvija**, if he gets permission from other **ritvijs** and sits at the beginning of the line, he can also clear all blemishes. (Shl 39) If a brahmana knows Vedas and is free of all **pankti doshas** and is not fallen (**patita**), he will also be a **pankti-pavana**.

Therefore every effort should be made to examine before inviting brahmanas for **shraaddha**. One should invite those who are dedicated to their ordained karmas (**swakarma**), have noble birth and are highly learned.

Some others who should not be invited

(Shl 41) If friends play a prominent role in the **shraaddha** performed by someone then such **shraaddhas and havis** will not satisfy **pitrus** or **devatas**. The performer will also not go to **Swarga**. (Shl 42) One who feeds the brahmana in **shraaddha** and makes friendship with him (or feeds with the intent of improving friendship with him) will not go to **para loka** by **devayaan marg**. One who develops friendships by way of **shraaddha** will fall from **Swarga** just like the fruit of **Ashwattha tree**. (Shl 43) Therefore friend should not be invited for **shraaddha karma**. One can pay money to increase friends. But in **havya kavya** only a neutral who is not considered either a friend or enemy should be invited.

(Shl 44) A seed sown in saline soil will not germinate. One who sowed cannot even recover the seed. In the same way, **shraaddha** (meals) eaten by the ineligible or unworthy will not yield any fruits to the performer either here or in **paraloka**. (Shl 45) Just as fire on grass gets destroyed quickly, a brahmana who is not engaged in self-study (of Vedas & scriptures) will lose his **tejas**. Therefore one who does not spend time studying should not be invited for **shraaddhas**. Whoever he be, he would not like to perform **homa** in ash, isn't it?

Right and wrong dakshinas

(Shl 46) Such **dakshina** where two persons invite each other mutually in **shraaddha** and exchange

	<p><i>dakshina</i> is called <i>pishacha dakshina</i>. ('A' invites 'B' for the <i>shraaddha</i> he performs. 'B' invites 'A' for the <i>shraaddha</i> he performs. This is mutual invitation. 'B' gives the same amount of <i>dakshina</i> that 'A' had given. This is exchange of <i>dakshina</i>). By doing this the <i>havishya</i> of <i>shraaddha</i> will neither reach <i>devatas</i> nor <i>pitrus</i>. Just as a cow which has lost its calf keeps roaming around in the cow shed, the <i>dakshina</i> which is bereft of <i>punya</i> will keep exchanging itself. The significance of <i>dakshina</i> will no longer be valid in that exchanged money. (Shl 47, 48) The <i>ghrita-homa</i> done when the fire is getting extinguished will neither reach the <i>devatas</i> nor the <i>pitrus</i>. In the same way <i>dakshina</i> given to dancer, singer and liar is wasted. Dakshina given to an unworthy/undeserving person does not do any good to the giver. It does no good to the receiver too. It destroys both. Not only this; such dangerous <i>dakshina</i> will cause the <i>pitrus</i> of the giver to fall from <i>devayana</i>. (Shl 49) Such persons who are always following the path of dharma described by <i>rishis</i>, have clear knowledge, and know dharma completely are considered as brahmanas by <i>devatas</i>. (Shl 50) It should be understood that some among <i>rishis</i> are dedicated to <i>swadhyaya</i>. Some are <i>jnana nishts</i>. Some are <i>tapo nishts</i>. Some others are <i>karma nishts</i>. (Shl 51) <i>Shraaddhas</i> etc should be offered (handed over to) to <i>jnana nisht munis</i> (<i>Jnana nisht munis</i> should be invited for <i>shraaddhas</i>). Those few who do not blame/accuse brahmanas are great human beings. (Implication: There were many who blamed/accused brahmans!!). (Shl 52, 53) Those who blame or censure brahmanas when gossiping together should not be invited for <i>shraaddha bhojana</i>. <i>Maharshi</i> Vykhanasa has said the following in this matter: 'The blamed/abused/censured brahmanas will destroy next three generations of the abusers. Brahmanas who are experts in Vedas should be examined from a distance'. (Shl 54) Whether the person who is knowledgeable about Veda is liked or disliked, he should be invited for <i>shraaddha bhojana</i> without a second thought. Even if one feeds a million undeserving brahmanas by spending a lot of money it is all a waste. Just one brahmana who has knowledge of <i>mantras</i> is good enough to get the money spent on a million. It is much better to invite just one brahmana who is an expert in Vedas, feed him, give him <i>dakshina</i> and satisfy him than feeding a million undeserving ones.</p>			
113	Anushasana parva;	91	4353-4360	28
	Daandharma			
	<p>Atri maharshi about <i>shraaddha</i> (extracts) (Shl 27) Some <i>devatas</i> born from Brahma are well known by the name <i>pitrus</i>. These illustrious <i>pitrus</i> are called also as <i>Ushnapa</i>. Brahma has created a share for them too in <i>shraaddha</i>. (Shl 28) If <i>Ushnapas</i> are worshipped through <i>shraaddha</i> the <i>pitrus</i> of the doer of <i>shraaddha</i> will be liberated from sins. Brahma has already indicated the seven <i>agnishvatta</i> etc <i>pitru vamshas</i>. (Shl 29) <i>Vishvedevatas</i> are <i>agnimukha devatas</i> (having <i>agni</i> for the mouth). I have already told you that they also have a share in <i>shraaddha</i>. There are many more who have share in the <i>havis</i> of <i>shraaddha</i>. (Their names are given). All these are <i>Vishvedevatas</i>. All these who are highly fortunate know the movement of time.</p> <p>Now I will tell you things that are banned in <i>shraaddha</i>. (Shl 38 – 40) Certain types of grains and <i>kshudra</i> grains should not be used. In saute asafoetida should not be used. Among vegetables, onion, garlic, drum stick, <i>kovidara</i>, <i>grinjanakadaya</i>, kind of pumpkin (<i>kushmanda</i>), black salt, domesticated pig's meat, <i>aprokshita</i> (not consecrated) things, black jeera, lemon salt, <i>shitapaki</i>, gains which have sprouted and <i>shringataka</i> etc creepers. (Shl 41) All varieties of salt and <i>jambu phala</i> (rose apple fruit) should be avoided. Items spoiled by sneeze and tears should not be used. (Shl 42) At the time of <i>pitru tarpana</i> or <i>havya kavya</i> sighting of dog is condemned. <i>Havis</i> seen by dogs is not liked by <i>pitrus</i> or <i>devatas</i>. (Shl 43, 44) At the time of <i>pinda daan chandala</i> or <i>shwapacha</i> (Low or outcaste tribe or a dog-keeper) should not be present. Also the following should be avoided in <i>shraaddha</i>: anyone wearing <i>kaashaya vastra</i> (red-brown clothes like monks), someone having leprosy, someone who has committed <i>brahma hatya</i>, brahmana born in <i>sankara yoni</i> (mixed caste) and a relative who is <i>dharma bhrashta</i>.</p>			
114	Anushasana parva;	92	4361-4365	28
	Daandharma			
	<p>Bhishma said: In this way, once Nimi started the <i>Shraaddha karma</i>, all other <i>maharshis</i> also started to perform it according to the <i>shaastra vidhis</i>. ... Gradually, all the four <i>varnas</i> started satisfying the <i>pitrus</i> and <i>devatas</i> by <i>pinda pradaan</i>.</p> <p>Before doing <i>pinda pradaan havirbhaga</i> should be given to <i>agni</i> & <i>soma</i>. (Shl 15) At the time of performing <i>shraaddha</i>, menstruating women, deaf women and women belonging to other lineages should not be present. (Shl 16) While crossing water the names of <i>pitamahs</i> should be recited.</p>			

	<p><i>Pinda pradaan</i> should be done at the banks of rivers and <i>tarpana</i> should be given. (Shl 17) First <i>jala tarpana</i> should be given to parents and then to other relatives & friends. (Shl 19) On the <i>Amavasya</i> day of <i>Krishna paksha</i>, <i>shraaddha</i>, <i>tarpana</i> etc should be done for <i>pitrus</i>. If it is done with devotion it will result in nourishment, longevity and wealth. (Shl 20, 21) Brahmaa, Pulasthya, Vasishta, Pulaha, Angirasa, Kratu and Kaashyapa – these seven have been said to be <i>maha-yogeshwaras</i> and <i>pitrus</i>. (Shl 22) As soon as the contact with <i>pinda</i> is established, by virtue of the <i>shraaddha karma</i> involving <i>pinda pradaan</i> the <i>pitrus</i> who are in the form of <i>pretas</i> will be freed from that state of <i>pretatva</i>.</p>		
115	Anushasana parva; Daandharma	93	4369 28
	<p>Specialities of giver and receiver in <i>daan</i> Yudhishtira questioned: (Shl 18) People donate variety of things to brahmanas. What speciality exists in the giver and the receiver? Bhishma replied: (Shl 19) Brahmanas take <i>daan</i> from very virtuous gentleman as well as from wicked person with no good qualities. If accepted from a person endowed with good qualities and virtues only a little blemish is acquired. But if accepted from the opposite kind he will drown in sins.</p> <p>In this matter scholars quote a conversation that occurred between Vrshadarbhi and Saptarshis (the seven great <i>rishis</i>). (Full story not translated here) Once in the past Kashyapa, Atri, Vasishta, Bharadwaja, Gautama, Vishwamitra, Jamadagni and the faithful Arundhati (wife of Vasishta) were performing intense <i>tapas</i> on earth to attain <i>sanatana Brahma loka</i>. A woman named Gandaa was serving all of them. Her husband Pashusakha, a <i>shudra</i>, also lived with them and served the <i>rishis</i>. Then a famine occurred on earth. There were no rains for many years. Hence there were no crops and people were managing to survive with great difficulty. At that same time Shibi's son Shaibya had given as <i>dakshina</i> his own son in a <i>yajna</i>. That prince died due to starvation. The <i>rishis</i> who were exhausted with hunger sat around his dead body. Then they started to cook his body in a vessel. ... At that time king Shaibya who was accidentally passing in that path saw this sight and offered the <i>rishis</i> every kind of thing (details omitted here) and begged them to avoid eating human flesh.</p> <p>But the <i>rishis</i> said: (Shl 31) Maharaja! The donations given by kings appear like honey from outside. But in their consequence they will be poison. Even though you know this quite well, why are you enticing us to accept your gifts? (Shl 32) The body of brahmanas is the residence of <i>devatas</i>. If Brahmana becomes pure and content with <i>tapas</i> he can please all the <i>devatas</i>. (Shl 33) The fruits accumulated by brahmana by performing <i>tapas</i> whole day are burnt to ashes by accepting things from others. (Shl 34) Vrshadarbhi! May you live well with your intention of donating! Give all these things you have offered to those who ask/beg for it.</p> <p>Thus saying the <i>rishis</i> went away into forests. They left the body of the prince half cooked and went away. Then encouraged by the king the ministers went into the forest and offered them fig fruits. They had actually hidden gold in these and other fruits. But the <i>rishis</i> realised this and refused to accept it. They said to the king's soldiers: (Shl 37, 38) Our knowledge has not dulled nor has our intelligence. We are quite alert. We know quite well that gold has been filled in these fruits. If we accept this it will result in serious consequences in <i>paraloka</i>. Those who wish <i>aihika</i> (worldly) & <i>amushmika</i> (other worldly) fruits, these fruits are unacceptable.</p> <p>(The <i>maharshis</i> go to a lake filled with lotus flowers. They each pick up several stems of the flower and stack it on the banks. Then they give <i>tarpana</i> and upon returning to the bank find that the stems have vanished. Then they suspect each other and ask who has stolen the stems. Then they decided that each will make a vow in this matter and they start doing so). Atri: (Shl 113) May the person who has stolen get the sins of kicking a cow. May he get the sins of defecating while sitting facing the Sun. May he get the sins of doing <i>adhyayana</i> during <i>anadhyayana</i>. Vasishta: (Shl 114, 115) May the person who has stolen be subject to the sins of doing <i>adhyayana</i> of Vedas during <i>anadhyayana</i> & other banned times. May he get the sins of one who drags around dogs! May he get the sins of a <i>sanyasi</i> who indulges in sexual pleasures! May he get the sins of one who kills someone who is under his refuge, who lives on his daughter's earnings, and expects money from farmer. Kashyapa: (Shl 116) May he get the sins of a person who talks everything everywhere without any discrimination of time, place and right or wrong things to speak. May he get the sins of a person who steals the treasure kept in safe custody with him and who gives false witness! (Shl 117) May he get</p>		

	<p>the sins of one who eats meat without reason, who gives donations without checking worthiness or otherwise of the receiver and who mates during daytime.</p> <p>Bharadwaja: (Shl 118) may he get the sins of the person who is cruel towards women, brothers and cows. May he get the sins of a person who has given up dharma, of one who fights or argues and defeats a brahmana who is incapable of fighting or arguing? (Shl 119) May he get the sins of a person who seats the teacher at a lower level and himself sits at the elevated seat and studies <i>Rigveda</i> & <i>Yajurveda</i>, and of the person who performs <i>homa</i> in the fire of dried grass.</p> <p>Jamadagni: (Shl 120) May he get the sins of a person who defecates in water, who kills cow, who commits treachery to cow and who mates with wife at times other than fertility periods. (Shl 121) May he get the sins of a person who hates everyone, who is hated by all, who lives on the income of wife, who lives away from relatives and who has enmity with them and to one who practices mutual guest system (A becomes B's guest and B becomes A's guest by mutual arrangement).</p> <p>Gautama: (Shl 122) may he get the sins of one who after studying Vedas ignores/rejects them, who has given up the three <i>agnis</i> and to one who sells <i>soma lata</i>. (Shl 123) May he get the sins of one who lives in a village with single common well for all and to a brahmana who is husband of a <i>shudra</i> woman!</p> <p>Vishwamitra: (Shl 124) May he get the sins of that person whose parents, servants and elders are looked after by others even when he is alive! May he get the state of a person who in spite of having many sons has no one to care! (Shl 125) May he get the sins of one who is impure even though has studied Vedas, who is arrogant, intoxicated with money, who is into agriculture though being a brahmana, and one who feels envious looking at others prosperity. (Shl 126) May he get the sins of one after collecting the wages does not do his job of tilling, sowing etc, of the <i>rajapurohit</i>, and to one who does the <i>artvijya</i> of <i>yajna</i> being done by an ineligible person.</p> <p>Arundhati: (Shl 127) May she get the sins of one who ignores (humiliates) mother-in-law everyday, who has a wicked mind towards her husband, and to one who eats all delicacies sitting all by herself (without sharing with any). (Shl 128) May she get the sins of one who humiliates all the family members and eats <i>aralu</i> flour alone in the evenings, to one who is unworthy of enjoyment by husband and who in spite of being a <i>brahmani</i> begets a son who is aggressive & cruel like a <i>kshatriya</i>!</p> <p>Gandaa: (Shl 129) May she get the sins of one who always lies, who has bought enmity with relatives and to one who gives away the daughter in marriage by taking a fee. (Shl 130) May she get the sins of one who cooks and eats all the food herself, who grows old by slavery in other's houses, and to one who dies due to her sins!</p> <p>Pashusakha: (Shl 131) May he be born as a slave in slave's house in the next birth and may he get no children. May he get the sins of a person who does not bow to <i>devatas</i> in spite of being very poor!</p> <p>Shunasakha: (Shl 132) May he give his daughter to a <i>snataka</i> who has completed his <i>brahmacharya vrat</i> and has studied Samaveda or Yajurveda. Or may he study Atharvana Veda and become a <i>snataka</i>. Soon as they heard this, the <i>rishis</i> caught him saying that 'you have said what is liked by brahmanas. Therefore you have only stolen them'. He agrees and reveals that he is Indra who had come to protect them from Yatudhani.</p>		
116	Anushasana parva; Daandharma	94	4402-4415 28
<p>A story very similar to the above is narrated here also. Again many great <i>rishis</i> and others make a vow about what sins they would acquire if they have stolen the stems of lotus flowers. I have included only those which are new. Most are repetitions of what have already appeared in previous <i>adhyaya</i>.</p> <p><i>Maharshi</i> Agastya who lost all the stems he had collected said: (Shl 10) I have heard that time diminishes the power of dharma. Such time appears to have come now. Therefore before <i>adharm</i>a spreads widely in the world let us all go to <i>Swarga</i> for living there forever. (Shl 11) I will go to <i>para loka</i> before such times come when brahmanas will sit in the centre of the town and recite Vedas loudly so that <i>shudras</i> can also hear, and before king starts practicing dharma with a commercial/business viewpoint. (Shl 12) I will go to <i>para loka</i> permanently before such times when people treat great and middle level people as low level people and before this world is completely converted to <i>tamoguna</i>. (Shl 13) I am already seeing signs of mighty making the weak their slaves and enjoying it. Therefore I will go to <i>para loka</i> permanently. I have no interest in seeing this <i>bhuloka</i> (earth) where dharma is in agony.</p> <p>All the <i>rajashis</i> present there said unanimously that none of them have stolen his lotus stems. Then each of them made a vow (only a few which are new statements are included here):</p> <p>Bhrigu: (Shl 16) May the person who has stolen your lotuses get the sins of a person who scolds back one who abuses him, who hits back one who hit him and who eats the meat of animals which</p>			

	<p>carry loads on their back (like horse, ox & camel). Gautama: (Shl 19) May he get the sins of a person who is arrogant and mixes with fools and unworthy... Dundhumara: (Shl 21) May he get the sins of one who forgets the benevolence of a friend... Pooru: (Shl 22) May he get the sins of one who lives by doctor's profession, who has become fat & strong on the income of his wife and who lives under the refuge of his father-in-law. Jamadagni: (Shl 25) May he get the sins of one who invites a friend and feeds him on <i>shraaddha</i> day and the sins of a brahmana who eats in the <i>shraaddha</i> performed by a <i>shudra</i>. Shibi: (Shl 26) May he get the sins of one who dies without performing <i>agnihotra</i>, one who causes obstacles to performance of <i>yajna</i>, and one who buys enmity with <i>tapasvis</i>. Nahusha: (Shl 28) May he get the sins of one who, in spite of being a guest, resides permanently in that house, who in spite of being a <i>yajna dikshita</i> (initiated into sacrifice) has uncontrolled behaviour, and to one who accepts wages to teach. Narada: (Shl 30) May he get the sins of one who thinks that body itself is <i>atma</i>, who studies <i>shastra</i> dishonouring the set limits, who recites Vedas without proper <i>svaras</i>, and one who rejects elders & teachers. Parvata: (Shl 34) May he get the sins of the village head, of the person who travels in a cart pulled by donkey, and who takes along a dog for begging. Ashtaka: (Shl 36) May he get the sins of a king who is dim-witted, wayward (acting according to one's own will), sinner and rules with <i>adharma</i>. Gaalava: (Shl 37) May he get the sins of one who is honoured by the sinners (highly sinful), who hurts own people, and one who after giving <i>daan</i> praises himself for it. Surabhi: (Shl 41) May he get the sins of a woman who ties up the calf when it is crying out loudly and milks the cow and of one makes a substitute calf stand before the cow when its own calf is dead and milks the cow.</p>		
117	Anushasana parva; Daandharma	97	4427-4432 28
	<p>Prithivi <i>devi</i> to Madhava: (Shl 19) One who does not stay firmly in the same place everyday is called an <i>atithi</i>.... (Shl 22) Cooked rice should be put on the ground for the sake of dogs, <i>chandalas</i> and birds. This karma is called <i>vaishvedeva</i>. This should be done in the evening and morning.</p>		
118	Anushasana parva; Daandharma	98	4433-4446 28
	<p>Greatness of flowers, fragrant vapour/smoke and lamps <i>Daityendra</i> Bali asked Shukra: (Shl 15) What fruits do we get by donating flowers, <i>dhupa</i> & <i>dipa</i>? Kindly tell me about this. Shukra replied: <i>Daityendra!</i> First <i>tapas</i> was born. Then <i>dharma</i> was born. In the meantime, creepers and plants/medicinal herbs (<i>oshadhi</i>) were born. Many varieties of <i>somalatas</i> were also born. <i>Amrita</i>, <i>visha</i> (poison) and many kinds of grass were also born. (Shl 18) <i>Amrita</i> brings happiness and contentment by merely seeing it. But poison causes deep anguish to the mind by its smell. (Shl 19) Understand that <i>amrita</i> causes auspiciousness. Whereas poison causes inauspiciousness. All kinds of medicinal herbs are <i>amrita</i> in their essence. Poison is a <i>tejas</i> born from <i>agni</i>.</p> <p>About flowers (Shl 20) Flowers which blossom in good plants cause joy when we see them and bring lustre to the wearer. Therefore <i>punyatmas</i> call it <i>sumanasa</i> (causing good mind). (Shl 21) <i>Devatas</i> feel happy about the person who worships them with flowers and with those who donate/gift flowers. Once happy they bring him prosperity. (Shl 23) There are many varieties in <i>oshadhis</i> such as fierce, mild, brilliant, very powerful and with many forms & shapes. (Shl 24) I will tell you which trees/plants are related to <i>yajna</i> and which ones are not. Similarly I will also tell you which flowers please <i>devatas</i> and which <i>asuras</i>. (Shl 26) Some flowering trees grow in forests also. Some in inhabited places. Some flowering plants grow in tilled soil where seeds are sown (floriculture!!). Some others grow by themselves in mountains. Some are born from the thorns of plants & creepers. Some have no thorns. But all types of flowers have <i>roopa</i> (form, shape), <i>rasa</i> (taste) and <i>gandha</i> (smell). (Shl 27) Even in respect of smell there are two types: likeable and disliked. <i>Devatas</i> are pleased with flowers which have likeable smell. (Shl 28) If there are white flowers in plants which do not have thorns, they are always liked by <i>devatas</i>. (Shl 29) A scholar should offer flowers which grow in water like Lotus etc to Gandharvas, <i>nagas</i> & <i>yakshas</i>. (Shl 30) It has been stated in Atharva <i>mantras</i> that plants which are bitter, have thorns and red flowers are used in black magic to hurt enemies. (Shl 31) Such flowers which are surrounded by thorns, which are difficult to even touch, have very pungent smell</p>		

and have blood red colour are fit for offering to *bhuta, preta & pishachas* (dark forces like ghosts etc). (Shl 32) Flowers which cause joy to the mind, look especially delightful and are beautiful are loved by humans. (Shl 33) **Flowers used in welfare related events, marriages and in lonely places like graveyard and flowers grown in the boundary of the temples should not be brought and used.** (Shl 34) **Beautiful and fragrant flowers which have grown at the bottom of mountains should be brought and dipped in or sprinkled with water and then offered to gods as per *dharmashastra* in proper manner.** (Shl 35) *Devatās* feel contented with the smell of flowers alone. *Yakshas & rakshasas* feel satisfied by merely seeing them. Serpents feel contented by consuming it. Men feel contentment by all the three methods. (Shl 36) A devotee feels very happy by decorating the gods with beautiful and fragrant flowers. *Devatās* who are *sankalpa-siddhas* (who can accomplish things by mere mental resolve) feel pleased with this offering of flowers and fulfil the desires of the devotees. (Shl 37) **When the *devatās* are pleased with the worship of devotees, they in turn do what pleases the devotees. If they feel honoured, they honour the devotees. They burn the mean & lowly man who humiliates or rejects them.**

Offering smokes & vapours

Daityendra! Now I will tell you about good and bad smokes and the *vidhi* of offering them and the fruits obtained.

(Shl 39) Among *dhoopās* there are three varieties: *niryasa, saari and kritrima*. Even in these smells there are those which are likeable and those which are not. I will tell you about all these. Listen. (Shl 40) Curdled milk is called *niryasa*. *Devatās* like *niryasas* (solidified resin) of all trees except *Sallaki* tree (sakai frankincense plant [*Boswellia Serrata*]). Among all *niryasas* that of *guggula* (resin of Guggul tree [*Commiphora wightii*]) is considered best. (Shl 41) (The smoke (*dhoopa*) which comes when certain tree wood are put in fire is called *saari*). Among such *dhoopās* the smoke from the tree *aguru* (*Agallochum* or agar wood [aromatic resin embedded wood]) is considered the best. *Saari dhoop* is particularly liked by *yaksha, rakshasa & sarpas*. *Daityas* like the *dhoop* of *sallaki* tree and other tree of the same family. (Shl 42) *Dhoop* produced from powder of certain fragrant trees (*vatica robusta* etc) is called *kritrima* (artificial). Such artificial *dhoopās* (like from incense sticks) are liked by human beings. (Shl 43) In this manner, *dhoopās* cause immediate joy to *devatās, danavas and bhuta-ganas*. Apart from this there are *dhoopās* used in situations of enjoyments and pleasures. All these are for the enjoyments of human beings. (Shl 44) Whatever attributes have been stated as causing greatness in flowers are applicable to *dhoop* also.

About donating lamps/lights (*jyoti*)

(Shl 46) A lamp (*jyoti*, such as typical oil lamp) has been described as upward going *tejas* (*tejah prakasham urdhvagam*) and that which causes fame and lustre. Therefore donating lamps increases the *tejas* of the donor. (Shl 47) There is a dark *Naraka* called *Andhantama* (*Andhtamisra*). Even *dakshinayana* (period of Sun's progress south of equator) is full of darkness. *Uttarayana* (period of Sun's progress north of equator) is full of brightness. Therefore it is much more auspicious than *dakshinayana*. Donating lamps has been praised for removal of darkness. (Shl 48) **A lamp's flame burns upwards. It is the remedy for darkness. By lighting a lamp the disease of darkness is immediately cured.** Therefore those who donate lamps with upwards flow will also certainly gain upward growth. (Shl 49) **By virtue of lamps *devatās* appear with more *tejas, brightness and lustre. Darkness encourages *rakshasas*. Therefore lamps are given to please *devatās*.*** (Shl 50) By donating lamps man will appear with *tejas* and will have better eyes. He will have greater radiance. **Once the lamp is given, it should not be shaken from that position. It should not be carried to another place. It should not also be extinguished.** (Shl 51) One who steals lamps will become blind. He will become a *tamasi* and lustreless. He will go to *Naraka* after death. One who donates lamps will shine brightly in *Swarga* like a garland of lamps. (Shl 52) **Giving *ghee* (clarified butter) lamps is a great practice. Next best practice is of giving lamps with *oshadhi juices* (vegetable oils). One who desires health & strength of the body should never give lamps which burn with oil extracted from body parts.** (Shl 53) One who desires auspiciousness should donate lamps regularly near waterfalls in mountains (*giri prapate*), in forests, in temples and at intersections of four roads. Donations done in these places bring wealth. (Shl 54) One who donates lamps will brighten his lineage, will be purified, will have lustre and after death will go to the *lokas* of bright lights.

Offering of food to different categories

(Shl 56) Understand that those who do not offer food to *devatās*, brahmanas, guests and children before they themselves eat are *rakshasas* who are inauspicious and not afraid of dharma. (Shl 57) Therefore a *grihasta* should abandon laziness and worship *devatās*, bow to them and give the first

	offering of food to them with a pure heart. (Shl 58) <i>Devatas</i> receive the <i>bali</i> (offering of food) given by the <i>grihasta</i> . They feel satisfied with it and bless him. <i>Devatas</i> , <i>yaksha</i> , <i>rakshasas</i> , <i>sarpas</i> and <i>atithis</i> who come from outside all live on the offerings of the <i>grihasta</i> . Pleased with the offerings they make the <i>grihasta</i> happy with longevity, money and success. (Shl 60) The offerings made to <i>devatas</i> should be done with flowers. And these offerings should contain milk & curds, should be fragrant and attractive to look at. (Shl 61) To <i>yakshas</i> & <i>rakshasas</i> offerings should contain blood & flesh. They should include alcohol and stimulating juices. They should be decorated (topped with) <i>laaja</i> (fried parched grain). (Shl 62) Serpents like offering with lotus and such flowers (<i>padmotpala</i>). Sesame mixed with jaggery should be offered to <i>bhutas</i> (ghosts). (Shl 63) That <i>grihasta</i> who first offers to <i>devatas</i> and then eats will be enriched with fine luxuries, might and strength. Therefore <i>devatas</i> should first be worshipped and food offered to them. (Shl 64) The <i>griha-devatas</i> (deity of a house) of a <i>grihasta</i> always brighten his house. Therefore a man who desires auspiciousness should offer first part of food to <i>griha-devatas</i> and thus honour them.			
119	Anushasana parva; Daandharma	101	4458-4460	28
	(Shl 15) When the three <i>adharmas</i> of serving the mean & the wicked, <i>durabhimaana</i> (being disagreeably or intolerably proud) and committing adultery with friend's wife is weighed, <i>durabhimaani</i> will violate dharma most. (Shl 21) Scholars say that a <i>grihasta</i> by studying Vedas and by giving varieties of <i>daans</i> can clear his sins. (Shl 22) If a brahmana who is unattached even though in <i>ashrama-dharma</i> and has given up the fruits of all karmas commits sins for some unavoidable reasons the Vedas he has studied will uplift him from the sins.			
120	Anushasana parva; Daandharma	102	4462-4482	28
	<p>About obtaining different lokas for different karmas Yudhishtira questioned: (Shl 1) Grandfather! After death will all <i>punyatmas</i> go to the same <i>loka</i> or do they get different <i>lokas</i>? Tell me about this.</p> <p>Bhishma said: (Shl 2) Human beings will go to different lokas according to their karmas. Those who have done <i>punya karmas</i> (virtuous karmas) will go to different <i>punya lokas</i>. Those who have done <i>paap karmas</i> (sinful deeds) will go to different <i>narakas</i>.</p> <p>(Then he quotes a conversation that occurred between Indra in disguise of king Dhritarashtra (not of Kaurava-Pandava story) and a <i>tapasvi</i> Brahmana called Gautama. Indra forcibly snatches a grown elephant which Gautama would have adopted as a baby elephant and would have brought it up with lot of love and affection. Only verses relevant to the lokas are translated here)</p> <p>Gautama (Shl 14) <i>Mahatma!</i> I will snatch & bring back my elephant from Yama's abode where a <i>punya karmi</i> goes and enjoys happiness and a <i>paap karmi</i> suffers grief (Even if you go to such <i>loka</i>, I will follow you and bring back my elephant from there).</p> <p>Dhritarashtra: (Shl 15) Only those who are <i>nishkriyas</i> (action-less; who do not take up virtuous deeds and remain idle), atheists, have no faith in karmas, are sinners and are only interested in objects of senses will go to Yamaloka and suffer the agonies of <i>Naraka</i>. Dhritarashtra will never go there.</p> <p><i>Gautama:</i> (Shl 16) That place where no one lies, all always speak the truth, and where a weak opponent stands up against an unjust mighty one to correct the injustice, that place of Yama which controls such people is known as Samyamini. Even if you go there I will bring back my elephant.</p> <p>Dhritarashtra: (Shl 17) <i>Maharshi!</i> That <i>loka</i> of Yamaraja exists for the sake of such people who out of arrogance treat their elder sister, father and mother as enemies. Dhritarashtra will never go to such place.</p> <p>Gautama: (Shl 18) The highly fortunate river Mandakini adorns the town of Kubera. Only <i>bhogis</i> (devoted to enjoyments) can enter that river and enjoy there. Gandharvas, <i>yakshas</i> and <i>apsaras</i> frequent that river. Even if you take the elephant there I will not let you go.</p> <p>Dhritarashtra: (Shl 19) Those who are always dedicated to hospitality of guests, practice best of <i>vrats</i>, have provided refuge to brahmanas, and who eat their meal after making it available to all their dependents adorn the banks of river Mandakini. But Dhritarashtra will never go there.</p> <p>Gautama: (Shl 20) On the peak of Meru mountain there is a beautiful garden. That will always be filled with flowers. It will also be filled with the music of <i>kinnaris</i>. There exists a beautiful and large tree</p>			

of rose apple fruit (*jambu phala*). I will not let you go free even if you go there.
Dhritarashtra: (Shl 21, 22) The *loka* you mentioned is reserved for those brahmanas who are soft natured, are truthful, are scholars in several *shaastras*, have love towards all beings, have studied all *puranas* & *itihisas*, and provide delicious food to brahmanas. But Dhritarashtra does not go to such *lokas*. Describe all the *lokas* you know and I will go to them quickly.

Gautama: (Shl 23) There is a garden called **Nandana vana** which has charming flowers, is served by the king of *kinnaras*, is very much liked by Narada, Gandharvas & *apsaras*. Even if you go to that place I will chase you and bring back my elephant.

Dhritarashtra: (Shl 24) That *loka* containing Nandana *vana* is reserved for those who are experts in dance & music, who never beg others and who always are in the company of *satpurushas*. But Dhritarashtra will never go there.

Gautama: (Shl 25, 26) *Narendra!* I will not stop chasing you even if you go to that place where beautiful residents of Uttarakuru shine with their lustre, where they enjoy along with *devatas*, where divine human beings born in *agni, jala* and mountains reside, where Indra fulfils all desires, where all women are *kaamcharins* (act unrestrainedly), and where men & women have no jealousy at all. I will come there also and bring back my elephant.

Dhritarashtra: (Shl 27, 28) **Uttarakuru lokas** are reserved only to those who have no desires from any beings, who do not eat meat, who do not hurt or punish any one including men, birds & animals, for whom all beings are like their own selves, those who are free of desires, sense of 'mine' and attachments, and who remain equanimous in profit or loss and blame or appreciation. But Dhritarashtra will not go there.

Gautama: (Shl 29) In the *loka* of *mahatma Soma* there are many other *lokas* which are *sanatana*, enveloped in sacred fragrance, are dustless (without *rajoguna: viraja*), and are without grief. I will not stop chasing you even if you go there. I will come after you and bring back my elephant.

Dhritarashtra: (Shl 30, 31) The *sanatana lokas of Soma* are reserved for those who have quality of giving/donating, who never accept from others, who do not wish to benefit from others, who do not feel that there is anything which should not be given to the deserving, who show hospitality to all guests, are considerate towards all, are forgiving, who do not speak harshly about others, are *satribhutas* and who always do virtuous deeds. But Dhritarashtra does not go there also.

Gautama: (Shl 32) Above the *Soma lokas* there are other bright & griefless *sanatana lokas* which do not have *rajoguna* & *tamoguna (virajaso, vitamaska: also means dustless and without darkness)*. That is the place of *mahatma Surya*. I will not stop chasing you even if you go there. I will come after you and bring back my elephant.

Dhritarashtra: (Shl 33, 34) *Maharshi!* The **Surya lokas** are reserved for those who are dedicated to study of Vedas, dedicated to serving the guru, are *tapasvis*, practice best *vrats*, are truthful, do not speak unfavourably to the teacher, are engaged in work everyday, are engaged in serving the guru without being told, are of pure heart, have restraint on speech, have faith in truthfulness and are knowledgeable about Vedas. But Dhritarashtra will not go to such places.

Gautama: (Shl 35) Above *Surya's loka* there is **Varuna loka** which shines brightly with *lokas* having no *rajoguna* (dust) or grief. Even if you take my elephant there I will chase you.

Dhritarashtra: (Shl 36, 37) Such *dharmatmas* go to *Varuna loka* who perform *chaturmasya yaaga*, perform a thousand *ishtis*, who perform *agnihotra* for three years with faith and as prescribed in Vedas, who bear the burden of dharma properly and are firmly established in the paths of *shaastra*. But Dhritarashtra will not go to such *lokas*. (Will go to *lokas* which are more auspicious than these).

Gautama: (Shl 38) **Indra's lokas** are without *rajoguna* & grief. They are obtained with much difficulty. All wish to go there. Even if you go to those *lokas of maha-tejasvi Indra* I will chase you there.

Dhritarashtra: (Shl 39) A valorous man who has lived to the age of hundred years, one who has studied Vedas and one who has performed *yaagas* carefully will all go to the *Indra loka* you have described. But Dhritarashtra will not go there.

Gautama: (Shl 40) *Maharaja!* Above *swarga* there are **mahalokas of Prajapati** which are enriched with everything, are without grief and to which people in all *lokas* desire to go. Even if you take my elephant there I will chase you and get it back.

Dhritarashtra: (Shl 41) *Prajapatya lokas* are meant for those who have been crowned as *chakravartis*

	<p>after performing <i>Rajasuya yaaga</i>, are <i>dharmatmas</i>, are protectors of citizens and whose entire body has been washed in the <i>avabhrita</i> of <i>Ashwamedha yaaga</i>. But Dhritarashtra will not go there.</p> <p>Gautama: (Shl 42) Above <i>Prajapatya lokas</i> there are <i>sanatana Go-lokas</i> filled with divine fragrance, have no dust (<i>rajoguna</i>) and grief. Even if you go to these very difficult to obtain <i>go-lokas</i> I will chase you and retrieve my elephant.</p> <p>Dhritarashtra: (Shl 43, 44) One who is owner of a thousand cows and donates a hundred of them every year, who is owner of a hundred cows and donates ten every year, who is owner of ten cows and donates one every year, or is owner of five cows and donates one every year, those brahmanas who remain <i>brahmacharis</i> all their life, who protect the Vedas by learning and teaching them and those brahmanas with a good heart who are engaged in pilgrimages will all go to <i>go-lokas</i>.</p> <p>Gautama: (Shl 49, 50, 51) Even if you go to the fully auspicious <i>Brahma loka</i> where there is no fear of cold or heat, where there is no hunger or thirst, there is no exhaustion, no happiness or grief, none who hate or love, no relative or enemy, no ageing or death, no sin or virtue, which is devoid of <i>rajoguna</i>, is rich in everything, is enriched with <i>prajnana & sattva guna</i>, I will chase you and retrieve my elephant.</p> <p>Dhritarashtra: (Shl 52, 53) <i>Mahamun!</i> Those who have given up all attachments, have their mind under control, practice <i>vrats</i> strictly, who are rich in the knowledge of <i>adhyatma</i> and <i>ashtanga-yoga</i>, and are eligible even for <i>Swarga loka</i> only such <i>sattviks</i> go to the <i>Brahma loka</i>. But you cannot see Dhritarashtra there.</p> <p>Gautama: (Shl 54) I will chase you and retrieve my elephant from such <i>punya bhumi</i> where <i>rathantara sama & brihat sama</i> are being sung, where <i>yajniks</i> decorate the <i>yajna vedis</i> with lotus flowers, and where those who have drunk <i>somarasa</i> come riding horse. (Shl 54) I know that you are not Dhritarashtra and are Shatakratu and are travelling to see the entire universe. I hope I have not offended you with my words in my aggression in any way!</p>			
121	Anushasana parva; Daandharma	104	4489-4524	28
	<p>Good & bad rules of conduct and practices (It is a very comprehensive list of dos and don'ts. One wonders why <i>maharshi Vyasa</i> would list in such detail these things. Perhaps quite a few have got added over a period of time. Still they reflect the practices & beliefs over centuries)</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Vedas say, '<i>shtayurvai purushah shataviryah</i>' meaning, 'Man is born with a longevity of a hundred years and with hundred types of <i>virya</i> (vigours)'. But why is it that such man many times dies when he is just a boy? (Shl 2) By doing what karmas can he enjoy a long life? For what reason does he become short lived? By doing what works will he gain fame and wealth? (Shl 3) Does he get long life and wealth by doing <i>tapas</i>, <i>brahmacharya</i>, <i>japa-homa-aushadhis</i> through speech, mind and body? Tell me about this matter.</p> <p>Bhishma said: (Shl 6) Man gains longevity, wealth and fame both in this world & other worlds by virtuous practices (<i>sadachara</i>). (Shl 7) One with wicked practices will not have longevity because he scares all beings and looks down upon them. (Shl 8) Therefore, a person desiring auspiciousness for the self should have good practices and conduct. Even if he has a sinful body, if he has good conduct & practices it will destroy the bad characteristics of the body. (Shl 9) <i>Sadachara</i> characterises dharma. <i>Sat-charitrya</i> is the characteristic of great people. Therefore the behaviour of <i>sadhus</i> is the characteristic of <i>sadachara</i>. (Shl 10) Even if they do not see, just by hearing the name, people love those who are engaged in acts of welfare to the society and have dharmic practices. (Shl 11) Atheists, those who do not practice as prescribed in <i>shaastras</i>, those who do not know dharma and people with wicked practices will all have short life. (Shl 12) Those who are characterless exceed the bounds of dharma and those who mate with women of <i>varna</i> different from their own are short lived and after death go to <i>Naraka</i>. (Shl 13) Even though lacking in good characteristics, a person who has virtuous practices, is faithful and who does not find fault in good qualities will live for a hundred years. (Shl 14) Those who have no anger, who do not hurt beings, who are not jealous of other's wealth will all live for a hundred years. (Shl 15) One who breaks lumps of mud just for mischief, cuts grass, bites nails, eats leftovers everyday, and has a fickle mind will not have long life.</p> <p>(Shl 16) Everyday one should get up in <i>brahma muhurta</i> (45 minutes before Sunrise) and should think</p>			

about dharma & *arth*. Then, after completing bath etc he should perform *Sandhya vandana* with folded palms. Similarly the *Sandhya vandana* should be performed in the evening also while remaining silent. (Shl 17) Sun should not be seen when it is rising or setting. Sun should not also be seen during eclipse and at noon. It should not be seen as a reflection in water. *Rishis* had long life as they were performing *Sandhya vandana*. Therefore a *dvija* should necessarily perform it both in the morning and evening. (Shl 19) A *dharmic* king should make the brahmana who does not perform *sandhya vandana* twice a day do the karmas of a *shudra* (acts of serving).

(Shl 20, 21) Whatever be the *varna* of the man, he should not mate with other's wives. Not doing so reduces longevity rapidly. Nothing reduces longevity as much as this act. (Shl 22) A man who does this will suffer in *Naraka* for as many years as the woman has 'hair-holes' in her body. (Shl 23) All activities like hair-do, applying *kajal* to eyes, brushing teeth, washing face, taking bath, worship of *devatas* should be done in the forenoon (First one third of the day). (Shl 24) Urine and faeces should not be looked at. They should never be stepped upon. One should not go out during the morning mist, sunset time and at noon. One should not travel alone or with strangers or with *shudras*.

(Shl 25) When walking along a narrow path, one should first make way for brahmana, cows, king, aged person, one carrying a load, weak, and pregnant woman when they come from the other side. (Shl 26) When walking on the path one should go such that sacred trees like Ashwattha etc fall on the right. All intersections of four streets should fall to the right when travelling (**This is like driving on left side of road**). (Shl 27) One should not be at intersections of four streets during noon time, night hours, mid-night and just before and after sunset. (Shl 28, 29, 30) One should not wear footwear or clothes worn by others. Should always be dedicated to Brahma. Should not step with one foot on the other foot. Should practice celibacy on *Amavasya* (new moon day), *Poornima* (full moon day), *chaturdashi* (fourteenth lunar day of the two fortnights) of the two *pakshas*, and *ashtami* (eighth lunar day). Should give up abusing, carrying tales and blaming.

(Shl 31) **One should not speak such word which hurt others and are cruel. Should not look down upon others. One should for no reason speak harsh words which cause others to become excited/anguished.** (Shl 32) Words come out of the mouth like arrows. Person hurt by such words will suffer agony day and night. **Therefore a wise man should never use arrow like words which hit at sensitive points.** (Shl 33) **The wounds caused by arrows heal after some time. A tree once cut can again grow. But a serious hurt caused by bad words never heals.** (Shl 34) Arrows like *karni*, *naalika*, *naaracha* etc which pierce the body in war are taken out. But it is impossible to take out the arrows of words. Because it stays permanently in the heart.

(Shl 35) One should not insult those who are physically challenged in some way, who have extra organs (like fingers etc), who are uneducated, who are subject of accusation, who are ugly in appearance and who are weak. (Shl 36) Following bad qualities should be given up: atheism, abusing Vedas, blaming *devatas*, hatred, arrogance/haughtiness, pride and acerbity.

(Shl 37) Should not punish any one other than children and students/disciples. Should never become angry and hit someone so as to make them fall on the ground. Scholars say that for the sake of teaching/imparting learning, son or student can be punished. (Shl 38) Brahmanas should not be abused. Should not go to every house and announce the *tithi* (lunar day), *vara* (week day) & *nakshatra* (star of the day). If this rule is followed, longevity will not decline. One should wash his feet after returning from defecating/urinating, after roaming around on the streets, and before reciting Vedas or eating meals.

(Shl 40) *Devatas* have prescribed the following three as sacred for brahmanas: (i) that which has not been seen by the wicked (ii) that which is washed with water and (iii) that which has been praised with good words. (Shl 41) The following should not be prepared with the intent of eating by oneself: *sanyaava* (a kind of sweet cake made of wheat flour), *krasara* (dish consisting of sesamum and grains), *mamsa* (meat), *shashkuli* (a circular dish of rice flour), and *payasa* (rice boiled in milk, sweet milky dish). They should be prepared for offering to *devatas*.

(Shl 42) *Agni-karya* should be done everyday. Everyday alms should be given to beggars. Should brush the teeth everyday while being silent. (Shl 43) Soon after getting up in the morning, one should prostrate to parents. Then he should prostrate to teachers and other elders. By doing this man will have long life. (Shl 44) Teeth should be brushed only with the pieces of wood (*danta dhavana kashta*)

specified in *shasstras*. Teeth should be brushed everyday only with pieces of wood. On auspicious/festival days teeth should be brushed without using the pieces of wood. (Shl 45) Urinating and defecation should be done by sitting facing north. Worship of *devatas* should not be done without brushing teeth. (Shl 46) Should not go to anyone before performing the worship of *devatas*. But one can go to the guru, aged, *dharmic* and *vidwan* for guidance.

(Shl 47) A very intelligent person should not see his face in a dirty mirror. He should not even go near a stranger woman and a pregnant woman. (Shl 48) **One should not sleep with head towards north or west. A scholar should sleep with head towards east or south.** (Shl 49) Should not sleep on torn or weakened bed. Should not sleep on a bed which is in darkness. Many should not sleep on the same bed. Should never sleep in bent or crooked postures.

(Shl 50) Whatever be the work, do not go with an atheist. Even if a promise has been made to accompany, one should not go with an atheist. A seat (**short height wooden stool**) should not be dragged with feet to sit on it. (Shl 51) A scholar (wise man) should never bathe in the nude. Should not also bathe in the night. After bath should not apply/massage oils to the body. (Shl 52) Should not smear cosmetics or sandal paste etc to the body before taking bath. After taking bath, the wet towel should not be shaken briskly (**to shake off water in it**). Never wear wet clothes. (Shl 53) A garland worn around the neck should not be pulled and torn. Garland should not be worn on/outside the clothes. One should never speak with a menstruating woman.

(Shl 54) Urinating and defecating should never be done in tilled and sown agricultural lands, near villages or in water. (Shl 55) One who desires to eat his meals should first wash his mouth thrice with water. He should do the same after eating also. He should wipe his mouth with the root of the thumb twice. (Shl 56) One who eats his meals should do so sitting facing east. He should never blame the food that has been served. He should not do so in the mind also. A small quantity of cooked rice should be left behind on the leaf (plate). After eating meals, *agni* should be touched mentally. (Shl 57) One who eats sitting facing east will have long life. One who does so facing south will be successful. One who faces west will be wealthy. One who faces north will be truthful. (Shl 58) After touching *agni* mentally, one should touch with water all the *indriyas*, all the body parts, navel and bottom side of two hands.

(Shl 59) One should never sit on husk of grains, hair, ash and skull. Should not touch water that others have bathed. These should be rejected from a distance. (Shl 60) *Shanti homas* should be performed. *Mantras* signifying *Savitri* should be recited. Should eat only in sitting position. For no reason should one eat while walking around. (Shl 61) One should not urinate in standing position. Should not urinate in ash and cattle shed. Meals should be taken when the feet are wet (after washing feet). When going to sleep feet should not be wet. One who eats with wet feet will live for a hundred years. (Shl 61) Before washing the mouth and hands after eating, the person will be impure. At that time he should not touch the three *tejas* viz *agni*, *brahmana* and cow. If he does not do this his longevity will not decline. (Shl 63) In the impure state after eating he should not see the three *tejas* forms viz Sun, Moon and stars.

(Shl 64) **When an old person comes near, the *prana* of a youth will start flowing upwards. At that time if the young man immediately bends and bows to the aged, the *pranas* will be restored to old status.** (Shl 65) As soon as aged persons come, one should get up and prostrate to them formally. They should be offered a seat. One should be engaged in serving them with folded palms. When they leave, he should go a short distance behind them. (Shl 66) One should not sit on broken seat. Should not use a broken bronze vessel. Should not eat while wearing a single piece of cloth (there should be an upper cloth). (Shl 67) One should not sleep in the nude. Should not sleep in an impure state. Should not touch one's head when impure (while eating or when impure). Because, all *pranas* are dependent on head. (Shl 68, 69) Hairs on the head should not be held in hand. One should not beat his head. Should not scratch one's head with both hands. Should not take head bath repeatedly. By following all these longevity will not decline. (Shl 70) After applying oil to the head and taking bath other organs should be touched with the same hands. Should not eat things made of sesame seeds. By doing these longevity will not decline.

(Shl 71) One who is impure should not teach Vedas; nor should he be taught. If walking/travelling in foul smelling air, Vedas should not be recited mentally. Those who know about this from the past, quote these *gitas* of Yama. (Shl 73, 74) I will cut the longevity of one who when impure recites Vedas

or teaches or is taught. I will snatch the longevity of his children also. That brahmana who under *moha* studies Vedas during the forbidden periods will lose his studies. Will also lose longevity. Therefore one who follows dharma should not study on the *anadhyaana* days. (Shl 75) Those who defecate facing Sun, *agni*, cow and brahmanas and in the middle of a path will have short life. (Shl 76) In daytime urination and defecation should be done facing north. In the night facing south. By doing so longevity will not decline.

(Shl 77) One who wishes to live long, even if weak, should not humiliate brahmana, *kshatriya* and serpent. Because all the three are poisonous. (Shl 78, 79) An angry serpent kills the man who hurt it even as it looks at him. An angry *kshatriya* destroys the enemy with his *tejas* (valour). Whereas a brahmana will destroy the person and his family by mere looks and mental resolve. Therefore a wise man should serve these three with an effort. (Shl 80) One should never buy enmity with the guru. In case the guru becomes angry, he should be honoured and pleased in every possible way. (Shl 81) **Even if the guru behaves unfavourably one should have good conduct with him.** Because, abusing the guru will cut short longevity. There is no doubt in this.

(Shl 82) One who desires welfare of himself should urinate far away from his house. Should wash his feet at some distance. Should throw leftover food at some distance. (Shl 83) A wise and learned man should not wear garland of red flowers. He should wear garland of white flowers. But even though lotus and *kuvalaya* (water-lily?) are red, garland made of these can be worn. (Shl 84) Red flowers and flowers from forests can be worn on the head. Garland of gold is never objected to. (Shl 85) After bath everyday wet fragrant paste only should be smeared. An intelligent man should not exchange the positions of upper and lower cloths. (Shl 86) One should not wear clothes worn by others. Should not wear torn or clothes whose borders are torn or frazzled. Should wear separate clothes for sleeping. Should wear separate clothes when going out. Should wear separate clothes when worshipping (should not use the same clothes at all times). (Shl 88) On festival days one should take bath, be pure and wear good dresses and should fast. He should observe celibacy on such days.

(Shl 89, 90) Should not sit together and eat out of the same plate. Should not eat the food touched by menstruating woman. Should not eat things from which the essence has been extracted. When a beggar is watching, should not eat without giving him. (Shl 91) An intelligent man should not eat near an impure person or sitting opposite *satpurushas*. Those items which have been banned in *dharma shastras* should not be eaten even by hiding. (Shl 92) One who wishes auspiciousness should not eat fruit of holy fig tree (*pippala*), fruit of banyan tree (*vata*), pulse of hemp (*shanashaka*) or cluster fig tree (*udumbara*). (Shl 93) **Meat of goat, cow and peacock as well as dried and rotten meat should be rejected.** (Shl 94) A wise man should not lick salt held separately in hand. **He should not eat flour mixed with curd in the night. Should give up eating meat as routine food.** (Shl 95) Everyday should eat only in the morning and evening with concentration. Should not eat anything between meals. If hair is found in the food it should not be consumed. Left over food from *shraaddha* performed by others should not be eaten. (Shl 96) Food should be eaten silently. Should not be eaten without wearing an upper cloth. Should not eat when not sitting properly. Food items on the floor/ground should not be eaten. Should not eat while standing. Should not eat while making sound (like loud slurping). (Shl 97) An intelligent man should eat with concentration after serving food and water to guests. (Shl 98) All those sitting in a line should be served the same kind of food. One who does not invite his cordial friends who have come home and eats alone eats poison itself. (Shl 99) Other than leftovers of water, *payasa*, flour, curd, ghee and honey, leftovers of anything else should not be served to others. After serving a person in a ladle the leftover in the ladle should not be served to another. (Shl 100) When eating you should have no suspicion about the food being consumed. **One who wishes auspiciousness should not drink curd at the end of the meals.**

(Shl 101) After eating meals and washing hands and mouth, *achaman* should be done and with right hand the big toe of right leg should be wetted. (*Uttara madhyahnika*). (Shl 102) A man skilled in practices should keep his hand on the head after meals. Then he should touch *agni*. By doing so the members of family will attain greatness. (Shl 103) Then senses like ears, nose, eyes, navel and palms should be touched with water. Should not travel when the hands are wet. Hands should be dried thoroughly with cloth before going out/resuming travel. (Shl 104) The inside of the thumb is called *brahma-tirtha*. Back of the little finger is called *deva-tirtha*. (Shl 105) The area between the thumb and forefinger is called *pitru-tirtha*. As per *shastras*, *tarpana* etc *pitru karyas* should be done between forefinger and thumb by using water.

(Shl 106) **One who desires his welfare should not blame/abuse others. Should not say things that are unpleasant to others. Should not say things which make others angry. Should not also do things which anger others.** (Shl 107) Should not speak with the fallen. Should not even see them. Should not have any contact with them. By doing so man will enjoy long life. (Shl 108) Should not mate with women during daytime. Should not mate with virgin and an adulteress. Should not even mate with wife who has menstruated and has taken bath after three nights and has become pure. By doing these man will enjoy long life.

(Shl 109) Before starting a work, *achaman* should be performed. Then lips should be wetted twice. By doing this man becomes pure/clean. Yudhishtira! I will tell you the methods of purification for a brahmana before and after eating. (Shl 112) In all kinds of purification tasks a brahmana should do *achaman* with *brahma tirtha*. By doing *achaman* after spitting and sneezing he becomes purified.

(Shl 113) a *grihasta* should give shelter to an old relative or poor friend and protect him. This will increase his longevity and wealth. (Shl 114) By having doves, parrots and a kind of thrush (*sarika*) money and grains will increase. They do not bring inauspiciousness like certain kind of bird or cockroach. (Shl 115) If fire-flies, vultures, pigeons and bees come inside the house, then *shanti* (a certain ritual to counter ill effects) should be performed. Because all these are birds which indicate inauspiciousness. Abusing *mahatmas* also inauspiciousness. (Shl 116) Highly secret matters of *mahatmas* should never be disclosed or made public. Other's wives are never suited for mating. One should never go near the wife of a king or her friends. (Shl 117) One should also not go near the wives of doctors, young persons, aged persons, brahmanas, those who have surrendered and of relatives. By doing this man will enjoy long life. (Shl 118) One who desires prosperity and rise should make a brahmana perform *vastu pooja and homa* and live in that house built by an architect (*sthapati*). (Shl 119) An intelligent man should not sleep or study or eat in evening hours. By practicing this rule he will be long lived. (Shl 120) One who desires auspiciousness for oneself should not perform *shraaddha* etc *pitru karyas* in the night. Should not comb his hairs after having meals. Should not bathe in the night. (Shl 121) No flours should be eaten in the night. During meals one should not consume food or drink used & left by others. (Shl 122) **One should not take excessive food in the night; nor should force others to do so.** Tooth should not be extracted in the night. **After finishing meals, buttermilk or water should be taken.**

(Shl 123) A wise person should marry a suitable girl born in great family and having auspicious characteristics. (Shl 124) He should beget sons from such girl of noble birth and uplift the lineage. They should be sent to *gurukul* for acquiring knowledge/expertise of different *shaastras*. One should beget daughters and give them in marriage to boys of noble birth. For sons also he should find wives from noble families. Servants should also be brought from good families.

(Shl 126, 127) *Deva karya & pitru karyas* should be performed after taking head bath. These *karyas* should not be done in one's birth *nakshatra*, *Pooravabhadra*, *Uttarabhadra* and in *agni nakshatra* that is *Krittika nakshatras*. (Shl 128) On days of dreadful *nakshatras deva & pitru karyas* should not be performed (These are Ashlesha, Ardra, Jyeshtha and Moola). These should not be done on the day of *pratyaktara* also (as counted from birth star). Whatever *nakshatras* have been said to be not suitable in *Jyotish shaastra* should be avoided.

(Shl 129) One should shave while sitting facing east or north. He will have long life by doing so. (Shl 130) Yudhishtira! **Others should not be reviled. One should not also do it to oneself. It has been said that *ninda* (reviling) leads to *adharma*.**

(Shl 131) A girl with deficient organs or excess organs should not be married. **Girl with same *gotra*, *pravara* or born in mother's family should not be married.** (Shl 132) One should never contact a woman who is aged, a *sanyasin*, a *pativrata* (faithful & loyal to husband), of lower *varna* and of higher *varna* than oneself. (Shl 133) A wise man should not mate with a woman whose family & *gotra* are not known and who is born in low *varnas*. One should never marry a girl who has brownish yellow colour or who has leprosy. (Shl 134) A girl born in a family having epilepsy, in low family, of a family having leprosy, or having TB should not be married. (Shl 135) One should marry a girl having good characteristics, who is praised for best behaviour & practices and who is charming. (Shl 136) **One should marry a girl who is from a higher or equal family. He should not marry from a lower or fallen family.** (Shl 138) One should get married by producing fire from *arani* and by doing all the *karmas* prescribed in Vedas and as suggested by brahmanas. (Shl 139) **Wife should be protected in**

	<p>every way. One should not be intolerant towards women. Intolerance reduces longevity. Jealousy should be given up. (Shl 139) By sleeping in daytime longevity reduces. One should not also sleep in the evening-night transition time. <i>Satpurushas</i> do not sleep in the night when impure.</p> <p>(Shl 140) Mating with other's wives and not taking bath after shaving/hair cutting reduces longevity. One should not study Vedas in an impure place and when impure. (Shl 141) At evening times (meeting of day & night, twilight) taking bath or eating meals or study of Vedas should not be done. At that time one should do meditation with a pure mind. No other work should be done. (Shl 142) Hospitality to brahmanas should be shown only after taking bath. One should prostrate to <i>devatas</i>. Same should be done to teachers and elders. (Shl 143) One should not go anywhere uninvited. But to see the performance of <i>yajna</i> one can go uninvited. If one goes anywhere uninvited and is not treated well, the longevity will reduce. (Shl 144) One should not go alone to foreign countries. Should not travel at night. If going out for any task, should return by evening. (Shl 145) Orders of parents and guru should be obeyed without delay. One should not even think whether obeying their order is for one's welfare or not.</p> <p>(Shl 146, 147) <i>Kshatriya</i> should try to become an expert in archery and Vedas. He should know how to fight on elephants, horses and chariots. One who tries hard will achieve happiness and prosperity. He becomes invincible to enemies, own people and servants. (Shl 148) A king who is dedicated to governing will never be hurt. Yudhishtira! You should acquire complete knowledge in <i>tarka shaastra</i> (Logic, philosophical treatise) and <i>shabda shaastra</i> (philology, grammar). (Shl 149) You should also know <i>Gandharva shaastra</i> (music) and all art forms. Everyday you should hear <i>purana, itihaas, upakhyanas</i> (anecdotes, episodes) and biographies of great persons.</p> <p>(Shl 150, 151) When wife is menstruating one should not go near her. She should not even be called near. After her taking bath on the 4th day, he can mate with her. If insemination is done on 5th day, a daughter and if done on 6th day, a son will be born (?!). (Shl 152) A wise man should mate with wife in this manner. One should respect brothers, relatives and friends. (Shl 153) One should worship <i>devatas</i> to the best of his abilities with <i>yajnas</i> with variety of <i>dakshinas</i>. After the period of <i>grihasthashrama</i> ends, one should accept <i>vanaprastha</i> and live in forest. Thus I have told you the rules for increasing longevity. There are many more rules. You should get to know all of them from scholars who know three Vedas. (Shl 155) Man should always have good practices. Virtuous conduct causes auspiciousness, increases fame and longevity. It destroys evil characteristics. (Shl 156) Virtuous conduct has been stated to be great in all Vedas. Dharma is born from <i>sadachara</i>. Longevity increases due to dharma. (Shl 157) Brahma out of compassion for all <i>varnas</i> has taught this <i>sadachara</i>. This brings fame, longevity and <i>Swarga</i>. It is a great refuge for auspiciousness of man.</p>			
122	Anushasana parva; Daandharma	106	4529-4543	28
	<p>Methods of fasting and their benefits</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! People of all <i>varnas</i> as well as <i>mlecchas</i> wish to fast (<i>upavasa</i>). But we do not know the reason for this. WE have heard that brahmanas & <i>kshatriyas</i> should fast in a regular manner. But what is the benefit if doing this? Kindly tell me the <i>upavasa vidhis</i>. What state do those who practice fasting attain?</p> <p>Bhishma replied: Yudhishtira! I had heard many stories in the past about the greatness of fasting. I had questioned <i>maharshi</i> Angirasa just as you have questioned me today. He had told be about the auspicious <i>vidhis</i> (methods) of fasting.</p> <p>(Shl 11) It has been prescribed that brahmanas & <i>kshatriyas</i> should fast for three nights. It has also been stated that on some occasions fasting should be for seven days. (Shl 12) If <i>vysyas</i> & <i>shudras</i> observe fast for three or two nights due to confusion it will not result in any fruits to them. (Shl 13) It is prescribed in <i>shastras</i> that <i>vysyas and shudras</i> should give up the fourth meal (<i>chaturtha-bhuksha-kshapanam</i>: eat in the morning, then night and next morning and skip the fourth meal. This sequence is recommended). Giving up meals for two or three continuous nights is not prescribed for them by <i>dharma</i>.</p> <p>(Shl 14, 15) One who eats only one meal (skips night meal) on <i>Panchami</i> (fifth lunar day), <i>Shashti</i> (sixth lunar day) and full moon day while keeping his mind and <i>indriyas</i> under control will in future births be forgiving, good looking and learned. Such wise man will not be childless also. Nor will he be poor. (Shl 16) Kaurava! That person who wishes to worship <i>devatas</i> and feeds brahmanas on <i>Panchami, Shashti, Ashtami and Chaturdashi of Krishna paksha</i> and himself fasts will be born free of</p>			

	diseases and will be virile. (Shl 17) One who fasts (skips one meal) in the month of <i>Margashirsha</i> and feeds brahmanas to the best of his abilities will be free of sins and diseases. (This continues for each lunar month).		
	Then there is description of other patterns of fasting.		
123	Anushasana parva; Daandharma	115	4624-4626 28
	<p>Importance of giving up eating meat (Main part of the <i>adhyaya</i> is included in table T13, Sl. No. 367)</p> <p>Bhishma: (Shl 53) It is my opinion that the fruits obtained by one who performs severe <i>tapas</i> for a hundred years and one who completely gives up meat is the same. (Shl 54) Particularly, meat should be completely given up in the <i>Shukla paksha</i> of <i>Kartika masa</i>. Dharma <i>shastra</i> has ordained so. (Shl 55) The person who gives up meat in the four months of rainy season (<i>chaturmasya</i>) will gain fame, longevity, success and strength. (Shl 56) Or one who gives up all kinds of meat for at least one month in a year will be free of all griefs and will live disease free and happy life. (Shl 57) Those who do not eat meat for a month or a fortnight and gradually give up eating it, and thus withdraw from <i>himsa</i> will attain <i>Brahma loka</i> itself.</p> <p>Yudhishtira! Therefore this dharma of non-violence is greater than all other dharmas. Those who practice <i>ahimsa dharma</i> will reside in <i>Swarga</i> after death. Those <i>dharmic</i> men who give up honey, meat and liquor from the time of their birth are considered <i>munis</i>.</p>		
124	Anushasana parva; Daandharma	116	4628-4637 28
	<p>Gains of not eating meat</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! In this world cruel people instead of eating many tasty dishes and delicacies like to eat meat like <i>rakshasas</i>. They do not like to eat many delicacies, sweets, variety of vegetables etc like they desire meat. Therefore, tell me the gains of not eating meat and defects of eating meat. Moreover, tell me about things which are fit for eating and those which are unfit. (Shl 5) What is the nature of meat? How will it be? What is the advantage of giving it up? Tell me all about this.</p> <p>Bhishma said: (Shl 7-10) That is true. As you said, there are more people wanting to eat meat than those who desire non-meat delicacies. If you see from the point of view of <i>rasa</i> (taste, essence) there is no edible thing better than meat. There is no food better than meat for those who are wounded in wars, who have become weak due to sickness, who are more interested in <i>gramya-dharma</i> (physical pleasures like sex etc) and those who are exhausted due to long travel. Meat increases strength rapidly. It gives great nourishment. For these reasons there is no food better than it. But there will be many gains by giving up meat. I will tell you the gains of giving up meat. Listen.</p> <p>(Shl 11) There cannot be a worse and cruel person than one who wishes to grow his flesh by eating meat of others. (Shl 12) There is nothing dearer than life to any living being. Therefore, just as man expects others to be kind towards him, he should also be kind towards others. (Shl 13) Great <i>dosha</i> is acquired by eating meat. Because, it is generated from semen. There is no doubt about this. Therefore one gets <i>punya</i> by not eating meat. (Shl 14) Man is not subjected to blemish by eating meat which has been sanctified by procedures stated in Vedas. There is a statement of <i>Shruti</i> that animals have been created for <i>yajna</i> only. (Shl 15) Eating meat other than by methods prescribed in Vedas but purely for the sake of it and as and when desired has been said to be <i>rakshasa vidhi</i>. I will tell you what regulations have been stated for <i>kshatriyas</i> for eating meat.</p> <p>(Shl 16) A <i>kshatriya</i> will not acquire blemish by eating meat brought by valour (by hunting). The animals in the forest belong to all <i>devatas</i>. Because, once in the past Agasthya had sprinkled on all animals. For this reason hunting by kings has been respected. (Shl 17) Since there is risk from animals to the hunter when hunting, the act of hunting applies to both the hunter and the hunted. (Shl 18) When hunting the hunter and the wild animals will have equal strength. Therefore either the hunter may kill them or the animals may kill him. Therefore all <i>rajashis</i> go to forest for hunting. (Shl 19) One who hunts like this will not be smeared with blemish. Scholars believe that it is not sinful for a king to hunt.</p> <p>(Shl 20) But there is no dharma greater than 'there should be kindness towards all animals'. (Shl 21) There is no fear in this <i>loka</i> to one who is kind hearted. Both this <i>loka</i> and other <i>lokas</i> bring happiness to <i>tapasvis</i> who are kind. (Shl 22) Knowledgeable people say that <i>ahimsa</i> (non-violence) is the characteristic of dharma. One who has controlled his mind should do only non-violent karmas. (Shl 24) Whether a kind person is wounded, slipped and fallen, being swept away in floods,</p>		

	<p>injured, in calm state or in disturbed state all animals protect/save him. (Shl 25) The kind person who frees other animals from fear will not be killed by poisonous beings or wild animals or <i>pishachas</i> or <i>rakshasas</i>. Even when fear arises in him, he will become free from it. (Shl 26) There neither existed nor will exist a <i>daan</i> greater than <i>pran daan</i> (donating life). It is decided that nothing is dearer than life. (Shl 27) No animal loves death. Therefore when time of death nears, all animals tremble. (Shl 28) In this ocean of <i>samsara</i> all living beings are moving in cycles of conception, birth, and old age etc griefs. The moment they think of death, they all get agitated. (Shl 29) When living in the womb, they are boiled with many uncomfortable juices like sweat, urine, faeces, salt, sour, spicy etc. (Shl 30) It is seen that those who always eat meat during their life time will be born in future births as the animals they were eating. After being thus born, they will lose independence and will be cut and eaten again & again by those who love meat. (Shl 32) On this earth there is nothing more loved than one's self. Therefore, one should be kind towards all. All animals should be treated as own self. (Shl 33) One who does not eat meat of any animal all his life will obtain large and best place in <i>Swarga</i>. There is no doubt about this. (Shl 34) Those who eat the meat of animals who wish to live, will be eaten by the same animals in future births (There can be change of form in future births). (Shl 35) The etymology of the word <i>mamsa</i> (meat) itself is like that. The animal whose meat man eats says the following at the time of its death: '<i>mam sa bhakshayate yasmat bhakshayishe tam api aham</i>' – for whatever reason he is eating me, I will also eat him for the same reason. The animal resolves in this manner and fulfils its resolve in future births. (Shl 36) Just as a person who censures another becomes the subject of anger and hatred of the censured person, similarly one who kills or eats animals will be killed by the same animals in subsequent births. (Shl 37) Whatever karmas one does with different bodies, he will experience the fruits of those karmas in bodies matching those karmas. (Shl 38, 39) <i>Ahimsa</i> is the greatest dharma. <i>Ahimsa</i> is <i>dama</i> (restraint of <i>indriyas</i>). <i>Ahimsa</i> is great <i>tapas</i>. <i>Ahimsa</i> is great <i>yajna</i>. <i>Ahimsa</i> is the best fruit. <i>Ahimsa</i> is the best friend. <i>Ahimsa</i> brings ultimate happiness. (Shl 40) Giving <i>daans</i> in all kinds of <i>yajnas</i>, bathing in every <i>tirtha</i> and fruits of all types of <i>daans</i> cannot equal <i>ahimsa vrat</i>. (Shl 41) The <i>tapas</i> of one who does not commit violence towards living beings becomes undecaying. <i>Ahimsak</i> gets the fruits of performing <i>yajnas</i> all the time. <i>Ahimsak</i> is like father & mother to all animals.</p>			
125	Anushasana parva; Daandharma	125	4681-4695	28
	<p>About <i>shraadha</i> & <i>pinda</i> (Extracts) <i>Bhishma</i>: (Shl 9) One oil extractor is equal to ten butchers. One liquor extractor (from trees) is equal to ten oil extractors. One prostitute is equal to ten liquor extractors. One king is equal to ten prostitutes. (Shl 10) It is said that the sins of the king are more by 50% compared to the other four (therefore nothing should be accepted from the king). <i>Shaastra</i> which propounds <i>dharma</i>, <i>artha</i> & <i>kaam</i> is sacred and holy. It has description of <i>dharma</i> and its secrets.</p> <p>Answers to the questions of a <i>devadoota</i> by <i>pitrus</i>: (Shl 24) If the performer of <i>shraadha</i> or the brahmana who eats the meals that day mate with wife on that day, his <i>pitrus</i> will sleep in his semen in that month (?!). (Shl 26) Of the three <i>pindas</i> (balls of cooked rice mixed with sesame) the first should be disposed in water. The second should be consumed by the doer's wife alone. Third should be offered in fire. This is how the <i>vidhi</i> for <i>shraaddha</i> has been stated. By doing so there will be no lapse of <i>dharma</i>. The <i>pitrus</i> of the performer (<i>kartru</i>) will always be happy. His lineage will grow. It will never decay.</p> <p>Other than great Markandeya no one else knows the secret of <i>pitru karmas</i>. He came to know this directly from Bhagawan Vishnu himself and understood the path of the three <i>pindas</i>. (Shl 38) The first <i>pinda</i> disposed in water will reach <i>Chandra</i> and satisfies him. Then, he in turn causes contentment to <i>devatas</i> & <i>pitrus</i>. (Shl 39) Similarly, the wife of the <i>shraadha karta</i> consumes the second <i>pinda</i> with the permission of the elders, the maternal grandfather will be pleased and grant son to the performer. (Shl 40) Listen to the fruits of offering the third one to <i>agni</i>. By doing this the <i>pitrus</i> will be satisfied. Thus pleased they will fulfil all wishes of the performer.</p> <p>(Shl 42) The brahmanas invited on that day assume the state of performer's <i>pitrus</i> (therefore they become 'other man' for their wives). That is why it is recommended that they should not mate with their wives on that day. Brahmana should become pure by taking bath etc and then eat the food. All blemishes in respect of performing <i>shraaddha</i> come from violating the <i>vidhis</i> of <i>shaastras</i>.</p> <p><i>Rishi Vidyutprabha</i> asked <i>Indra</i>: (Shl 46) Men kill smaller animals, birds, worms, ants, serpents, sheep</p>			

	<p>etc and acquire severe sins. How can they absolve themselves of such sins? Indra said: (Shl 49) Man should take a dip in water recounting the names of holy places viz Kurukshetra, Gaya, Ganga, Prabhasa and Pushkara. By doing so just as Moon is liberated from Rahu they will be freed of sins. (Shl 50) One who touches the hind part of a cow and touches its tail to his eyes will get the same fruits as taking bath in Ganga, Prabhasa etc holy centres while fasting for three days.</p> <p>(Shl 56, 57) One who heats his body with the Sun in <i>grishma ritu</i> (summer) or <i>shita kaal</i> (winter) will be liberated from all sins. He will gain permanent lustre. He will shine like Sun with his brilliance and be pleasant like Moon. (Sun bathing clears all sins!!)</p> <p>(Shl 82) That person who on <i>Amavasya</i> day offers <i>tilodaka</i> (sesame seeds and water as oblation) mixed with honey in a copper plate would have done <i>shraaddha</i> as per <i>vidhis</i>.</p>			
126	Anushasana parva; Daandharma	138	4751-4754	29
	<p>Five types of daan</p> <p>Next day morning Yudhishtira finished all the morning ablutions, came to Bhishma, prostrated to him and said: (Shl 1) In respect of <i>daan</i> I wish to know about these dharmas. (Shl 2) How many varieties are there is <i>daan</i>? From which kind of <i>daan</i> what fruits are obtained? To whom should how the <i>daan</i> be given? In what situations for what reasons should <i>daan</i> be given? I wish to know about all these.</p> <p>Bhishma said: I will tell you how people of all <i>varnas</i> can give <i>daan</i>. Listen. (Shl 5) Bharata! For the following five reasons one gives daan to the other: <i>dharma</i>, <i>artha</i> (for gain, profit), <i>bhaya</i> (fear), <i>kaamana</i> (desire, wish) and <i>daya</i> (kindness, pity). I will tell for what reasons <i>daan</i> have to be given. (Shl 6) '<i>Daani</i> (the giver) will obtain fame here. He will also get great happiness in <i>paraloka</i>'. Thinking so <i>daan</i> should be given to brahmanas without any blemished mind (without jealousy). (This <i>daan</i> is said to be rooted in <i>dharma</i>). (Shl 7) Hearing the praise of the <i>daani</i> from receivers like, 'He will give <i>daan</i>', 'He will give <i>daan</i> in future', 'He gave me such and such <i>daan</i>', (to increase ones own fame) he gives away everything to the seekers. (This is called <i>daan</i> rooted in <i>artha</i>). (Shl 8) 'I am not related to him; he is not mine. Still if I do not give him anything he may think that he was disregarded and may cause harm to me'. Out of such fear a <i>pandita</i> gives <i>daan</i> to a fool. (This is <i>daan</i> rooted in <i>bhaya</i>). (Shl 9) Thinking that, 'He is dear to me. I am dear to him', an intelligent man with joy and without any lethargy gives to his friend. (This is rooted in <i>kaamana</i>). (Shl 10) Thinking that, 'He is asking as a very poor man. He will be happy with even small <i>daan</i>', <i>daan</i> is given with pity. (This is <i>daan</i> rooted in pity).</p> <p>In this way there are five kinds of <i>daan</i> which increase <i>punya</i> and fame. <i>Daan</i> should be given to the best of one's abilities to the worthy recipients. Prajapati himself has specified these five kinds of <i>daans</i>.</p>			
127	Anushasana parva; Daandharma	145	4836-4850	29
	<p>Karma and its relation to Swarga/Naraka and birth in higher/lower varnas</p> <p>Umadevi questioned: (Shl 1) Prabhu! By having what kind of character and conduct can man go to Swarga? By which karmas and which daans can he go to Swarga?</p> <p>Maheshwara said: (Shl 2-5) <i>Devi</i> ! The person who honours brahmanas and gives them <i>daan</i>, who gives good food, delicacies, clothes etc to the poor, distressed and the indigent, constructs free accommodations for travellers, builds assembly halls, digs wells, provides watering centres where people and animals can drink water when thirsty, finds out what needy people want by asking them and provides all things they require, donates to the deserving with a good mind things like seats, beds, vehicles, houses, gems, money, grains, cattle, farm lands, girls for marriage etc. will go to <i>Swarga</i>. (Shl 6) He will live there for a very long time. He will enjoy best luxuries and have the company of <i>apsaras</i> in Nandana etc gardens. (Shl 7) Even after falling from <i>Swarga</i>, he will be born in a rich family on earth and will enjoy all kinds of comforts. (Shl 8) Being born a human being, he will have all the charming qualities and will be full of happiness. He will enjoy great pleasures, will be very wealthy and have plenty of money. (Shl 9) <i>Devi</i> ! People who are generous donors/liberally disposed (<i>danna-sheela</i>) will thus be highly fortunate. Brahma himself has said that those who give to charity generously will be loved by all.</p> <p>(Shl 10) Some are very miserly when it comes to charity. These dim-witted persons do not give to brahmanas even though they have money when they come begging. (Shl 11) These misers walk away from that place without speaking a word when they see poor, indigent, blind, distressed, beggars and guests due to the greed of wanting to eat everything themselves. (Shl 12) Such misers</p>			

never give to charity money, clothes, things of comfort, gold, cattle, varieties of food items etc. (Shl 13) These people who have no tendency to do virtuous/auspicious deeds, are atheists and stay away from giving & dharma, will fall into *naraka*. (Shl 14) These fools, even if they are born as humans in the cycle of time, will be born in poor families and will remain poor. (Shl 15) Born thus as poor, they will be troubled by hunger and thirst; will be excommunicated by all; will be deprived of all kinds of enjoyments. Will live a life of sins. (Shl 16) Due to the sin of atheism they will be born in families with limited enjoyments, will live with very limited comforts and will spend their lives having no money.

(Shl 17) Apart from these, there are some who will be quite egoistic and arrogant. They will always be engaged in sinful deeds. Being of poor wisdom, they do not even offer seats to others due to their arrogance. (Shl 18) When elders come from other direction, way should be made for them by moving aside. This is good conduct. But the arrogant do not do so. They expect the *mahatma* who came from the opposite side to give them right of way. Being foolish they do not offer water for washing their feet which they are worthy of being offered. (Shl 19) They do not properly worship even those who deserve to be worshipped with *madhu-parka*. They do not give them *arghya* or *achamana*. (Shl 20, 21) These persons who are enveloped in greed born out of arrogance do not even honour the *guru* who comes to them out of affection. They humiliate those who deserve to be honoured and who have to be honoured. They disregard the aged. All such people will go to *naraka* after death. (Shl 22, 23) After several years even if they come out of *naraka*, they will be born in contemptible family. Those who offend elders & gurus will be born in such contemptible and foolish families like *Chandala* and *Pulkasa*.

(Shl 24 – 28) One who is not ‘puffed up’, not arrogant, worships brahmanas, is respected by all, bows to those who are worthy of it, is polite, speaks sweetly, is liked by people of all *varnas*, is always interested in the welfare of all, speaks to all welcomingly and in friendly manner, does not cause harm to any being, honours all as they deserve, makes way for persons who are worthy of it, respects gurus appropriately, is engaged in showing hospitality to invited guests, suitably honours those who come on their own will go to *Swarga*. Then when he takes birth on earth he will be born in great families.

(Shl 29) In that birth also he will have plenty of wealth and enjoyments. He will possess nine kinds of gems. Will be devoted to practicing dharma and will give suitable *daan* to brahmanas. (Shl 30, 31) He will be acceptable to all and will be of great lineage and will have grand and great grand fathers. He will be saluted by all. **In this manner man experiences the fruits of his own karma.** I have told you these things about dharma which has been said by Brahma himself.

(Shl 33, 34) The person who has cruel nature, is fearsome to all beings, hits gentle beings with his hands, kicks them, ties them up with ropes and beats them with stick, hits them with lumps of hard mud, ties them up to a pole and beats them, hits them with deadly weapons, always causes anxiety/agitation to them with his violence will go to *naraka*. (Shl 35) In case he takes birth as human being in due course of time, he will be born in inferior families having all kinds of obstacles and difficulties. (Shl 36) He will be considered inferior & lowly due to the contemptible deeds he has done. He will be hated by the world.

(Shl 37-40) Another person, who is kind hearted, will look upon all beings with kindness. He will have only friendly feeling towards all. He will be fatherly figure for all. Therefore he will have no enemies. He will be a *jitendriya*. He will not cause anxiety to beings. He will not hit them with his hands or legs. He will be trusted by all. He will not beat the animals with any weapons. His karmas (acts) will be soft and clear. Person with such virtuous conduct will go to *Swarga*. There he will reside in divine houses like a *devata*. (Shl 41, 42) In case all his *punya* decays and he has to again take birth as human being, he will be born in a noble family. He will have very few worries/difficulties. He will be leading his life happily, without strain and anxieties. This is the path of *satpurushas*.

Umadevi questioned: (Shl 43, 44) *Deva!* Parameshwara! Some persons are very good at guessing or making supposition and are experts in destroying doubts. They will be rich in *jnana* & *vijnana*. They will be very intelligent. Some others will have no *jnana* or *vijnana* and will have wicked minds. Mahadeva! **By virtue of which special karmas does man become wise & learned?** (Shl 45) Virupaksha! How does man become dim-witted? Kindly clarify this doubt of mine. (Shl 46) Some are born blind. Some are born sick. Some are eunuchs. Kindly tell me why this happens.

Maheshwara said: (Shl 47, 48) *Dev!* That wise person who everyday enquires about the well-being of brahmanas who are scholars of Vedas, *siddhas* and of those who know dharma, who gives up inauspicious/*adharmic* deeds, does only auspicious deeds will be happy here as well as after death. (Shl 49) If such a person were to be born here after his *punya* decays, he will be born as a *medhavi* (intelligent & learned). *Shasstra* will follow his intelligence (he will be knowledgeable in *shastras*). He will also be assured of welfare. (Shl 50) Those who look at *para-stri* (another's wife or unmarried

	<p>woman dependent on others) with a tainted look will be born as born-blind due to that wicked nature. (Shl 51) One who sees a naked woman with a wicked eye will be born with diseases and will be troubled by them. (Shl 52) Those among men who are wicked, have bad practices/conduct and mate with animals etc will be born as eunuchs. (Shl 53) Those who kill cattle, mate with guru's wife and mate with woman born in mixed caste will be born as eunuchs.</p> <p>Uma questioned: (Shl 54) Great among <i>devas</i>! Which karma is tainted? Which is untainted? By doing which karmas can man have <i>shreyas</i> (benefit, prosperity)?</p> <p>Maheshwara said: (Shl 55) <i>Devi</i> ! Such a person who in search of a path for <i>shreyas</i> always questions brahmanas about it, who is interested in the search for dharma, who has desire to understand virtuous qualities will enjoy the happiness of <i>Swarga</i>. (Shl 56) If he were to be born as a human being after decay of his <i>punya</i> he will be born with great intelligence, learning and memory powers.</p> <p><i>Devi</i> ! This is the dharma of <i>satpurushas</i>. It should be understood that this brings auspiciousness. I have told this dharma for the welfare of mankind.</p> <p>Umadevi questioned: (Shl 58) Oh worshipworthy! Some other men who are fools and hate dharma do not like to go to brahmanas who know Vedas. (Shl 59) Some men will be dedicated to <i>vrats</i>, will be full of faith and devoted to dharma. Some others are without <i>vrats</i>, follow no rules and are fearsome like <i>rakshasas</i>. (Shl 60) Some perform many <i>yajnas</i> and some others stay away from <i>yajnas</i>. By virtue of what karmas are men born with these opposing natures? Tell me about this.</p> <p>Maheshwara said: (Shl 61) <i>Devi</i> ! Vedas & <i>shastras</i> have established the limits for this world. These have been done for the welfare of living beings. Those who accept it as the authority and follow it are found to be firm in <i>vrats</i>. (Shl 62) Those who due to delusion call <i>adharma</i> as dharma, who have no <i>vrats</i>, who exceed/transgress the limits of Vedas are called <i>brahma-rakshasas</i>.</p> <p><i>Devi</i> ! This dharma which is like an ocean is loved by <i>dharmatmas</i> and disliked by <i>adharmis</i>. I have told you everything in detail to clear your doubts.</p>	150	5456-5472	30
128	<p>Anushasana parva; Daandharma</p>			
	<p>About certain <i>mantras</i> (This <i>adhyaya</i> is not included in BRI edition. The set of <i>shlokas</i> do not look cohesive. But it contains some useful information).</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Highly wise & learned! Expert in all <i>shastras</i>! By repeating (<i>japato</i>) which <i>mantra</i> or <i>sthotra</i> can one obtain the great fruits of dharma? (Shl 2) By repeating which <i>mantra</i> at the time of undertaking travel, entering a new house, starting a work, worshipping <i>devatas</i> and during <i>shraaddhas</i> will all the karmas be accomplished successfully? (Shl 3) Which <i>mantra</i> that has the power of Vedas should be repeated for peace, prosperity, protection, destroying enemies and overcoming fear? Kindly tell me about this.</p> <p>Bhishma said: (Shl 4) King Yudhishtira! There is this <i>mantra</i> given by Vyasa. This divine <i>mantra</i> ordained by Savitridevi herself will immediately destroy the sins of all those who repeat it. (<i>Sthotra</i> starts from <i>shloka</i> 10. Only some extracts and summaries are given here)</p> <p>(Shl 12, 13) names of 11 <i>ekadasha rudras</i>. (Shl 14, 15) Names of 12 <i>dwadashadityas</i>. (Shl 16) Names of 8 <i>ashtavasus</i>. (Shl 17) Names of 2 Ashwini kumaras (<i>Nasatya</i> & <i>Dasra</i>). These constitute the 33 <i>devatas</i>.</p> <p>(Shl 33) Names of <i>Saptarshis</i> (7 <i>rishis</i>) in the Eastern direction. (Shl 34) Names of <i>Saptarshis</i> in the Southern direction. (Shl 35) Names of <i>Saptarshis</i> in the Western direction. They are <i>ritvijas</i> of Yamaraja. (Shl 36, 37) Names of <i>Saptarshis</i> in the Eastern direction. They are <i>ritvijas</i> of Varuna. (Shl 38) Names of <i>Saptarshis</i> in the Northern direction. They are <i>ritvijas</i> of Kubera.</p> <p>(Shl 41) Dharma, <i>Kaama</i>, <i>Kaala</i>, <i>Vasu</i>, <i>Vasuki</i>, <i>Ananta</i> and <i>Kapila</i> – these seven <i>nagas</i> bear the earth.</p> <p>(Shl 47) Vena's son, Bhudevi's father, Prajapati, monarch Prithu should be praised (<i>sthotra</i>).</p> <p>Greatness of <i>Gayathri mantra</i> (Shl 68) If the <i>Gayathri mantra</i> is repeated when travelling in ship or in any vehicles or in King's palace, it causes great <i>siddhi</i>. (Shl 69) One who repeats this <i>mantra</i> will not have fear of kings, <i>pishachas</i>, <i>rakshasas</i>, <i>agni</i>, <i>jala</i>, <i>vayu</i> or poisonous animals. (Shl 70) One who repeats this with a pure mind will establish permanent peace in all four <i>varnas</i> and particularly in the four <i>ashramas</i>. (Shl 70) The house in which it is repeated with faith will not catch fire (accidentally). Children will not die in</p>			

	that house. There will be no serpents in that house. (Shl 73) If Gayathri <i>mantra</i> is repeated in the midst of cows they will develop affection for that person. During journey in all states this <i>mantra</i> should be repeated. (Shl 80) The person who everyday donates hundred cows adorned with golden horns to a brahmana who knows Vedas and one who studies the divine Mahabharata will get the same fruits. (This <i>shloka</i> is a give away. Mahabharata is not even complete or written at this point of time in the story!!)			
129	Anushasana parva; Daandharma	162	5547-5563	30
	<p>Some virtuous practices (Extracts. Many here are repeated elsewhere and hence a few are included here)</p> <p>Bhishma to Yudhishtira: (Shl 47) Among <i>tirthas</i> (sacred places) elders are the best <i>tirthas</i>. Among holy things pure heart is the holiest. Among <i>darshanas</i> (philosophy) <i>jnana</i> of <i>paramartha tattva</i> is the greatest <i>jnana</i>. <i>Santosh</i> (satisfaction, joy, delight) is the best <i>sukha</i> (happiness). (Shl 48) Man should listen to the words of aged in the morning and evening. By serving the aged constantly and listening to their advice man gains knowledge of <i>shastras</i>. (Shl 51) When shaving (acts of barber) are happening auspicious words should be uttered. One should bless/greet (<i>abhinandan</i>) when sneezing. Those who are sick should be blessed with long life. (Shl 52) Whatever be the difficult situation, elders should not be addressed with <i>tvam</i> (you in singular). Scholars do not think there is any difference between addressing them in singular and killing them. Singular you (<i>tvam</i>) can be used for equals, younger ones and disciples. (Shl 55) Just as the person who lives on interest money looks forward to the increase in interest money as soon as day changes, in the same way a person covered in sins will again & again do sinful deeds. (Shl 56) But if he does more and more of acts of dharma, sins will be overpowered by it and will be destroyed due to increase of dharma. (Shl 57) Just as salt put in water dissolves immediately, sins hammered by repentance/atonements will soon be destroyed. (Shl 59) A man cannot enjoy at once all the money he has accumulated with love. It has to be enjoyed over a period of time. But it cannot be said that the person will be alive till he enjoys all the money. After his death, others obtain the money he had accumulated. (Shl 61) Man should practice dharma alone (not for showing off to others). He should not merely be bearer of flag of dharma (<i>dharma-dhvaji</i>). Those who make their living through acts of dharma are called 'sellers of dharma'. (Shl 62) <i>Devatas</i> should be worshipped without any hypocrisy. Elders should be served without any deceit. The wealth of <i>daan</i> should be accumulated for the journey of <i>paraloka</i>. All money earned for gaining <i>paraloka</i> should be given to charity generously.</p>			
130	Ashwamedhika parva; Anugita	68	6014-6019	30
	<p>Arrangement in delivery room Vaishampayana said: (Shl 1) After Subhadra had said this to Shri Krishna, Keshava proclaimed loudly so as to make all present there joyous, 'Sister! In accordance with my vow I will make your grandson live'. With this one sentence he made all of them happy just as water does to someone very thirsty. Then very quickly he entered the decorated delivery room. (Shl 4) In that delivery room there were water filled pots all around. Lights were lit everywhere. White sesame seeds had been sprinkled all around. (Shl 5) Bright, clean & shining weapons had been kept all around. Fire was burning all around. That hall was filled with old women who had been appointed to care for the princess. Efficient & skilled doctors were also around. (Shl 6) Shri Krishna noticed that experts in arranging had kept things capable of destroying <i>rakshasas</i> properly around the hall.</p>			
131	Ashwamedhika parva; Anugita	80	6069, 6070	30
	<p>Babhravahana: ...oh brahmanas! Tell me what the atonement is for me who has killed his own father in the battle? (Shl 29, 30) I, who have killed my father, have to spend next twelve years in great difficulty. I have to wear the skin of my father, hold his skull in my hands and roam this earth for twelve years. There is no other atonement for me who have killed my father. .. (Shl 37) There is no atonement for me who have killed my father. I who have been smeared with the sin of killing a guru (father) will surely fall into <i>Naraka</i>. (Shl 38) If a valorous <i>kshatriya</i> is killed, the sin is avoided by donating a hundred cows. But I who have killed own father have no freedom from sins.</p>			
132	Ashramavasika parva; Ashramavasa	25	6442	31
	<p>Sanjaya introducing to the <i>rishis</i> the widowed wives of Kauravas (Duryodhana's brothers): (Shl 16) All these women who are having a white upper cloth, not having red powder along their hair parting, are wives of Duryodhana and his brothers.</p>			
133	Ashramavasika	26	6444-6446	31

	parva; Ashramavasa			
	Dhritarashtra's questions to Yudhistira (Shl 8) I hope children/youth, women and aged are not grieving due to any reason in your kingdom? I hope they are not begging anyone for a living? In your house are daughter-in-law, wife, younger sister and daughter receiving due respect and hospitality? (Manu Smriti: 2: 57: Lineage itself will be destroyed In that house where younger sister, daughter, daughter-in-law and wife are grieving. There will be prosperity in that house where they do not grieve)			
134	Ashramavasika parva; Ashramavasa	26	6446-6450	31
	Highly pleased king said to Yudhishtira: Child! Now accept the fruits & roots I have to offer. Man should show hospitality with whatever things he himself uses. Yudhishtira agreed and ate the items that were offered.			
135	Ashramavasika parva; Ashramavasa	26	6446-6450	31
	Then Yudhishtira thought of cremating Vidura's body there itself. By then a formless voice said: (Shl 32, 33) Yudhishtira! You should not burn this body called Vidura here. Vidura was practicing <i>yati-dharma</i> . It is a very old custom not to burn bodies of such persons. Therefore you should not even grieve for him. Since he had conquered his <i>indriyas</i> he will get <i>lokas</i> called Saantanika. After hearing this he returned to the <i>ashram</i> .			
136	Ashramavasika parva; Naradagamana	39	6508-6510	31
	Yudhishtira performs last rites Narada said: (Shl 1) Yudhishtira! As you have imagined Vichitravirya's son Dhritarashtra was not burnt in <i>laukikaagni</i>. I will tell you what I heard in this matter. Listen. ... Vaishampayana said: Paarikshita! After hearing this, Yudhishtira went with his brothers to the banks of river Ganga. The citizens who considered devotion to king (<i>raja-bhakti</i>) as main duty went along with them wearing a single cloth. After taking bath in Ganga, they offered <i>tarpan</i> to Dhritarashtra with Yuyutsu leading them. They also offered <i>tarpan</i> to <i>Gandhari</i> & <i>Kunthi</i> . Awaiting clearing up period of <i>ashaucha</i> (impurity due to death of close relatives) they stayed outside the town. Then Yudhishtira sent people who knew the procedures to <i>Gangadvara</i> and told them to perform the needed rites there also for them. Then Yudhishtira gave all the items worth giving as <i>daan</i> to them. He performed the required rituals on 10th & 11th day and on 12th day performed <i>shraadh</i>s as per procedures and gave away huge donations to brahmanas. He gave away the <i>daans</i> addressing each of the three separately. He gave away gold, silver, cows, expensive mattresses etc to brahmanas. Each one was getting whatever he desired and as much as he desired. Mattresses, food items, vehicles, gems, diamonds, money, bed-covers, luxury items, fully decked up <i>dasis</i> – all these were given away on behalf of his mothers. After completing all the rituals they entered the town. The persons who had gone to <i>Gangadvara</i> as ordered by the king collected their <i>asthis</i> (remains, normally pieces of bones) and came to the banks of Ganga. There they did all the needed rites and dispersed them in river Ganga. They informed all this to Yudhishtira.			

T22: Stories, similes, examples used for illustration

(Many of these also indicate the way of life, knowledge, science, technology, experiences etc of the times)

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Sabha; Dyuta	62	1732	4
	Golden goose like story			
2	Sabha; Dyuta	63	1735	4
	Angry bull losing its horn Just as an arrogant bull tries to gore a rock and breaks its own horns...			
3	Sabha; Dyuta	64	1743, 1917	4
	It is like a person who has completed 60 years wanting to marry a young girl of 16...			
4	Sabha; Dyuta	66	1755	4

	Just as bamboo flowering just before destruction..			
5	Sabha; Dyuta	66	1756	4
	(Shl 8) A goat swallowed a metallic weapon. It neither went in the stomach completely nor stayed out completely. Then the owner of the goat made it lie down on the ground, held its head firmly and pulled out the weapon. That resulted in its throat being cut. In the same way, you cannot swallow the wealth of Pandavas.			
6	Sabha; Dyuta	67	1765	4
	As a storm drags a banana plant			
7	Sabha; Dyuta	73	1811, Shl 5	4
	Dhritarashtra: Axe can split wood, not metal or stone—Good advice is effective on good persons not bad ones			
8	Sabha; Anudyuta	76	1824, Shl 5	4
	Vaishampayana: Even when clearly knowing that golden deer cannot exist, destiny makes one lose discrimination.			
9	Sabha; Anudyuta	78	1839-1840	4
	Vidura: Be like water—relieves tiredness upon drinking, gives life/sustains all, similarly dedicate yourself to <i>lokahita</i> .			
10	Sabha; Anudyuta	80	1855	4
	Shadow below a palm tree lasts only a few minutes in noon; so also your happiness.			
11	Vana; Aranya	2	1875	4
	Just as immersing a hot iron ball in cold water warms up the water, mental worries/grief affect the body			
12	Vana; Aranya	2	1876	4
	A small fire in a hollow of a tree burns the whole tree, so does attachment			
13	Vana; Aranya	2	1879, Shl 38	4
	Just as fire born in wood destroys the wood, so does greed destroy man.			
14	Vana; Aranya	2	1880, Shl 40	4
	A piece of flesh wherever kept—on earth or sky or water—is consumed by someone—animals, birds, fish; similarly for wealth acquired by greed there will be risk from all around			
15	Vana; Aranya	2	1882	4
	It is better not to touch slush than to touch & wash hands			
16	Vana; Aranya	2	1887, Shl 66	4
	Just as confused horses drag a chariot towards destruction/damage, <i>seducing senses</i> in pursuit of <i>desires</i> deceive the man			
17	Vana; Aranya	6	1917	4
	Vidura: Just as water on a lotus leaf falls off, so has my advice to Dhritarashtra			
18	Vana; Aranya	6	1918	4
	Vidura: Just as a spark with the help of wind becomes a wild fire & destroys everything			
19	Vana; Aranya	9	1931, Shl 10-13	4
	Kamadhenu crying for a weak/distressed son—a weak ox—struggling & suffering with a farmer			
20	Vana; Aranya	10	1934	4
	Maitreya <i>Rishi</i> to Dhritarashtra: you are like the pivot rod in the mechanism used to separate the seed & chaff from paddy			
21	Vana; Kirmira vadha	11	1940	4
	As if the forest was moving,..., as if creepers came back to embrace the trees from fear of Kirmira			
22	Vana; Kirmira vadha	11	1946	4
	Like the sound of burning bamboo when it breaks, sounded like a broken ' <i>maddale</i> ' (a drum like rhythm instrument)			

23	Vana; Arjunabhogamana	22	2002	4
	Krishna: Can water be contained in a broken dam ?			
24	Vana; Arjunabhogamana	28	2029, Shl 21	4
	Will be scared of him as of a cobra residing in the house			
25	Vana; Arjunabhogamana	30	2046, Shl 9	4
	Draupadi: As a shadow follows an animal, so you follow dharma (inseparable)			
26	Vana; Arjunabhogamana	30	2048, Shl 23	4
	Draupadi: just as <i>sutradhara</i> (one who manipulates the strings) moves the limbs of a wooden doll, so does Paramatma control our lives. (<i>Such an art existed even then</i>)			
27	Vana; Arjunabhogamana	30	2048, Shl 25	4
	Draupadi: Like a bird tied to a string, we are controlled by Ishwara			
28	Vana; Arjunabhogamana	30	2048-2049, Shl 26, 27, 29	4
	Draupadi: like beads held together by string, like ox with the nose-rope, like tree being swept helplessly in a flood,... like a blade of grass blown by a tempest.			
29	Vana; Arjunabhogamana	30	2051, Shl 35	4
	Draupadi: Cutting of trees, breaking of stones, cutting of iron.			
30	Vana; Arjunabhogamana	31	2058, Shl 24	4
	Yudhishtira: like a boat/ship to a merchant who crosses the seas. (<i>Merchants were trading across seas in those times</i>)			
31	Vana; Arjunabhogamana	32	2062-2063, Shl 4, 7	4
	Draupadi: A calf naturally & automatically goes to its mother for the milk & to shade for resting; a <i>baka</i> bird naturally knows how to catch fish in waters.			
32	Vana; Arjunabhogamana	32	2064, Shl 14	4
	Draupadi: As a raw/unbaked pot would melt away in water.			
33	Vana; Arjunabhogamana	32	2072-2073, Shl 47-49	4
	Draupadi: a farmer prepares the ground, sows the seeds & waits for rains. If it does not come, he does not give up for ever. If not this year, next year the rains may come. He does not feel he avoided his duty. Hence no one should feel disappointed by failure of first attempt. (<i>Rain dependent agriculture was practiced extensively</i>)			
34	Vana; Arjunabhogamana	33	2077, 2078 Shl 4,7	4
	Bhima: Just as the weaker fox steals meat from powerful lions, ..as stealing <i>bilva</i> fruits from those who have no hands & stealing cows from those who have no legs...our kingdom was stolen by deceit..			
35	Vana; Arjunabhogamana	33	2081, Shl 27	4
	Bhima: will suffer the same fate as that of fish that live in a dried up lake.			
36	Vana; Arjunabhogamana	33	2081, Shl 28, 29	4
	Bhima: Just as fire is the integral property of <i>arani</i> , for fulfilment of desires (<i>kaama</i>) dharma & <i>artha</i> are both main components...just as clouds & sea are interdependent, so are dharma & <i>artha</i> .			
37	Vana; Arjunabhogamana	33	2091, Shl 66	4
	Bhima: What is the use of scratching a donkey's neck? (It neither gives any useful things like milk given by cow nor does the donkey enjoy it. On the other hand we have to take a bath)			
38	Vana; Arjunabhogamana	33	2092, Shl 70	4
	Bhima: Just as small honey-bees gather together & kill the man who tries to take away the honey, sometimes, even if individually weak, coming together can help kill the stronger enemy.			
39	Vana; Arjunabhogamana	33	2095, Shl 76+	4
	Bhima: Inappropriate like milk in bag made of dog's skin, Vedas with a <i>shudra</i> , truth-telling quality with a thief and valour in a woman.			
40	Vana; Arjunabhogamana	35	2105, Shl 3	4

	Bhima: Women apply the <i>kajal</i> in their eyes with a needle & still one day the <i>kajal</i> is exhausted. Similarly, time also ends sooner than we think unknown to us (and we die). So do not sit waiting for right time to come, we may not even be alive at that time.			
41	Vana; Arjunabhimana	35	2109 Shi 23	4
	Bhima: Like a snake carved in a throne you have no power. It is like attempting to cover Himalayas with a fistful of grass (<i>Ajnatha-vasa</i> for us).			
42	Vana; Tirthayatra	80	2397	5
	They were lustreless like a torn necklace of pearls or a bird which has lost its wings			
43	Vana; Jatasuravadha	157	2951-2952, Shi 26	6
	Yudhishtira to Jatasura <i>rakshasa</i> : It is like a fool who thoroughly stirs a vessel containing poison & drinks it all quickly without thinking about the consequences.			
44	Vana; Jatasuravadha	157	2955, Shi 45	6
	Bhima to Jatasura <i>rakshasa</i> : Just as a fisherman sticks a worm to a long thread (hook & worm) & catches fish, so has fate today made Draupadi the worm to catch you to be killed.			
45	Vana; Markandeya Samaasya	209	3433	7
	Just as if someone who is already sick violates the prescribed diet will never get cured, similarly, continuing to indulge in bad karmas makes his future states of birth worse.			
46	Vana; Draupadiharana;	268	3764-3765	7
	Draupadi: Your act is like trying to separate with a stick a mountainous he-elephant in heat which is roaming with she-elephants around it. It is like entering the cave of a huge & powerful lion, kicking it & attempting to pull a hair from its eyelids. It is like stepping simultaneously on the tails of two cobras & deliberately enraging them. Bamboo & banana yield fruits only for self-destruction. They do not survive after giving fruits. Crab becomes pregnant only to die after giving birth. Your efforts are also similar.			
47	Vana; Draupadiharana;	270	3781	7
	Draupadi: Like a ship filled with pearls & diamond sailing in sea being toppled & destroyed by a giant crocodile. (Many inferences about the times)			
48	Virata; Pandavaprvesha	5	4211, Shi 2-5	8
	Yudhishtira's Durga sthuthi: You save us from all <i>paapas</i> (<i>sins</i>) just as a weak cow fallen into mire is lifted up.			
49	Virata; Keechakavadha	14	4268, Shi 49	8
	Draupadi to Keechaka: Your hope of possessing me is as impossible as the hope of a weak & unintelligent boy sitting on the shore of an ocean wanting to cross the ocean & reach the other shore.			
50	Virata; Goharana	48	4470	8
	Karna to Duryodhana: I will fight alone & contain him just as a shore limits the ocean & its rushing waves.			
51	Udyoga; Yanasandhi	63	5335	10
	Just as hunters spread a wide net & capture deer cubs or just as vortexes in the ocean drag deep down people from a broken ship, so will my huge army swallow the Pandavas.			
52	Udyoga; Yanasandhi	65	5348	10
	Dhritarashtra to Duryodhana: Because a tempest can uproot the trees it is normal way of saying that trees are afraid of the tempest. But your attitude is that of tree scaring the tempest.			
53	Bhishma; Bhishmavadha	100	2057	15
	Just as a storm scatters cotton in all directions....			
54	Bhishma; Bhishmavadha	103	2072	15
	Just as oxen trample over the cut wheat/rice plants to separate the grains...			
55	Bhishma; Bhishmavadha	118	2170	15
	Just as a storm in a sea drags a boat to a random place....			
56	Bhishma; Bhishmavadha	118	2170	15
	Bhishma who was like the tree which demarks the boundary....			
57	Drona; Dronabhisheka	1	2227	15

	Your army was like a boat which caught in storms from all sides breaks up.... (This simile which appears in many places indicates that people were regular sea-farers)			
58	Drona; Dronabhisheka	3	2240	15
	Bhishma was like an island to the Kaurava army who wanted to fathom the depth of the ocean of war and who could not see the shores.			
59	Drona; Dronabhisheka	3	2242, Shl 17	15
	Karna to Bhishma: In whatever path fire & air go together in a forest, along that path they will destroy all the trees, heap of grass and bushes.(Refers to Arjuna & Sri Krishna)			
60	Drona; Samshaptakavadha	22	2359, 2361	16
	Duryodhana to Karna: Just as <i>Bhillas</i> set fire around a forest and trap elephants.... Karna to Duryodhana: Just as several wolves gang up to kill an elephant or several crows join together to kill a serpent...			
61	Drona; Samshaptakavadha	28	2405	16
	Just as a boat which hits (dashes against) a mountain breaks into pieces...			
62	Drona; Abhimanyuvadha	45	2504	16
	Just as a lightning strike destroys a five year old mango grove laden with fruits...			
63	Drona; Abhimanyuvadha	72	2626	16
	Sanjaya to Dhritarashtra about Arjuna: Grieving like this, just as a merchant would when his ship is sinking in the sea..			
64	Drona; Jayadrathavadha	86	2706	16
	Sanjaya to Dhritarashtra: Just as it is useless to build a dike after all the water has flown away... ...I feel your lamenting is like poison mixed with honey...			
65	Drona; Jayadrathavadha	95	2763	16
	Just as a wicked king's kingdom is destroyed by drought, diseases and attack of thieves...			
66	Drona; Jayadrathavadha	96	2767	16
	Just as the mind always battles to take control of the five <i>indriyas</i> ... Just as <i>indriyarthas</i> (objects attractive to the <i>indriyas</i>) keep disturbing the body...			
67	Drona; Jayadrathavadha	99	2790	16
	Even though Partha was standing on the ground, he stopped all the kings on their chariots just as greed alone stops/neutralises all other virtues.			
68	Drona; Jayadrathavadha	110	2846	16
	Yudhishtira to <i>Satyaki</i> : ...Just like a boy plays with a bird tied to a thread....			
69	Drona; Jayadrathavadha	148	3140	17
	Sri Krishna showing & describing the horrible scenes on the battlefield: These <i>prithvipalas</i> (literally: those who govern the earth), who in order to win the <i>prithvi</i> (earth) have fought and are killed are lying on the <i>prithvi</i> (ground) as if embracing their dear wife.			
70	Drona; Ghatothkachavadha	169	3323	17
	Just as crows rapidly pick up flying insects (cricket) in their flight and go away...			
71	Drona; Dronavadha	187	3483, 3484	17
	Just as clothes for washing are dumped in heaps in the house of a washer man... The sound of swords clashing with each other was like that of washer man beating the clothes on a rock...			
72	Drona; Dronavadha	188	3493, Shl 44	17
	Description of fight between Drona and Arjuna: The simile applicable for their fight is, the god Rudra dividing himself into parts and the parts fighting each other. It can be said that the fight between Drona and Arjuna is like the fight between Drona and Arjuna. Other than that, there is no other simile. (Compares with Ramayana's famous simile <i>rama-ravana-yor-yuddham rama-ravana-yor-yathe</i>)			
73	Drona; Narayanastra-moksha;	197	3585	18
	Dhrishtadyumna to Arjuna: Just as an elephant bends its huge body down to enable the person with whom it is friendly to climb it, I am also being polite with you in view of our special relationship.			
74	Karna	1	3718	18
	Dhritarashtra to Sanjaya: Just as people on a boat which sinks in a sea attempt to swim ashore...			
75	Karna	9	3749	18
	Dhritarashtra: Just as lame cannot walk the path, pauper cannot fulfil his desires, small drops of water cannot quench the thirsty, Duryodhana's desire will not be fulfilled.			
76	Karna	10	3768	18

	Just as owls are incapable of seeing bright sunlight...		
77	Karna	19	3817
	Just as clouds in rainy season encouraged by wind pour rains constantly on <i>himavat parvata</i> ... Just as houses built on mountains collapse due to calamities caused by thunderbolt or heavy winds or fire...		
78	Karna	39	3990-3999
	<p>This <i>adhyaya</i> is galore with similes used by Shalya to deprecate Karna.</p> <p>(Shl 8) it is like wishing to swim the ocean with a stone tied to your neck or wishing to jump from the peak of a mountain..</p> <p>(Shl 16) It is like a child sleeping on its mother's lap wishing to catch the Moon in the sky..</p> <p>(Shl 19) It is like a fox, satisfied with eating flesh, inviting a lion in the forest to fight..</p> <p>(Shl 20) It is like a rabbit inviting a huge elephant with tusks and musth for a fight..</p> <p>(Shl 21) it is like poking with a stick a highly poisonous, very angry cobra which is hiding in a hole..</p> <p>(Shl 25) it is like a cow inviting a bull with sharp horns and skilled in fighting for a fight..</p> <p>(Shl 26) It is like the croaking of a frog against the thunder of the cloud..</p> <p>(Shl 27) it is like a dog in its kennel barking at a tiger in the forest..</p>		
79	Karna	41	4012-4023
	<p>Shalya to Karna:</p> <p>A rich & wealthy <i>vysya</i> was living happily and peacefully in a place on the sea shore in a kingdom which was driven mainly by dharma. This <i>vysya</i> was performing many <i>yaagas</i>. He was great among <i>daanis</i>. He had the quality of forgiveness. He was always following all the rituals and karmas ordained for his <i>varna</i>. He had many sons and loved children. He was very kind to all animals. He had many small children, boys, teens and successful grown up children. There was also a crow which lived by eating the leftovers of these people. All the children of <i>vysya</i> would feed the leftovers consisting of meat, rice, curds, milk, sweets, honey, ghee etc to the crow. The crow which had grown quite fat eating all this thought that no one is equal to it and looked with disdain upon all other birds.</p> <p>One day, a few <i>rajahamsa</i> birds which lived happily in <i>manasa-sarovara</i> came there. Seeing these birds, the children of <i>vysya</i> said to the crow, "Oh Crow! You are better than all other birds!" The crow which was cheated by those children (said for fun) thought it to be true due to its foolishness and vanity. This crow which had got fattened on the leftovers went near the <i>rajahamsas</i> which had come there flying a very long distance to find out who is the best among them. It said to whichever bird it thought was the best among them, "Let us both fly."</p> <p>Seeing this crow which was caw-cawing a lot, these strong <i>hamsas</i> laughed. They said to it, "Oh Crow! We are <i>hamsa</i> birds who live in <i>manasa-sarovara</i>. We keep moving around on this earth frequently. Because of our ability to fly very long distances we are respected by other birds. We are also special compared to other birds. Wicked crow! Why are you calling us, who can fly very long distances, for a competition? Crow! Tell us first how you will fly with us to match us."</p> <p>Karna! This crow which was repeatedly indulging in self-praise about its might, accused the <i>hamsa</i> birds and said to them, "I can fly in all the 101 <i>paathas</i>. There is no doubt about this. I can fly each 100 <i>yojanas</i> in different unique ways. Oh <i>hamsas</i>! Listen to the different <i>gatis</i> in which I can fly. (See Table: Technology: References to Flying & Vimanas, Sl. No. 33) Even as all are watching I will fly in all these ways. Then you will come to know my might. I am ready to fly with anyone of you. You can all discuss among yourself and come to a conclusion about who will fly with me. <i>Hamsa</i> birds! Will you decide in which of the methods I have listed to fly with me in this vast sky without any support or resting place and come with me?"</p> <p>Karna! In this manner when the crow talked about its mastery in flying, one of the <i>hamsa</i> birds laughed out aloud and said, "Oh Crow! It is true that you can fly in 101 different ways. I can fly with only one <i>paatha</i> which all birds know. I do not know other <i>paathas</i>. If you feel like it you can choose any method you want and can come with me."</p> <p>Hearing this other crows which had gathered there started laughing. They had a puzzle. "Our crow knows 101 <i>paathas</i>. This <i>hamsa</i> knows only one. How can it defeat the crow? Our crow looks very strong. Therefore it can fly very fast also. It can defeat the <i>hamsa</i> bird with even one <i>paatha</i> it knows."</p> <p>"I will win, I will win" with this competition the crow and <i>hamsa</i> flew. <i>Hamsa</i> knew only one <i>gati</i> for flying. It started flying in that <i>gati</i>. Crow knew a hundred <i>paathas</i>. It started flying in all ways. Thus they both started flying.</p> <p>The crow wanted to amaze the onlookers with its skills and so it started displaying various <i>paathas</i> of flying. The other crows which saw it happily started cawing loudly. For a while the crows were flying from here to there saying, "See <i>hamsas</i>! Our crow is showing this <i>paatha</i>. It is flying with this <i>gati</i>." They were making fun of the <i>hamsas</i> and were saying many unpleasant things. Many crows were flying up and down from trees and were shouting that the crow should win.</p>		

	<p>Karna! But the <i>hamsa</i> started its flight in a slow and soft <i>gati</i>. It remained behind for a while. It was appearing as if the crow would defeat the <i>hamsa</i>. Again the crows said to the <i>hamsas</i> humiliating them, "The <i>hamsa</i> which flew from your group to compete is trailing behind."</p> <p>The <i>hamsa</i> which was flying above turned west and started flying up and up quite fast and went towards the sea. Seeing this, the competing crow felt scared. By then it was already quite exhausted. It could not see any island or tree in the sea to rest. Being quite scared, it lost its equilibrium. It thought like this, "How can I, who am, very tired rest in the midst of this huge water body. This sea appears to be impossible for me to cross. This sea which is the home for innumerable animals appears larger than the sky. Having the directions themselves as their boundaries even those who travel on the sea also do not realise its vastness."</p> <p>Karna! How can the crow know the vastness of the sea by flying just a short distance? <i>Hamsa</i> flew for a while and overtook the crow. But noticing that the crow did not come further, it stopped. It could have overtaken the crow and gone much ahead. But expecting the crow to come near it, it stopped mid-air. After a while, highly exhausted crow came near it flying quite slowly. <i>Hamsa</i> noticed that the crow was in miserable state. Recollecting the good nature of <i>satpurus</i>, the <i>hamsa</i> desired to help the crow which was about to sink in water. It said to the crow, "Kaka! You were repeatedly talking about various <i>paathas</i>. But you did not tell us about the secret of the <i>gati</i> you are using now. This <i>paatha</i> you are demonstrating is very different from the ones you described. Is this a unique and new <i>paatha</i>? Which <i>paatha</i> is your current mode of flight? What is its name? You are repeatedly touching water with both wings and beak. Oh Crow! Tell me quickly. In which <i>paatha</i> (by count like 51st etc) are you flying? Come quickly. I am just waiting for you."</p> <p>Mahatma Karna! The crow fattened by leftover food was in deep agony at that time and was touching water with wings and beak. Not being able to see the end of the sea, it was completely exhausted due to the various <i>paathas</i> and was barely managing to keep itself above water. It said to <i>hamsa</i>, "Hamsa! We crows caw-caw and fly in nearby places. How can we know true flying? I am surrendering to you with my life. Take me to the shore."</p> <p>Karna! By then the crow was very exhausted. It was not in a position to beat its wings any longer. It fell into water. Seeing the crow which had fallen into water, was completely dispirited and about to die, the <i>hamsa</i> said, "Kaka! Recollect your saying that 'I can fly in 101 <i>paathas</i>' when you were praising yourself. I knew only one <i>paatha</i>. Even so, why are you so tired and have fallen into the sea?"</p> <p>Karna! The crow which was about to be destroyed, looking at the <i>hamsa</i> above it said to please it, "Hamsa! I, who had grown fat on the leftover food of the <i>vysya</i> children, had considered myself to be <i>garuda</i> himself and had been humiliating all birds. I am surrendering to you with my life. Somehow take me to the shore. Lord! If I reach my place safely, I will not humiliate anyone in future. Rescue me from this danger."</p> <p>The <i>hamsa</i> bird, seeing the miserable fate of the crow, with kindness lifted it up slowly and put it on its own back. It flew back quickly to the place from where the competition had started with that half-conscious crow. It put it down from its back, nursed it, consoled it and then they all flew away. In this manner that crow fattened on leftover food was defeated by the <i>hamsa</i> bird. It gave up its arrogance completely and lived peacefully.</p>			
80	Karna	46	4063, 4067	18
	<p>Shalya to Karna: just as <i>karma-phalas</i> which cannot be stopped.. Who can destroy <i>varuna</i> the lord of water with water? Who can destroy <i>agni</i> (fire) with wood? Who can imprison <i>vayu</i> (air)? Who can drink the huge ocean? Defeating Partha is a war is just like these.</p>			
81	Karna	52	4108	18
	<p>The battlefield was looking like a slightly dark skinned woman wearing a white cloth coloured with flowers of red colour...</p>			
82	Karna	53	4114-4116	18
	<p>Like an angry elephant topples its <i>mahut</i>, Sri Krishna shook both his arms powerfully and dislodged the soldiers.</p>			
83	Karna	53	4122, 4123	18
	<p>Just like the piece of flesh falling from the beak of flying eagle.. Just like two vultures fight for the same piece of flesh...</p>			
84	Karna	55	4127	18
	<p>The army of Yudhishtira which was being battered by Ashwatthama was stirred up was just like the massive fish called '<i>timi</i>' violently agitates the waters at the junction point of river and sea...(Today the word <i>timingila</i> is used for whale)</p>			
85	Karna	61	4175	19
	<p>Just as strong wind blows away a pile of cotton...</p>			

86	Karna	69	4236-4238	19
	<p>Story of Balaaka Sri Krishna: Arjuna! There was a <i>vyadha</i> (hunter) called Balaaka. He used to kill animals only to support his family and not with the intent of eating them. He had aged parents and many relatives who lived with him. He was caring and supporting all of them. He was committed to <i>swadharma</i>, was truthful and had no jealousy. One day when he went as usual to hunt animals he did not find any. When he was roaming about looking for an animal, he saw carnivorous animal drinking water and which was blind, would find its food only by power of smell. He had not seen such an animal till then. Next moment he killed that animal. As soon as he killed it, flowers rained on him from the skies. A beautiful <i>vimana</i> with singing and dancing <i>apsaras</i> appeared to take him to <i>swarga</i>. Arjuna! That animal had done <i>tapas</i> and had obtained a boon that it can destroy all animals on earth. Brahma had made that animal blind. In this way Balaaka, who killed the animal which had decided to kill all animals, went to <i>swarga</i>. (Commentary: This is an answer to the question 'Is it dharma to kill animals, even if they are cruel ones?' The general dharma is not to kill animals. But it does not mean that no animal should at all be killed at any time. It sometimes becomes necessary to kill animals which are indulging in violence (<i>himsa</i>). By killing that animal which was like the god of death for all animals, <i>vyadha</i> attained <i>swarga</i>. Even though he killed a wicked animal he accrued <i>punya</i>. Not only he did not accumulate sins by killing an animal, but contrary to common notion he even gained <i>punya</i> and went to <i>swarga</i>. This is what Sri Krishna refers to as <i>dharmah sudurvidah</i>, dharma is very difficult to understand)</p> <p>Story of Kaushika Arjuna! There was a brahmana called Kaushika. He was a great <i>tapasvi</i>. But had not studied <i>shastras</i> much. He was living at a place near at the meeting point of rivers slightly away from the villages. His <i>vrata</i> was '<i>satyam mayaa sadaa vachyam</i>'—I should always speak the truth. Accordingly he was always speaking truth and became well known as '<i>satyavaadi</i>'. One day a few travellers who were being chased by thieves and were afraid of them came running and hid in the forest where Kaushika <i>muni</i> lived. The angry thieves chased them there also and started searching them seriously. But they could not find them in spite of their best efforts. Then those thieves went to Kaushika <i>muni</i> who was sitting nearby and said, "Bhagawan! Some people came this way. Where did they go from here? We are asking you because of truth. If you know where they went kindly tell us." Kaushika thus questioned by the thieves answered in accordance with his fame as <i>satyavaadi</i>, "Oh <i>dasyus</i> (Thief, impious)! They have taken refuge in this forest full of creepers, bushes and trees. They are hiding here." He not only told them the truth, he showed them to the thieves. Then the thieves attacked them, killed them and took away all their possessions. In this circumstance even though Kaushika told the truth it was not considered dharma. It resulted in <i>adharma</i>. His words did not become truth, they became evil words. By uttering those evil words which were <i>adharma</i>, Kaushika who did not know the subtlety and secret of dharma, fell into difficult <i>naraka</i> after his death.</p> <p>Return Point: Table: Long Translations, Sl. No. 34</p>			
87	Karna	79	4347,4349	19
	Just as the ocean swallows many rivers.... Just as Sun in the middle of Jyeshtha and Ashadha <i>masas</i> sucks up the water on earth effortlessly with his fierce rays...			
88	Karna	81	4361	19
	Just as all living beings which are under the control of <i>karma</i> take refuge in <i>dharma</i> due to fear of death...			
89	Karna	82	4365, 4366	19
	Just as the five <i>indriyarthas</i> fail to disturb the steadiness of a <i>jitendriya</i> ... Just like the five <i>indriyarthas</i> defeated by a <i>jitendriya</i> ... Just like traders in a boat/ship which has broken up amidst the sea....Just as such traders are rescued with new boats..			
90	Karna	87	4418	19
	Like an elephant in musth destroys a tree filled with flowers...			
91	Karna	91	4486	19
	Just as a rich man leave his home filled with wealth and cordial/loving people with much difficulty... Sun-like Karna who agonised the enemy warriors with his rays-like arrows was made to set by <i>kaal-rupa</i> (Time-like) Arjuna..			
92	Karna	93	4499	19
	..Just as angry bulls chase defeated bulls even after winning the fight..			

93	Shalya Parva	1	4534	19
	Describing the scene in Dhritatrashta's palace after all the Kauravas were killed: ..Like drawings (sketches, paintings) on large wooden boards, the entire group of crying relatives of king were lying unconscious on the floor (due to grief)...			
94	Shalya Parva	9	4589	19
	Like a woman wounded by the nail marks of her lover, the battlefield was adorned with the hoof marks of horses..			
95	Shalya Parva	17	4651-4652	19
	Just as a loving wife cordially accepts a husband who rushes to embrace her, the earth accepted the great among men Shalya with respect. Shalya <i>raja</i> was looking as if he was lying embracing his lover earth with all his limbs after having enjoyed her for a long time...			
96	Shalya Parva	22	4683, 4684	19
like the conflict between Jeevatma bearing the body and the five <i>indriyas</i> ... Just as <i>indriyas</i> trouble the foolish man... ...Like the conflict between the <i>jeevatma</i> and the <i>indriyas</i> which repeatedly flare up and demand <i>vishayas</i> (sensual enjoyments)..			
97	Shalya Parva	28	4730	19
	Like felling a fruit from the tree by throwing a stick at it....			
98	Shalya; Gada	37	4848	20
	... There at one place just a pouring rain suddenly changes its direction due to a gust of strong wind, Saraswati river had suddenly turned to east...			
99	Shalya; Gada	55	4982	20
	Just as two huge mighty male elephants (tuskers) clash mutually for a female elephant which in <i>sharat-kala</i> is desiring to mate ...			
100	Shalya; Gada	57	4994	20
	..like tow cats which quarrel for an item of snack...			
101	Shalya; Gada	58	5010, 5011	20
	...like two eagles (<i>garuda paksha</i>) fighting for a piece of snake's meat... ..like the fight of two wild he-buffaloes lying in dirty mushy waters			
102	Shalya; Gada	62	5044, 5045	20
	...The owner of the camp was dead. Pandavas entered the camp of Duryodhana which was like the drama theatre in which all spectators have left after the play (Interesting. This implies that theatres, plays, actors and spectators all existed then. But up to this point no other mention of drama is found!). It was like a town without festivals and like a lake without snakes.			
103	Souptika parva	1	5086-5087	20
	But angry Ashwatthama could not get sleep....Observing all around Ashwatthama saw that banyan tree hosting thousands of crows. Each had taken refuge in different branch and was sleeping. They were all sleeping spread across the tree without fear. At that time Ashwatthama saw a fearsome owl come near the tree. Its hoot was scary. It had a huge grey and light yellow body. Its eyes were glowing like <i>harinmani</i> .It had long beak and nails. Like <i>Garuda</i> it was very fast. As soon as it came near the tree it started making very soft sounds. It flew gently and hiding itself took refuge on a branch. Then it killed a large number of crows sleeping on that tree. Using its feet as weapon it cut the wings of many crows. It cut the heads of some crows. It cut off the legs of some crows. That strong owl killed all the crows that it could see.... By killing many of them it took revenge to its heart content on its enemies.			
104	Stree; Jalapradanika	1	5224	20
	Dhritarashtra fell down like a tree uprooted by a huge hurricane.. Sanjaya about Duryodhana: Like a sword with a single edged blade, he did everything with his own intelligence.			
105	Stree; Jalapradanika	10	5277	20
	Just like female antelope come out with the leader male antelope (<i>nayaka-saranga</i>) from the caves...			
106	Stree; Jalapradanika	3	5242-5243	20
	(Shl 12, 13, 14) Our body is like a clay pot. It can get destroyed at any stage from the stage of being made to the stage of being in use. The pot may break even as the potter has just started it on his wheel. It may break after half the shape is formed. It may break after the complete shape has appeared. It may break when it is being lifted off the potter's wheel. It may break after it is dried. It may happen so while baking it. It may also break after baking when it is being picked up. Finally it can break when it is in use. Similar is the fate of bodies. (Shl 15, 16) It may get aborted or miscarried when in the womb. It can die as soon as it is born. It can happen so after a few days. Or after about			

	half-a-month; or after completing a month; or after completing a year; or after two years. It can die after reaching youth; or at middle age; or after reaching old age. Overall this body, like the pot, has the quality of being destroyed at some stage and has no quality of permanency.			
107	Stree; Jalapradanika	5, 6	5250-5258	20
	<i>Samsara</i> compared to a dense and fearsome forest and the story decoded. See Table: Long Translations, Sl. No. 36, Adhyaya 5 & 6			
108	Shanti; Rajadharmanushasana	10	63-64	21
	Bhima to Yudhishtira: (Shl 9) If as you are saying, we are not to enjoy the kingdom earned after killing all the enemies, it will be like one who digs a well with great effort and comes back only with dirty mud all over him and not getting water.. (Shl 10) It will be like a person who climbs a big tree, gets bitten by bees and still brings down honey with great effort but dies before tasting it.. (Shl 11) It will be like someone who travels a very long distance hoping to find a treasure and then finding that there is no treasure there, returns empty handed and disappointed.. (Shl 12) It will be like a brave warrior who kills all enemies and then commits suicide..			
109	Shanti; Rajadharmanushasana	15	124, Shl 51	21
	Arjuna to Yudhishtira: (explaining the importance of punishing) People first castrate the bull. Then they cut their horns so that they don't grow too much. They tie its four legs with ropes. In this way they suppress its might. The consequence of doing all this is that they become obedient to man and pull heavy loads without failing.			
110	Shanti; Rajadharmanushasana	28	234, 236	21
	(Shl 36) In the large ocean two pieces of wood come floating from somewhere and come together. For a short while they will be floating together. Then they separate and go there ways. The coming together of animals (& humans) is also similarly fleeting. Just as travellers meet at a point for some time and go there separate ways, in this world (<i>jeevas</i> in the form of) wife, relative and friends come together and separate later.			
111	Shanti; Rajadharmanushasana	36	325-340	21
	Just as water even though pure, if kept in a skull is not considered so, even though milk is a good thing, but if kept in bag made of dog skin it becomes impure.. (Shl 46) Just as an elephant carved in wood is an elephant only for namesake, a stuffed deer skin is only a deer for namesake (and has no qualities of an elephant or deer), similarly a brahmana who is devoid of <i>Vedadhyayana</i> is one only for namesake. (Shl 47) Just as a eunuch cannot beget a child from a woman, a cow cannot get a calf from another cow, a bird without wings cannot fly, a brahmana without knowledge of Vedas is useless.			
112	Shanti; Rajadharmanushasana	63	557	21
	(Shl 25) Just as the footprints of all other animals get merged in the footprint of an elephant, all dharmas and their variations merge in raja-dharma..			
113	Shanti; Rajadharmanushasana	66	588	22
	(Shl 37) Raja-dharma is like a boat. It is the ocean of dharma. The power that moves it is (the sailor) <i>sattva-guna</i> . The rope that binds it is <i>dharma-shastra</i> . That boat is pushed by the wind of <i>tyaga</i> and quickly crosses this ocean of <i>samsara</i> .			
114	Shanti; Rajadharmanushasana	67	614	22
	(Shl 16) If there were no king with powers to punish, the mighty would have swallowed the weak just as bigger fish eat up the smaller ones.			
115	Shanti; Rajadharmanushasana	68	614	22
	(Shl 52) Just as an animal gets caught in the trap the moment it touches it, man who touches king's belongings will also be destroyed			
116	Shanti; Rajadharmanushasana	71	652	22
	(Shl 20) Become like the garland seller who makes garlands and sells them. Do not be like the coal seller. The garland seller will first plant the flower plants, water them etc and then will pluck the flowers carefully, prepare a garland, sell them and make a living. Just like him, you should first govern the people well and then collect taxes from them so that it does not hurt or harm them and thus be happy. You should not be like the coal seller. He will burn trees and plants filled with flowers and fruits and make coal. Finally he may not find trees to burn and his life may be destroyed. A king should not become like him.			
117	Shanti;	73	671	22

	Rajadharmanushasana			
	(Shl 21) Kashyapa said. Pururava! Just as fire in one house can spread sequentially to neighbouring houses and can burn down the whole village, in the same way Rudra-deva creates delusion in the minds of men and through <i>punya & paap</i> touches all people. (Shl 23) Pururava! Even if the firewood is wet when mixed with dry firewood it burns. Similarly, <i>danda</i> touches even those <i>dharmatmas</i> who are without sins because they live in the company of sinners. Therefore <i>satpurushas</i> should never mix with sinners.			
118	Shanti; Rajadharmanushasana	78	700-712	22
	(Shl 42, 43) Just as an elephant made of wood, a deer skin stuffed with hay, useless eunuch and uncultivable land are useless, in the same way cloud which doesn't rain, brahmana who does not study Vedas and a king who cannot protect citizens are also useless.			
119	Shanti Rajadharmanushasana	82	752	22
(Shl 57) .. Just as one has to be scared of an angry serpent which has lost its tail, one should fear an enemy with an evil mind. (Shl 55) Just as food tastes very good for one who is hungry I am very pleased by meeting you. But just as water is not palatable to one who is not thirsty, I am very dissatisfied with the character and nature of your ministers.			
120	Shanti; Rajadharmanushasana	84	771-774	22
	(Shl 7) Just as meal without <i>vyanjana</i> (pickles, vegetables etc side dish) does not bring satisfaction, <i>daan</i> (charity, donation) without sweet words does not make the receiver happy.			
121	Shanti; Rajadharmanushasana	85	778	22
	(Shl 14) If you take secret money people will run away from you out of fear just as birds scared of eagle do. The people will feel like a boat that whirls in the ocean when filled with water.			
122	Shanti; Rajadharmanushasana	87	791-804	22
	Shl 20) Just as enough milk is left for the calf while milking the cow, an intelligent king should milk the citizens. (Shl 27, 28) Just as flowering of bamboo destroys the bamboo itself, the fear of enemies can destroy us. (Shl 33) Just as a mighty ox can pull heavy load in difficult terrains, in the same way you have to bear the burden in these times of emergency.			
123	Shanti; Rajadharmanushasana	90, 91	821-830, 831-846	22
	(Shl 5) Just as the washerman removes all stains and cleans the clothes, a king who is capable of removing the defects in others character and helps them inculcate pure character becomes father-like figure to the citizens. (Shl 21) Just as seed sown in the soil germinates after some days, grows into a plant, then a tree and yields fruits much later, the karmas of men may yield fruits in his son or grandson or son of daughter.			
124	Shanti Rajadharmanushasana	103	931-945	22
	(Shl 10, 11) Just as a hunter remains focussed in his work of imitating the sounds of birds to attract them and traps them, the king should trap the enemies with clever tricks. Then he should kill them. (Shl 12) One who neglects his enemies everyday cannot sleep peacefully at all. Just as the combination of bamboo and dry grass results in huge flame bursting with <i>chat-chat</i> sound, that wicked enemy will always be alert.			
125	Shanti Rajadharmanushasana	104	946-959	22
	(Shl 8) I feel pity on those who believe that happiness is dependent only on wealth. I also had a lot of wealth. But just like wealth in a dream it all vanished. (Shl 26) <i>Tapodhana!</i> Just as a powerful flood takes away things, I have lost this kingdom in the flood of time.			
126	Shanti Rajadharmanushasana	111	1003-1022	22
	(Shl 66) The sky looks just like an inverted pan. A fire-fly appears like a spark. But in the sky there is			

	no inverted pan and there is no spark in a fire-fly.			
127	Shanti parva; Rajadharmanushasana	112	1022-1025	22
	<p>Bhishma to Yudhishtira: We have heard the story of a camel. I will tell you the same. A king should bot behave like this camel.</p> <p>In Kritayuga there was a bid camel. It was able to recall memories of its previous birth. That camel started very severe <i>tapas</i>. <i>Pitamaha Brahma</i> appeared and told the camel to ask for a boon. The camel prayed: (Shl 6) "Bhagawan! Let my neck become very long by your boon. It should be so long that when I go walking I should be able to take hold of food that is 100 <i>yojanas</i> away." Brahma fulfilled it desire. Due to the boon that camel which had no good intelligence became very lazy and did not wish to go anywhere. Once it was loitering around in the forest easily carrying its long neck. At that time a huge storm started. Immediately the camel hid its neck and head in a cave and stood still. Soon it also started to rain very heavily. At that time a male and a female fox which were getting drenched in the rain entered the cave in a hurry. As soon as the fox which was hungry and exhausted saw the camel's head, it started biting and eating it. When the camel realised that someone was biting its neck it tried to pull it out of the cave. But the male & female fox both held onto it and ate it up. Then they both went out when the rain and storm stopped.</p> <p>Yudhistira! Thus the stupid camel died. You can see that it was destroyed due to its laziness.</p>			
128	Shanti parva; Rajadharmanushasana	114	1030-1036	22
	See table: Character/Behaviour, Sl. No. 104 for several interesting analogies.			
129	Shanti parva; Rajadharmanushasana	116, 117	1036-1040	22
	Story of how a great <i>tapasvi</i> in a forest transforms a faithful and 'devout' dog sequentially into a cheetah, tiger, elephant, lion and <i>sharabha</i> and finally it wishes to eat the <i>tapasvi</i> himself. Finally he transforms it back to the original dog and drives it out of his <i>ashram</i> . The moral is conveyed in <i>Adhyaya</i> 118 relating it to character of servants.			
130	Shanti parva; Rajadharmanushasana	120	1059-1076	22
	<p>(Shl 4) Just as the peacock which eats serpents has peculiar and colourful feathers, a king who knows dharma also should display several appearances. (Shl 7) Just as the peacock remains silent in <i>sharad ritu</i>, king should also remain silent and protect the secrecy of matters related to governance.</p> <p>(Shl 8) Just as villagers construct a dam to prevent the flood waters from submerging the village and thus avoid the danger, the king should always be alert about possible points of entry of danger and close those gates immediately when a danger is perceived to be imminent. Just as waters which flow from the mountains become or join the waters of rivers and lakes, the king should take refuge with scholars and accomplished persons for his tasks. (Shl 9) The king should always be engaged in punishing the offenders. Whatever be the work, he should do it without becoming careless. After examining the income and expenditure of the citizens, he should extract the juice of money from them just as extracting the juice of a palmyra tree (Commentary: You don't have to cut this tree to get the juice. A hole is made at one end of the tree and a pot is tied under it such that the juice gradually collects in it. Similarly taxes should be collected so that it doesn't hurt the citizens).</p> <p>(Shl 21) If hot iron is dipped in water, it regains its hardness. Similarly even if a wise man is as intelligent as Brishaspati, if he talks lowly language, it should be understood as his nature. (Shl 24) He should appoint servants at positions suited for them and should ensure that others obey them just as well tuned strings of a musical instruments the obey the <i>swaras</i> (notes). (Shl 38) Even if the fire is small, as soon as ghee (clarified butter) is poured on it, it flares up. Even if a small seed is sown, several seeds grow from it. Therefore, while thinking of huge income and expenditure, you should not ignore the small monies that may become available.</p>			
131	Shanti parva; Aapadharma	132	1160	23
	(Shl 21) Just as a wounded animal's blood stains (from its injured leg) on the ground show the way to it to a hunter....			
132	Shanti parva; Aapadharma	133	1162	23
	<p>(Shl 7) Because the king has immense wealth, he receives great honour from everyone. Just as cloth covers the private parts of women, wealth covers up all the blemishes of the king. (Does it indicate something about the dress they wore?!)</p> <p>(Shl 8) Just as dogs always go behind an outcaste who kills them, rejected people still follow a king with huge wealth.</p>			

133	Shanti parva; Aapadharma	137	1178-1183	23
	<p>Story of three fish to illustrate results of forward-thinking, immediate thinking and procrastinating attitudes. (Summarised)</p> <p>There was a lake in which there were three fish which were friends. One was a forward thinker. The second one was a quick thinker and the third was a procrastinator. One day the fisherman made some breaches in the lake to drain the water out to lower regions. Noticing the falling level of water, the forward thinking fish knew that danger was imminent. It said to its friends, (Shl 7) 'I think there is danger to all fish in this lake. Let us find a way out before it becomes impossible to do so.' But the procrastinator said, 'I don't think we should panic and take action so soon. This is my firm opinion.' The quick thinker said, (Shl 10) 'When danger faces me, I never hesitate to think something quickly and escape.' But the forward thinking fish did not agree with the other two and it found a way through the breaches the fishermen had created and escaped to another lake. Once the level of water declined considerably, the fishermen cast the net wide and caught all the fish in it. Then they were stitching together (passing a thread through them as is done with beads) the fish on a thread. The quick thinking fish caught on to the thread as if it was already stiched into it. When they took it to another nearby lake to wash the fish, this fish escaped. The procrastinator lost its life.</p>			
134	Shanti parva; Aapadharma	138	1183-1232	23
	<p>Story of cat and mouse to illustrate neeti and strategy when under attack by enemies.</p> <p>See Table: Long Translations, Sl. No. 59</p>			
135	Shanti parva; Aapadharma	139	1232-1263	23
	<p>Story of a sparrow and king illustrating friendship, enmity, <i>kaal</i> and trust.</p> <p>For story See table: Long translation, Sl. No. 60</p> <p>(Shl 39) Just as the wild elephants are captured using tamed elephants, it is possible to bring under control people with sweet words when not possible with sharp weapons. (Shl 40) Friendship grows with continued company with each other. Just as friendship grows in due course even between dogs and <i>shvapacha</i> (one who eats dog meat), it can happen even among murderers. (Shl 41) Just as water does not stay on lotus leaf, this enmity will not stay forever in our hearts. (Shl 44) Just as fire is always dormant in firewood, enmity will be dormant in the heart. (Shl 45) Just as the fire in the ocean never gets doused, the fire of anger is not doused by money or valour or consoling or knowledge of <i>shaastras</i>. (Shl 51) .. Just as fire gradually burns the firewood, it is time that gradually kills all living beings. .. (Shl 69) ... Just as it is impossible to join together a broken earthen pot, cracked friendship cannot be mended. (Shl 71) Just as those who try to get the bee-hive at the top of the tree ignoring the grass covered deep ditch below the tree, those who show faith in the truthful or false statements of the enemy will be destroyed... (Shl 73) .. But as soon as they find the right opportunity they will destroy him just as an earthen pot is smashed on stone... (Shl 89) ... Just as babies of a scorpion destroy their mother, wicked women destroy a man who is blind with lust and interested in pleasures.</p>			
136	Shanti parva; Aapadharma	140	1280	23
	<p>(Shl 56) Do not have meaningless enmity with anyone. Do not swim across the river with your arms. Both these are waste like eating the horns of a cow. By eating cow's horns, teeth will be broken and you will not get any juice while eating it.</p>			
137	Shanti parva; Aapadharma	141	1304	23
	<p>(Shl 82) Even though several frogs will be croaking in the lake, cow drinks the water. (I will not be stopped by your objections)</p>			
138	Shanti parva; Aapadharma	143-149	1323-1349	23
	<p>Beautiful, touching and impactful story of a virtuous pigeon couple and a cruel hunter.</p> <p>See Table: Long Translations, Sl. No. 61</p>			

139	Shanti parva; Aapadharna	153	1372-1401	23
	Yudhishtira questioned Bhishma: (Shl 1) Grandfather! Have You seen or heard of a dead man coming back to life? If you have, tell me about it. Bhishma replied: In the past a conversation took place between a vulture and a fox. Listen to it. See Table: Long Translations, Sl. No. 62			
140	Shanti parva; Aapadharna	154-157	1402-1414	23
	Story of a banyan tree and <i>vayudeva</i> (god of wind) to illustrate might Vs intelligence, mighty Vs weak etc. Some shlokas have been translated in Table: Neeti/Aneeti/Strategy: Enemy, enmity etc.			
141	Shanti parva; Aapadharna	168-173	1506-1517	23
	Story of an ungrateful brahmana called Gowthama.			
142	Shanti parva; Mokshadharna	194	1719-1739	23
	(Shl 39) Though in the fruit of glomerous fig tree (<i>udumbara</i>) the core and worms being together is natural, there is separate existence for both. In the same way <i>buddhi</i> & <i>atma</i> though together are distinct. (Shl 40) Even though fish & water are distinct, just as the two harmoniously co-exist, <i>buddhi</i> & <i>atma</i> though distinct are always together. Just as fish would not survive without its basis viz water, if <i>atma</i> is not there <i>buddhi</i> cannot survive. (Shl 42) Just as a lamp in a pot can throw light on objects outside it through the holes & cracks in the pot, <i>atma</i> as a sentient power can gain experience of the world through the seven motionless & knowledge-less openings in the body viz five <i>iindriyas</i> , <i>buddhi</i> & <i>manas</i> . (Shl 45) When <i>jeevatma</i> controls through the mind the <i>indriyas</i> which are like rays of <i>buddhi</i> , then just as a lamp in the pot, <i>atma</i> will shine in the cave of the heart. (Shl 47) Just as a bird which moves around on water does not get wet, in the same way, the <i>atmajnani</i> with his purified <i>buddhi</i> , though in the midst of living beings will be unattached to them and lives without love or hatred.			
143	Shanti parva; Mokshadharna	203	1833-1841	24
	(Shl 3) <i>Atma</i> according to the nature of birth will have <i>sattva</i> , <i>rajas</i> & <i>tamo gunas</i> which are distinct from each other. But he is distinct/different from these. He, a sentient, enters the <i>indriyas</i> just as <i>vayu</i> enters the fire in firewood. When the firewood is burning, <i>vayu</i> joins fire to help it burn. But the intrinsic quality of heat does not come to <i>vayu</i> . It does not become fire. (Shl 6) Human beings have never seen the back side of Himalaya mountains or the rear side of Moon. Just because human being cannot see it, can it be concluded that they do not exist? That the other side exist is a matter of intelligent guess. In the same way, the <i>atma</i> who is <i>jnana-swaroopa</i> and is extremely subtle and dwells in the cave of the heart of all living beings does exist. (Shl 8) Even though humans see blemishes (dark spots/areas) in the Moon, they do not know why or how it exists. Even though they may not know, there is a reason. Similarly, though we cannot see the root of all, <i>atma</i> does exist. Nothing is born without a cause. (Shl 11, 12) Without a means or an expedient no work can be accomplished. Fishermen who make a living on fish catch them with nets. Hunters capture tiger etc through other animals. Domesticated birds are used to capture wild birds. Tamed elephants are used to capture wild elephants. In the same way, the knowable (<i>jneya</i>) <i>Parabrahma-vastu</i> should be captured through the <i>upaya</i> of <i>jnana</i>. (Shl 13) We have heard that the foot prints of a snake are known only to snakes. They are invisible to others. In the same way a <i>jnani</i> through <i>jnana</i> realises that Parabrahma who dwells in all bodies. (Shl 15) Moon on an <i>amavasya</i> day (New Moon day) joins with Sun and shows no signs of his existence and hence cannot be seen. But just because he cannot be seen, he is not destroyed. It is the same in respect of <i>atma</i>. Just because he cannot be seen, his absence should not be inferred. (Shl 16) Moon who has completely waned cannot be seen on New Moon day. In the same way, <i>jeeva</i> once freed from the gross body cannot be obtained (seen). (Shl 17) Just as Moon will again grow and be become visible brilliantly in the sky, <i>jeeva</i> will enter into another body and again shines through that body. (Shl 18) The birth, waxing & waning we see in the Moon are not intrinsic properties of Moon. In the same way, birth, growth and decay are related to the gross			

	<p>body and not to the <i>dehi</i> (one who dwells in the body). (Shl 19) A child is born, grows up, becomes a youth and then also grows old. Even though the born child goes through these various states he is called by the same name. No one considers him as a different person due to the change in states of the body. In the same way, when Moon grows and then vanishes and reappears it is still identified as Moon. Not as a different object. In the same way, it should be realised that even though one body is destroyed the same <i>jeeva</i> takes shelter in another body. (Shl 20) Just as the dark Rahu's grabbing and releasing of Moon is not seen, in the same way, <i>jeevatma's</i> entering or leaving a body are not seen. (Shl 21) Just as <i>tamas</i> (darkness) is born when Sun and Moon come together, when <i>atma</i> enters a body he appears as having a body. (Shl 22) Just as Rahu cannot be seen when the eclipse ends, <i>jeeva</i> after leaving the body cannot be seen. (Shl 23) Just as after New Moon day, Moon again becomes visible and joins the stars, <i>atma</i> who exits from one body enters another body along with all the <i>karma-phalas</i>. Just as Moon is not destroyed on New Moon day, <i>atma</i> is not destroyed due to death of a body.</p>		
144	<p>Shanti parva; Mokshadharna</p>		25
	<p>All cases in Vol 25 are clubbed here.</p> <p>Adhyaya 262: (Shl 25) Oh Scholar! Just as animals in water become scared of a wolf which comes & howls loudly at the banks of a river, in the same way the whole world feels anguished by someone who has rude or hard-hearted behaviour. (Shl 31) That person whom the world fears just as it fears a serpent which has entered the house will not gain any fruits of dharma in this <i>loka</i> or other <i>lokas</i>. Adhyaya 264: (Shl 15) Lack of faith causes serious sins. Faith clears sins. Just as a snake sheds its skin, the faithful gets rid of his sins. Adhyaya 269: (Shl 6) Just as all animals depend on mother for survival & growth, in the same way the remaining three <i>ashramas</i> depend on <i>grihasthashrama</i>. (Shl 45) Just as a ship tied to the enemy ship will be carried away in floods, how will <i>nishkarma</i> (giving up karmas) uplift those wicked minded who are bound by the enemies like <i>kaam</i> & <i>krodh</i> and <i>karma-phalas</i> of past births and are floating away in the flood of <i>samsara</i>? Adhyaya 270: It is the <i>vaedic</i> doctrine that just as several stars are seen in their fixed places, brahmanas who attained <i>parama-pada</i> shine in the sky as forms of <i> jyoti</i>. Adhyaya 274: (Shl 3) It is not necessary to have the same intelligence after completely making a pot as the intelligence that was used while making it. In the same way, after achieving the goals (like <i>chitta-shuddi</i>) with dharmas like <i>yajnas</i> etc that dharma is not needed for other goals (like <i>moksha-sadhana</i>). Adhyaya 275: (Shl 32, 33) ... Just as pots etc are made & get destroyed, in the same way when the accumulated <i>punya</i> & <i>paapas</i> decay the body attains <i>panchatva</i>. (Shl 34) Just as a man moves to another house from the old one he was living in, in the same way prompted by <i>kaal</i>, <i>jeeva</i> sequentially takes on new bodies created according to its past karmas. Adhyaya 276: (Shl 7) Just as when the calf grows its horn also grows, desire grows with money or wealth growing day by day. Adhyaya 279: (Shl 9, 10) Air which looks like a black lump when filled with smoke, becomes red when mixed with powder of red stone and makes all directions appear red. In the same way, <i>jeevatma</i> which by nature is pure gets covered by ignorance (like smoke) which is <i>tamo-maya</i>, gets coloured by <i>karma-phalas</i> and accepting different <i>sharira-dharmas</i> moves in all bodies according to time. Adhyaya 280: (Shl 11, 12) Just as a goldsmith purifies silver by putting it in fire several times, in the same way <i>jeeva</i> gets the mind purified over several <i>janmas</i> (births). But if <i>jeeva</i> makes a great effort, then in <u>one birth</u> it can become purified through <i>yajna</i> & <i>shama, dama</i> etc karmas. (Shl 13) Just as man gets rid of the small amount of dust in his body (just by brushing it off), in the same way one can get rid of the great blemishes of <i>raaga, dwesha</i> etc by great effort. (Shl 14) Just as oil of sesame & mustard do not give up their smells if a few fragrant flowers are dipped in it, in the same way the <i>vasanas</i> (impressions in memory) of past births do not go away easily. Adhyaya 291: (Shl 20, 21) If more water is poured into a well baked pot already having water in it, the quantity of water will increase. The pot will also contain more water. In the same way <i>punya-phalas</i> accumulated by doing auspicious works with intelligence backing it, will increase further when additional auspicious deeds are done. Adhyaya 298: (Shl 13) Just like oil of mustard will take on different smells when in contact with different fragrant flowers, in the same way according as human beings take refuge in people of purified soul, their <i>sattva-guna</i> will increase. Shl 18) Just as a blind man walks around in his house by force of habit, in the same way a <i>praajna</i></p>		

	<p>with a mind united in yoga moves around in this world and attains ultimate state. (Shl 21) Just as the lotus flower when pulled out from the lake along with its stem gives up the mire, in the same way <i>atma</i> gives up blemished mind. (Shl 25) Liquids kept in a clay pot that has not been thoroughly baked will be lost. In the same way, body which has not been ripened by <i>tapas</i> will be destroyed by enjoying only pleasures of senses. (Shl 28) Just as a <i>vysya</i> travels over the seas for trading and earns profits according to the capital he has invested, in the same way <i>jeeva</i> which is travelling on the ocean of <i>samsara</i> for trading will obtain profits & state according to the karma & <i>vijnana</i> he has. (Shl 33) Just as a big boat pulled by the rope will travel as desired by boatman, in the same way <i>jeeva</i> navigates this boat called body according to its wish. (Shl 34) Just as rivers flow down from all directions and join the sea, in the same way all <i>bhutas</i> merge in the <i>mool-prakriti</i> at the time of dissolution. (Shl 45) All beings experience the fruits of their good & bad karmas right from the time they are conceived. Just as the saw-dust generated while cutting a tree with saw is blown away by the wind, in the same way inevitable death joining with destructive <i>kaal</i> blows away the man. Adhyaya 300: (Shl 13, 14) Similarly strong animals cut through the net that has caught them and freed of all bondages go away freely. In the same way yogis with their <i>yoga-bala</i> cut through all bondages arising from greed and take to the clean & auspicious path. (Shl 23) But an elephant can violently agitate that same flood. In the same way, a yogi with <i>yoga-bala</i> can stop many forces of the senses. Adhyaya 303: (Shl 4) Just as the silk worm binds itself in the cocoon it builds from its own threads, in the same way the <i>chetana</i> who is <i>nirguna</i> binds himself with the <i>gunas</i> he has himself created. Adhyaya 305: (Shl 2) In this world woman cannot conceive without man. In the same way without a woman, man cannot create another body. (Shl 21) Just as seeds are produced from seed, in the same way liquids produce liquids, <i>indriyas</i> produce <i>indriyas</i> and <i>deha</i> (body) produces <i>deha</i>. (Shl 26) Just as when the trees flower, blossom and yield fruits we can infer what are the <i>ritu-dharmas</i> (seasonal dharma) of that time, in the same way it is possible to infer the existence of '<i>Prakriti</i>' by the indicators/marks like <i>mahat-tattva</i> which it produces by union with <i>nirakara-purusha</i>. Adhyaya 306: (Shl 32) Just as waves on the ocean surface merge back into it, in the same way all the <i>gunas</i> or <i>tattvas</i> are born in the <i>anuloma krama</i>. In the <i>viloma krama</i> they merge into the <i>tattvas</i> that caused their birth. Adhyaya 313: (Shl 16) Just as man lights several lamps with one lamp, in the same way for the sake of Purusha, <i>Prakriti</i> creates several <i>gunas</i> from one <i>guna</i>. Adhyaya 315: (Shl 12) Purusha is different from <i>Prakriti</i> and is eternal. Similarly <i>avyakta</i> (<i>Prakriti</i>) is different from <i>Purusha</i> and is impermanent. Just as <i>munja</i> grass is embedded inside <i>ishika</i> grass, Purusha exists in the <i>Prakriti</i>. Adhyaya 316: (Shl 18) <i>Maharaja!</i> Now I will tell you the characteristics of a yogi in the state of <i>Samadhi</i>. Just as a contented man will sleep happily and his mind will be clear & joyous, the <i>chitta</i> of a yogi in yoga will always be clear. (Shl 19) Scholars say that just as an oil lamp's flame will burn steady & upwards in a place without breeze, in the same way yogi's upward moving mind will be firmly fixed in <i>atma</i>. (Shl 20) Just as a rock does not move in the least by the battering of water pouring from clouds, in the same way yogi's mind will not be perturbed by any kind of disturbances. This is the characteristic of a yogi. (Shl 22, 23, 24) Just as a person who with his mind under control while carrying filled pots of oil up the stairs does not spill even one drop even if threatened by several persons wielding swords, in the same way a yogi who has reached the highest level of yoga & is in state of concentration does not get disturbed or perturbed from the firmness of <i>indriyas</i> and steadiness of mind. Adhyaya 318: Then I meditated upon goddess Saraswathi in my mind. Just as butter emerges soon after curd is churned, answers to his questions formed in my mind.</p>			
145	Shanti parva; Mokshadharm	320	2939-2990	26
	<p>(Shl 33, 34) Just as seeds (<i>beeja</i>) fried in a suitable vessel will lose their quality of germination (<i>abeeja</i>) and then even if sowed in a well prepared field will not germinate, in the same way the <i>jnana</i> preached by <i>sanyasi bhagawan</i> Panchashikha has transformed all my auspicious & inauspicious karmas into <i>abeeja</i>. They do not germinate in the field filled with objects of sense. (Shl 123) King Janaka! In each state of man these <i>kalas</i> keep undergoing dissolution and new birth. But just as we do not notice the flame of a lamp constantly undergoing dissolution & birth, man does not notice that the <i>kalas</i> in him also are constantly undergoing dissolution & birth in keeping with the change in state.</p>			

	(Shl 180) There is a metal pot in the hand . There is milk in that pot. A fly has fallen in that milk. Though these three are in the relation of supporter (<i>ashraya</i>) & dependent (<i>ashrita</i>), by nature they are distinct. There will be no <i>sankara</i> of one with another. (Shl 181) Even though they are together by mutual dependence, their states do not change in any way. Just because the vessel is in the hand, the vessel does not acquire the qualities of the hand. Just because there is milk in the vessel, the vessel does not acquire the qualities of the milk. Just because the fly is in the milk, the quality of milk does not transfer to the fly. All the items will have their own states. States (<i>bhava</i>) do not always get transferred due to dependence on others.		
146	Shanti parva; Mokshadharm		26
	Adhyaya 331: Pg 3103; (Shl 22) Just as a replacement boat will be ready to take on people when one boat breaks , in the same way when the body is destroyed and the <i>jeeva</i> comes out of it, another body chosen according to its <i>karma phalas</i> will be ready. <i>Adhyaya 348:</i> Pg 3345, Shl 83: Just as mass of water which go out as clouds from the oceans come back to the oceans through rivers, in the same way the flood of <i>jnana</i> that has emerged from Narayana himself, come and again join Him only.		
147	Anushasana parva; Daandharma	33	3852 27
	(Shl 27) It is impossible to imprison air in the fist; It is impossible to touch Moon with hand; it is impossible to carry earth on one's head. Similarly, it is impossible to conquer brahmanas.		
148	Anushasana parva; Daandharma	90	4350 28
	(Shl 44) A seed sown in saline soil will not germinate. One who sowed cannot even recover the seed. In the same way, <i>shraaddha</i> (meals) eaten by the ineligible or unworthy will not yield any fruits to the performer either here or in <i>paraloka</i> .		
149	Anushasana parva; Daandharma	122	4663-4666 28
	Vyasa to Maitreya: (Shl 5) I praise <i>daan</i> . You have praised <i>tapas</i> & <i>shaastra jnana</i> . Tapas is sacred. It is a means to Swarga. Tapas is necessary for Vedas. Veda is also form of tapas. (Shl 6) We have heard that by <i>tapas</i> and <i>Vedavidya</i> man achieves greatness. Many kinds of sins can also be cleared by tapas. (Shl 7) We have heard that whatever aims with which man engages in tapas can all be accomplished with tapas and study of Vedas. (Shl 8) That with which (<i>devata</i>) it is not possible to develop an association can be developed by tapas. An invincible enemy can be opposed with the power of tapas. Impossible to get things can be obtained by tapas. Insurmountable difficulties can be surmounted with tapas. Therefore tapas is very mighty. (Shl 9) Even such sinners like drunkards, thief, one who commits foeticide, and one who mates with wife of guru can become free of sins by <i>tapas</i> . (Shl 11) Those who have learning as their money and are <i>tapasvis</i> are worthy of worship. <i>Daanis</i> will have wealth in this world and also enjoy in the <i>para loka</i> . (Shl 13) <i>Daanis</i> (donors) who are worshipped and honoured worship & honour others. Wherever they go people will sing their praise. (Shl 14) One who gives to charity and one who does not will both obtain fruits according to their karmas. After death, according to the fruits of their karmas they will go to higher or lower <i>lokas</i> . (Shl 18) Just as we wash away the dirt on the body with water, and fire destroys darkness, with <i>daan</i> & <i>tapas</i> man can clear all sins.		
150	Ashwamedhika parva; Ashwamedha	1	5602 30
	Vaishampayana to Janamejaya: Yudhishtira fell down like an elephant hit by a hunter..(The weapons to hit elephant must have been quite strong)		
151	Ashwamedhika parva; Ashwamedha	17	5692-5701 30
	(Shl 32, 33) Just as a man can see where the fireflies goes & sits in darkness, similarly <i>siddhas</i> who have <i>jnana drishti</i> can with their divine vision see a <i>jeeva</i> coming out of a body, taking birth and entering the womb.		
152	Ashwamedhika parva; Anugita	18	5702-5710 30
	(Shl 2) Just as a fruit yielding tree gives plenty of fruits when the right season comes, in the same way virtuous deeds done with pure heart will give excellent fruits when the proper time comes. (Shl 9) Just as molten metal enters the hollow mould and takes the shape of the idol, in the same way the subtle & unseen <i>jeevatma</i> enters the womb through semen and takes a form decided by the womb		

	it has entered. (ShI 10) Just as fire enters a ball of iron and makes the whole ball hot, in the same way <i>jeeva</i> enters the foetus and provides it sentience. (ShI 11) Just as a lighted lamp lights up the house, the <i>chetana</i> lights up the bodies.			
153	Ashramavasika parva; Ashramavasa	18	6417	31
	Pandavas separated from Kunthidevi were sad like young calves separated from mother cow.			

T23: Strange/amazing statements/stories: Conception & birth

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Poushya	3	97	1
	Snake swallows sperms of Shrutavrava <i>rishi</i> & son is born			
2	Adi; Asthika	50	315	1
	Son born of a cow			
3	Adi; Amshavatarana	63	387	1
	Vyasa <i>maharshi</i> born immediately without <i>garbha dharana</i> & virginity returned to <i>Satyavati</i> . (The boon of return to <i>kanyavastha</i> which we read in Mahabharatha in a few cases appears to indicate return to original condition both physically and in some respects mentally!?)			
4	Adi; Sambhava	65	403	1
	Birth of various species & humans etc from Kashyapa			
5	Adi; Sambhava	66	413	1
	Birth of animals & plants to humans			
6	Adi; Sambhava	67	424	1
	Conception & birth of Karna Karna was born immediately without any 9 months wait. But later in Vana parva; Kundalaharana, pg 4005-4006, Vol 8 it is explained that she bore the pregnancy for 9 months & delivered the baby normally. See also Sl. No. 36 of table Notable references: Story related about the way conception occurred (Text reproduced here) Kunthi one day staring at rising Sun visualises him with <i>kundalas</i> . Curious to check the power of the <i>mantra</i> , she uses it with Sun in mind. The Sun god comes by his <i>yoga shakti</i> . There is a very interesting conversation between them. Having come, Sun insists that he should mate with her as she intended a child in her mind. He even threatens with dire consequences if refused. He does not accept her repeated imploring, explanations etc & insists; gives various reasons. Finally Kunthi agrees & yields. But the final <i>shloka</i> 23, Pg 4005 clarifies that Surya implanted a child by his <i>yoga shakti</i> while she had lost her consciousness unable to withstand his <i>tejas</i> & did not deflower her in the flesh.			
7	Adi; Sambhava	81	460	1
	Shakuntala had 36 months <i>garbha</i> .			
8	Adi; Sambhava	99	671	2
	Nandini cow born to Kashyapa muni & Surabhi			
9	Adi; Sambhava	104	714	2
	Another conception when already conceived			
10	Adi; Sambhava	105	722	2
	Vyasa <i>muni</i> born immediately after mating without usual time cycles, return of virginity to <i>Satyavati</i>			
11	Adi; Sambhava	111	751	2
	Karna born immediately after mating with Surya, return of virginity to Kunti (See point 6 above)			

12	Adi; Sambhava	130	857	2
	Birth of Drona			
13	Adi; Hidimbavadha	155	1031, 1032	2
	Ghatothkacha growing up instantly to become an adult			
14	Vana; Tirthayatra	99	2595	5
	Agasthya & Lopamudra's child grew in the womb for 7 years before being born;			
15	Vana; Tirthayatra	126	2752-2753	5
	Birth of a son to king Yuvanashwa (born to the male father from his abdomen after 100 years after drinking by mistake the <i>yajna tirtha</i> meant for his wife)			
16	Drona; Abhimanyuvadha	62	2587-2591	16
	Aswini <i>Devatas</i> brought out Maandhata from the abdomen of his father Yavanashwa by surgery. Yavanashwa had unknowingly drunk a vessel full of curds mixed with ghee (to quench his thirst) which was ended by <i>mantras</i> and kept after a <i>yajna</i> . This liquid became a child in his abdomen.			
17	Shalya; Gada	48	4936	20
	Janamejaya! Once in the long past seeing the beautiful wide eyed <i>apsara</i> Ghritachi mahatma <i>rishi</i> Bharadwaja had an ejaculation. Bharadwaja who was great in doing <i>japa</i> immediately picked up that semen in his palms. It did not stay there and fell into a cup made of leaf. Shrutavati was born in it.			
18	Anushasana; Daandharma	14	3545	27
	Upamanyu <i>rishi</i> to Sri Krishna: Once for some reason <i>brahmavadini</i> Anasuya, the wife of Atri <i>maharshi</i> , left her husband and decided that she would not submit herself to the control of her husband and took refuge in Mahadeva. Out of fear of Atri <i>maharshi</i> , she remained without food for 300 years and slept on a bed made of pestles to gain grace of Parashiva. Shiva was finally pleased with her <i>tapas</i> and blessed her thus: ' <i>Devi!</i> By my grace you will beget a son just by consuming <i>charu dravya</i> (An oblation of rice, barley, and pulse, boiled with butter and milk for presentation to the gods) without union with your husband. There is no doubt in this. That son of yours will become famous in your entire <i>vamsa</i> . He will get whatever he desires.'			
19	Anushasana parva; Daandharma	51	3985	27
	A <i>rishi</i> who was born to a cow came to king Nahusha and said to him....			
20	Ashramavasika parva; Ashramavasa	30	6464-6468	31
	Paarikshita! Kunthi said: (Shl 1-17) She briefly tells the way in which Karna was born. It is essentially same as it has appeared earlier. (Shl 18) Worshipworthy! I do not know if this act of mine is holy or sinful; I have told you the secret. Be kind enough to clear this anguish that is burning me. The great Vyasa said: (Shl 20) Daughter! Whatever you said is correct. It had to happen that way. (Shl 21) There is no mistake of yours in this. At that time you were still a young virgin (<i>kanya</i>). Devatas have siddhis. Therefore they can enter other's bodies. (Shl 22) There are many groups of devatas who can cause children in five ways – mental resolve, speech (grace), sight, touch and union. (Shl 23) Kunthi! Understand that daiva-dharma does not defile/corrupt manushya-dharma (<i>manushya-dharmo daivena dharmena hi na dushyati</i>). Therefore let your worries be set to rest.			

T24: Strange/amazing statements/stories: others

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Poushya	3	94	1
	Sarame, the dog of devaloka			
2	Blank			
	Blank			
3	Adi; Asthika	17	177	1
	Description of Meru <i>parvata</i>			

4	Adi; Asthika	21	195	1
	Atri searching for bottom of sea for many years in vain			
5	Adi; Asthika	32	239	1
	Garuda raises huge dust in Swargaloka!! (This & many other descriptions elsewhere appear to indicate that Swarga is also on some planet/astrol body)			
6	Adi; Asthika	36	254	1
	Adishesha is holding the Earth			
7	Adi; Asthika	52	327	1
	Longest & shortest snakes			
8	Adi; Amshavatarana	64	393-394	1
	Shikhandi born female & gender changed to male by Sthuna, a Yaksha. (This is also stated again by Sanjaya in Udyoga, Yana sandhi, Pg 5258; name is given here as Sthunaakarna)			
9	Adi; Amshavatarana	64	398	1
	<i>Daityas</i> fallen from <i>swarga</i> born as kings & were destructive			
10	Adi; Chaitraratha	173	1120	2
	Vasishta goes to Surya			
11	Vana; Aranya	2	1888	4
	Shaunaka: takes different <i>janmas</i> —circle of existences--from Brahma to blade of grass—the mythological or ‘functional’ Brahma?!			
12	Vana; Aranya	3	1892	4
	Sun changing direction & Moon causing rains etc			
13	Vana; Aranya	3	1902	4
	Earth consists of 13 islands; after the whole creation is destroyed, you again take the form of 12 Suns (<i>Dwadashaditya</i>) & help recreate the world			
14	Vana; Aranya	3	1904-1905, 71-74	4
	A copper vessel given by Sun-god is an <i>akshaya patra</i> for 12 years; the food put in it would increase as much as desired till Draupadi ate.			
15	Vana; Kairatha	38	2129-2130	4
	Arjuna's <i>tapas</i> for Parameshwara: Way he did it in four consecutive months, finally living on just breathing & no food at all; and its consequence described by <i>rishis</i> ;			
16	Vana; Kairatha	40	2147-2148	4
	How the Pashupathastra was transferred to Arjuna.			
17	Vana; Kairatha	40	2148-2149	4
	Shankara went away with all his retinue in a skyward direction.. (How to relate/reconcile the historical, mythological, spiritual, material/physical & apparently extra-terrestrial aspects of this story..??)			
18	Vana; Kairatha	41	2152	4
	Yama gives Arjuna Yamadanda.			
19	Vana; Indrabhigamana	42	2158-59, 2160,2161	4
	Description of the path to Indraloka; star like light is from great personalities; many different plants/trees & flowers & fruits were there?? (Earth like conditions to grow plants in Swarga?!),			
20	Vana; Indrabhigaman	44	2165	4
	Arjuna learnt the <i>mantras</i> for creation & dissolution of clouds;			
21	Vana ; Indrabhigaman	44	2166	4
	Indra to Arjuna: Learn <i>swarga's</i> instrumental music ; this is not known on Earth ;			
22	Vana; Nalopakhyana	53	2216	4

	One of the Rajahamsa could speak like humans			
23	Vana; Nalopakhyana	55	2227	4
	By the boon given by Indra, Nala was able to go into Damayanthi's palace unseen by anyone (Invisible man!!) .			
24	Vana; Nalopakhyana	58	2248	4
	Kali says he will enter Nala & that Dwapara should enter the dice & ensure defeat of Nala. (Kali & Dwapara are signifiers of time change & change in values & systems)			
25	Vana; Tirthayatra	82	2415	5
	There was a massive tunnel near Arbuda mountain. (Abu mountain?)			
26	Vana; Tirthayatra	83	2445	5
	If one does penance in Kedara <i>kshetra</i> of Kapila <i>maharshi</i> , he will attain the power of becoming invisible at will .			
27	Vana; Tirthayatra	83	2453	5
	If <i>Kshatriyas</i> , <i>Vysyas</i> or <i>Shudras</i> bathe in Brahmaturtha, they will get brahmanya . <i>Brahmanas</i> will get brahma sakshatkara .			
28	Vana; Tirthayatra	83	2453-2454	5
	When Mankana <i>rishi</i> cut his finger accidentally, instead of blood, vegetable juices flowed out of it.			
29	Vana; Tirthayatra	83, 84	2469, 2484	5
	Those who perform rites in <i>Sannihathi kshetra</i> / <i>brahmani kshetra</i> will go to Brahma <i>loka</i> in a lotus coloured vimana after death.			
30	Vana; Tirthayatra	87	2538; 2540	5
	Dhaumya: Near Gomathi river, there is a <i>shamitra griha</i> (<i>yajnapatra</i>) installed by the Sun himself . In Mahendra <i>parvata</i> four-headed Brahma performed many <i>yagaas</i> .			
31	Vana; Tirthayatra	88	2542	5
	Due to the many <i>yagas</i> that Nriga <i>chakravarthi</i> performed, Indra drank too much somarasa & got intoxicated			
32	Vana; Tirthayatra	95	2572	5
	Once upon a time eternal Yamadharma raja lived near that holy place for some time.			
33	Vana; Tirthayatra	99	2597	5
	Lomasha <i>rishi</i> tells Yudhishtira that he had gone to Ayodhya after Rama's birth to see Him. (Longevity of Rishis)			
34	Vana; Tirthayatra	101	2608, 2610, 2611	5
	Danavas went to the bottom of the sea to hold a conference on the next step to take (after Vritrasura was killed)			
35	Vana; Tirthayatra	104	2620-2621	5
	Vindhya <i>parvata</i> & Surya's path: Vindhya's ego.			
36	Vana; Tirthayatra	105	2625	5
	Agasthya <i>rishi</i> drinks the entire oceans. (Does it imply all rivers too? Then what happens to water sources)			
37	Vana; Tirthayatra	106	2628-2629	5
	Brahma says it will take some time for the oceans to fill up. Another event has to happen. (What happened to water sources, rains etc & how did life continue on earth?)			
38	Vana; Tirthayatra	106	2631-2632	5
	Instructions (from unseen voice) to Sagara on how to cut & preserve the seeds in the gourd shaped (<i>sorekayi</i>) foetus so that 60000 children will be born later; and story that follows of Sagara & Bhagiratha.			
39	Vana; Tirthayatra	110-113	2655-2678	5
	Story of Rishyashringa			
40	Vana; Tirthayatra	114	2682	5
	Lomasha to Yudhishtira: The sound you are hearing is coming from 300,000 <i>yojanas</i> ; this <i>yajnavedi</i> reaches till the bottom of the ocean & is resting on that support.			

41	Vana; Tirthayatra	122	2731	5
	Angered Chyavana <i>rishi</i> stopped outgo of stools/faeces & urine of all the soldiers of King Sharyati after his eyes were pierced by Sukanya.			
42	Vana; Tirthayatra	124	2740, 2741	5
	Indra: Ashwini <i>devatas</i> are not eligible to drink <i>somarasa</i> because of their profession as doctors; they are always serving others; they can take whatever shape they like; they are always moving around among humans.			
43	Vana; Tirthayatra	125	2746	5
	Fruits that are normally available only in their respective seasons are available in all seasons in Archeeka mountains.			
44	Vana; Tirthayatra	127-128	2760-2763	5
	Somaka & his <i>yajna</i> for begetting 100 children by killing his own son Janthu & the consequence faced by the <i>purohita</i> who suggested the method & helped perform it.			
45	Vana; Tirthayatra	128	2764-2766	5
	Yama to king Somaka: One cannot enjoy/suffer the fruits of someone else's karmas. Somaka insists on sharing the <i>naraka</i> with the <i>purohit</i> though he need not have done it. The overall time in <i>naraka</i> for both is reduced!! Later Somaka shared his <i>punyas</i> with the <i>purohit</i> & both enjoyed <i>uttamalokas</i> .			
46	Vana; Tirthayatra	130	2771	5
	About river Saraswathi; it's going under ground & reappearing at different points.			
47	Vana; Tirthayatra	142	2863, 2864-2865	5
	Lomasha: Once upon a time the Earth had collapsed (downwards) by 100 <i>yojanas</i> . Mahavishnu came in Varaha avatara & lifted the Earth on its tooth (<i>Kore Daade</i>) and placed in its correct axis/orbit. The detailed story follows. (Could Earth have moved from its orbit/axis at some time in the past & was it restored by some unknown/extra-terrestrial super-power? Very unlikely; See https://www.uwgb.edu/dutchs/pseudosc/flipaxis.htm)			
48	Vana; Tirthayatra	145	2877	6
	Ghatothkacha & his servants carry Pandavas on their shoulders & fly. But Lomasha <i>rishi</i> flew in the sky by own powers.			
49	Vana; Tirthayatra	146	2892	6
	Hanuman decided to stop his brother Bhima who was going in the direction of Swarga .			
50	Vana; Jatasuravadha	157	2949	6
	Yudhishtira to Jatasura <i>rakshasa</i> : Whether humans or animals-birds, they always follow dharma. <i>Rakshasas</i> particularly do not indulge in <i>adharmic</i> acts. <i>Rakshasas</i> know virtue better than others....			
51	Vana; Jatasuravadha	157	2952, Shl 27	6
	Yudhishtira became very heavy by his yoga Shakti so that the <i>rakshasa</i> had to slow down considerably in his walk.			
52	Vana; Yakshayuddha	159	2974	6
	Arshishtena <i>Rishi</i> : <i>Rishis</i> who survive only on air & water fly down here by skyward path on <i>parva days</i> . Others who come here are: Kimpurushas, <i>Gandharvas</i> , Nagaapsaras, <i>Vidyadharas</i> , Naga-Suparna-Uraga-etc <i>devatas</i> . Kubera appears with his retinue on <i>parva days</i> on top of Kailasa peak.			
53	Vana; Yakshayuddha	164	3013	6
	The mountain had many creepers which were self-luminescent and hence one did not know the difference between night & day.			
54	Vana; Nivathakavachayuddha	167	3024	6
	Arjuna: Though I was doing <i>tapas</i> without even water, I never felt any exhaustion. This was verily a surprise to me.			
55	Vana; Nivathakavachayuddha	168	3036	6
	Arjuna's description of Amaravathi, Indra's capital.			
56	Vana; Nivathakavachayuddha	170	3044	6
	10,000 horses had been tied to the divine chariot of Indra, but still Mathali was managing it as if only 4 to 5 horses were tied to it. (Could they have been some kind of thrusters around the chariot—as it is impossible to tie 10,000 horses linearly—to navigate the UFO like object. As the humans on earth did not know the technology			

	<p>& terms, they could have been using the terms <i>Divya Vimana, Divya Ashwa etc. 10,000 could also be 'akshyavachaka' implying a large number</i>) In <i>Adhyaya</i> 104, Pg 5618 Narada when talking about Mathali says that he controls Indra's Chaitraratha which has 1000 horses just with his mind.</p> <p>There is again a reference to Nivathakavachas by Narada in <i>Adhyaya</i> 100, Pg 5604.</p>			
57	Vana; Markandeya Samaasya	183	3128	6
	<p>Markandeya <i>maharshi</i> was not subject to old age or death. He was handsome, generous & noble. Even though he was born several thousand years ago, he was looking like a 25 year old youth.</p>			
58	Vana; Markandeya Samaasya	187	3172-3182, Shl 2-58	6
	<p>Story of <i>Mathsya purana</i>; deluge ending the world & Manu recreating with preserved seeds of all species.</p>			
59	Vana; Markandeya Samaasya	188	3182-3204	6
	<p>Markandeya <i>Rishi</i>: Description of Yugas & their time frames; particularly detailed description of end of Kaliyuga & the horrible state of affairs (<i>Many of them are happening now around the world. If the authenticity of these statements is established as the period of writing Mahabharatha, or even 9-10 centuries before current times, then it is amazingly prophetic in many respects.</i>)</p>			
60	Vana; Markandeya Samaasya	190	3223-3245	6
	<p>More detailed description of end of Kaliyuga & the horrible ways of life.</p>			
61	Vana; Markandeya Samaasya	200	3321, Shl 46-47	6
	<p>Markandeya: Yama loka is about 86,000 <i>yojanas</i> (688,000 miles/11,00,000 Kms) from earth. (<i>Earth to Moon distance is 384,400 km</i>) One has to go there only in the sky. The path has no water or shade. It is a long journey in which there is no place to rest or eat or drink. (<i>Markandeya had earlier said that jeeva does not wait for even a moment before taking another body!! These appear to have been created to impress the importance of daan. The subsequent description of suffering appears to indicate that. Else, it is not clear how a sookshma sharira can go naked or clad in resplendent clothes etc. Could these have been introduced later by others?!</i>)</p>			
62	Vana; Markandeya Samaasya	207	3393, Shl 36	6
	<p>Dharma vyadha: As <i>adharma</i> increases in the world people born will have odd shapes, will be short, ugly, big headed, impotent, blind, deaf, cock eyed etc.</p>			
63	Vana; Markandeya Samaasya	208	3412, Shl 4,5	6
	<p>Dharma vyadha: the animals whose meat I sell also get some dharma; since humans eat that meat, there is a possibility that the sins of those animals will be cleared. Humans worship God, submit (<i>naivedya</i>) meat to God & then eat. They treat their guests with well cooked meat. It is used even in <i>shraaddhas</i> (death ceremonies). They also serve this to the servants at home. Therefore according as whom the meat is served, that animal will get the punya.</p> <p>Ranthe deva was killing 2000 animals every day for his kitchen. He was also killing 2000 cows. He was doing like this for four months as per his resolution.</p> <p>(3413, Shl 8-10) (<i>The line about cows & its interpretation is highly doubtful. See the detailed notes given at the end of Vol 6 by the publisher/commentators</i>) (3413, Shl 11, 12) Even <i>yajnaagni</i> expects meat. In <i>yajna</i>, brahmanas offer animal meat. Those animals made holy by <i>mantras</i> will also attain <i>swarga</i>.</p>			
64	Virata; Pandavapravesha	3	4184	8
	<p>Sahadeva: By studying the facial features I can identify such bulls by smelling whose urine barren women can get children. (<i>Aroma therapy; smelling or inhaling the aroma deeply can trigger some neurons in the brain; could this cause some change in relevant parts of brain unblocking/altering some condition?!</i>)</p>			
65	Udyoga; Senodyoga	15	4735, Shl 34	9
	<p><i>Agni</i> to Brihaspati expressing his inability to search for Indra in water: <i>Agni's</i> birth place is water; while <i>agni</i> has its influence/power everywhere its influence in its birthplace is totally subdued. <i>Brahmanas</i></p>			

	are the cause for <i>kshatriyas</i> birth. While <i>kshatriyas</i> have their influence everywhere, they do not have effective influence over <i>Brahmanas</i> . Stone is the birthplace of metal. While metals have influence everywhere it has no influence over stone.			
66	Udyoga; Bhagavadyana	98, 99, 100	5590, 5591	10
	<p>When Mathali was going to Nagaloka via Bhooloka, he met Narada. They met Varuna after coming down to earth.</p> <p>(Pg 5595) Narada explaining to Mathali: These weapons that you see here (in Varuna's loka or under water) were all lost by daithyas in war. All these have the ability to multiply infinitely. When used in the right way, they kill the enemy & return to the owner who released them.</p> <p>In this lake of Varuna, <i>Agni</i> with his massive flames is always awake. Even Vishnu Chakra is stopped by this <i>Agni</i> without smoke. Meaning there is no fear here of even Vishnu Chakra, the most feared weapon.</p> <p>(Pg 5596) See here Mathali. This bow being full of <i>gandee</i>—filled with diamond hard nodes or made out of bones of <i>Gandi mriga</i>— it is called Gandiva dhanus. This has been created only to end the world. Therefore it is protected by <i>devatas</i> all the time.</p> <p>See here Mathali. This is Varuna's umbrella (Chhatra). This has been setup in this special enclosure created for it. It always pours out cool water around it like the clouds. For those who are inside the umbrella, this water acts like a curtain. It appears to be covered in darkness. For this reason, those inside cannot see outside & vice versa.</p> <p>(The nearest we can get to this, though off by a wide margin, is thermohaline circulation causing vertical movement of hot & cold water under sea: http://essayweb.net/geology/quicknotes/ocean_currents.shtml)</p> <p>(Ch 99, Pg 5597) Here <i>asuragni</i> which is always drinking water is also aflame all the time. Afraid that it may burn the whole world or dry up the oceans if disturbed, it has been forcibly setup here. <i>Devatas</i> have preserved the left over Amrita here only.</p> <p>(Pg 5600, Shl 7) An elephant called Airavana (or Airavata) sucks up the water from here and feeds the clouds. It is the water of this same ocean that Devendra pours out as rain through clouds.</p> <p>(Pg 5601, Shl 17) There is a peculiar egg in this water. It glows with its own brilliance. This egg has remained here ever since life was created. In spite of it, it has neither cracked not moved.</p> <p>(Pg 5602, Shl 18) I have not heard anyone talk about the nature or caste of this egg. Moreover, no one knows who is the mother or father of this egg. I have come to know only one thing about it. When the end of Yuga nears, a huge flame which takes birth from this egg will burn all three lokas.</p> <p>(Could these be some huge volcanoes?! See http://news.nationalgeographic.com/news/2013/09/130905-tamu-massif-shatsky-rise-largest-volcano-oceanography-science/ and https://www.youtube.com/watch?v=H7DPL0YYGL4 Note the volcano is described as dome shaped)</p> <p>(Ch 100, Pg 5603) Mathali, see here. This is the town of Hiranyapura, famous among all towns. It is the residence of thousands of <i>daithyas</i> & <i>danavas</i> who know many <i>maayas</i>. This was first conceived by Maya in his mind and then constructed here....<i>Rakshasas</i> called Nivathakavacha also live here. (There is a description of the buildings in Hiranyapura).</p> <p>(See http://www.livescience.com/28567-ancient-structure-under-sea-of-galilee.html)</p>			
67	Udyoga; Bhagavadyana	116	5689, Shl 11	11
	<p>Getting back virginity</p> <p>Yayati's daughter Madhavi to Galava: You need not at all worry about what the king has said. I have been given a great boon by a <i>brahmavadi</i>. That boon is, 'you will remain a virgin after each child birth' (<i>kanyavastha</i>). Therefore you can give me in marriage to this king and take 200 horses. I will fulfil the king's desire (to have a great son from her) and will come again with you as a virgin (<i>kanya</i>).</p> <p>Eventually Madhavi marries four different <i>rajarshis</i> and begets one son from each, the last one from Vishwamitra. They all become great persons. She returns to her father Yayati as a virgin after birth of fourth child.</p> <p>(The boon of return to <i>kanyavastha</i> (virginity) which we read in Mahabharatha in a few cases appears to indicate return to original condition both physically and in some respects mentally!?)</p>			
68	Udyoga; Ambopakhyana	192	6181-6182	11
	<p>Gender change</p> <p>Yaksha Sthunaakarna to Shikhandidni: I will fulfil your requirements. But I will do it with a condition. I will give my <i>purushatva</i> (maleness) to you only for a short time. You should come back here before</p>			

	<p>the stipulated time. Promise me that you will do so without fail. I am capable to making anything I resolve happen. Whatever I resolve, will happen just by my doing so. Therefore it will not be difficult for me to give my 'maleness' and take your 'femaleness'. I can go wherever I want at my will. Moreover I can also move in the sky. By this grace of mine, you should only help save your parents from their trouble. It should not be used for any other purpose. Princess! I will take your 'femaleness'. You should make a vow that 'as soon as my city, relatives & parents are saved, I will come back & return your 'maleness''. Only if you promise so, I will do your work right now.</p> <p>Shikhandidni makes the required promise. In this way the two mutually discussed, made an agreement and exchanged their gender (the translated text says, 'they changed their private parts mutually'!!)</p>			
69	Bhishma; Jambookhanda-vinirmana	2	9	12
	<p>Special powers to Sanjaya to report on war Vyasa <i>maharshi</i> to Dhritarashtra: If you wish to see all the happenings on the battlefield I will grant you special vision (<i>divya-drishti</i>). Dhritarashtra: <i>Brahmarshi sathama!</i> I do not wish to see the death of my own family members. It is not palatable to me. But by your grace I wish to hear about the whole proceedings in detail. Vyasa: This Sanjaya will narrate to you everything that happens on the battlefield. There will be nothing he cannot see on the battlefield. As per your wish, he will describe to you everything. (Shl 11) Whether something happens in public or in secret, whether in daytime or night, whatever is thought by anyone in his mind—Sanjaya will be able to see/know all this with the special powers I am granting him. (Shl 12) Any weapons falling on him will be ineffective. He will not feel any exhaustion. Sanjaya will come out alive from this war. (Later in Bhishma Parva, Bhagavadgita upa-parva, <i>Adhyaya</i> 13, it becomes clear that Sanjaya was on the battlefield and comes back to Dhritarashtra after 10 days upon death of Bhishma & gives the report for first 10 days. It is not that he was seeing everything sitting next to Dhritarashtra like we watch on a TV!! If it were so, third part of the boon would make no sense)</p>			
70	Bhishma; Bhoomi	12	101, Shl 31	12
	<p>Sanjaya about Pushkara <i>dwipa</i>: In these <i>dwipas</i> (islands) people need not cook. They don't even have to bring the provisions needed for cooking. In each house, enough food for each of them will be ready automatically (by itself). The residents consume that food everyday.</p>			
71	Bhishma; Bhishmavadha	121	2198-2199	15
	<p>Arjuna brings out water with arrow for Bhishma Arjuna said yes and mounted his chariot and prepared his Gandiva bow. Then he went around (<i>pradakshina</i>: circumambulation) Bhishma sitting in his chariot, set a powerful arrow in his bow and then using the <i>mantras</i> he readied the <i>Parjanyastra</i> and even as all were watching shot it forcefully at the ground on the right side of Bhishma. Immediately cool, nectar like (<i>amrita</i>) sweet, fragrant, tasty, clear, auspicious water jet burst out. Arjuna satisfied Bhishma with that water. Everyone was amazed by that feat of Arjuna.</p>			
72	Drona; Dronabhisheka	19	2337	15
	<p>Then Arjuna released a <i>mahastra</i> called <i>Twashtra</i> using its <i>mantra</i>. Soon several forms emerged from that <i>mahastra</i>. Thousands of forms which looked like Arjuna mingled with the enemy's army. This confused the soldiers completely. By virtue of that <i>astra</i> each was appearing as Arjuna to the other. Thinking that Arjuna had come before them they killed each other.</p>			
73	Drona; Samshaptakavadha	23	2374	16
	<p>Sanjaya to Dhritarashtra: I saw the <i>dhwaja</i> (flag) of Yudhishtira which had the symbol of Moon associated with planets. In that flag there were two large & special <i>mridangas</i> (percussion instrument) called <i>Nanda & Upananda</i>. They were played by <i>yantra</i> (machine) and produced melodious sounds.</p>			
74	Drona; Abhimanyuvadha	55	2562-2569	16
	<p>Story of king Srinjaya, Narada and Parvata. Particularly the story of Srinjaya's asking a boon to have a son (<i>Suvarnashtivi</i>) who had something unique in him: all his excretions—stools/faeces, urine, sweat etc--were gold.</p>			
75	Drona; Abhimanyuvadha	61	2586	16

	Narada: King Dilipa had a unique power not found in any other king. If he had to cross a river when on his way to a war, his chariot would just go on the water without sinking.			
76	Drona; Abhimanyuvadha	62	2587-2591	16
	Narada's narration of king Maandhata has several strange statements.			
77	Drona; Abhimanyuvadha	65	2595	16
	Narada about King Shashabindu: He had 100,000 wives. Each wife gave birth to a thousand children.			
78	Drona; Abhimanyuvadha	55-70	2562-2612	16
	Narada narrates the story of 16 past kings who had attained great glory. Each story has many unbelievable things. They are: Maruttha, Suhotra, Pourava, Shibi, Lord Sri Rama, Bhagiratha, Dilipa, Maandhata, Yayati, Ambarisha, Shashabindu, Gaya, Ranthideva, Bharatha, Prithu and Parashurama. Note: All these <i>adhyayas</i> appear to be irrelevant in the context and perhaps just added later. The commentators of the work in Kannada have pointed out many reasons to think so (Page 3171).			
79	Drona; Jayadrathavadha	112	2868	16
	Satyaki describing different enemy army units to Yudhishtira: ..Cruel <i>dasyus</i> are seated on elephants which have come from the North mountains. They are good warriors. They are wearing black metallic armours. Of them some are born to cows; some others to monkeys. Many others are born to various animals. There are some who are born to humans also....			
80	Drona; Ghatothkachavadha	156	3228-3229	17
	A description of Ghatothakacha's chariot That chariot had a circumference of about 30 <i>nalvas</i> (a <i>nalva</i> is said to be 400 <i>molas</i> ; hence this is about 12000 <i>molas</i> ; <i>mola</i> is the length from tip of fingers to elbow that is about 16-18 inches; taking at 18 inches, this would make it about 18,000 ft and hence the diameter works out to about 5800 Ft.!!) Various weapons needed for war were loaded in it. It used to make sound like thunder from massive clouds. Vehicles big as elephants were tied to the chariot. But they were neither elephants nor horses. The flag-staff was very tall. ..The chariot consisted of eight wheels. However in <i>Adhyaya</i> 175 it is stated that the circumference was one <i>nalva</i> or 400 <i>molas</i> , about 600 Ft. (<i>nalvammatram maharatham</i>)			
81	Drona; Ghatothkachavadha	163	3283	17
	As soon as <i>Satyaki</i> said this, his charioteer prompted the horses from <i>sindhu-desha</i> ,.. capable of going faster than sound to go forward. (Super-sonic!)			
82	Drona; Ghatothkachavadha	167	3312-3313	17
	Alambusha's chariot ..At that time <i>rakshasa</i> Alambusha came in his eight wheeled chariot and faced Sri Krishna and Arjuna. That chariot was being pulled by <i>pishachas</i> who had faces resembling horse's face. It had flag dipped in blood. It was decorated with red coloured garland. That chariot was made fully from iron. It looked very fierce.Alambusha <i>rakshasa</i> glowed like a heap of pitch black coal.			
83	Shalya; Gada	42, 43	4880, 4881	20
	Janamejaya! After <i>rishi</i> Vishwamitra cursed river Saraswati, the river's flow at that place for a whole <i>samvatsara</i> was blood mixed with water.. ...After this happened, many <i>rakshasas</i> were coming to that <i>tirtha</i> and were feeling very happy after drinking that blood....			
84	Shalya; Gada	58	5013	20
	...(Shl 59) Upon Duryodhana falling to the ground, women acquired signs/characteristics (<i>lakshana</i>) of men and men acquired signs/characteristics of women...			
85	Aishika parva	12	5187	20
	After Drona had taught Arjuna a powerful and highly destructive <i>astra</i> called ' Brahma-shiras ', Ashwatthama out of jealousy insisted with his father that he should also be taught that <i>astra</i> . Therefore out of affection for his son he taught him but Drona was not happy about it. He instructed him saying, "(Shl 8) Child! This <i>astra</i> should strictly not be used even if you are facing the worst of dangers in a war. Particularly, it should never ever be used on human beings. ' (Almost like the instructions for nuclear weapons!). Drona further said to him, "You are not always likely to remain			

	in the path of <i>satpurushas</i> .”			
86	Aishika parva	15	5202-5203	20
	<p>Use and effects of Brahma-shira astra (Shl 7) This <i>astra</i> was born from the <i>tejas</i> of Brahma himself. If anyone who is not a <i>jitendriya</i> were to release it, he just cannot withdraw it. Other than one who practices <i>brahmacharya-vrata</i> no one else can withdraw it once released. (Shl 8) If one who is not practicing <i>brahmacharya-vrata</i> were to try to withdraw it, it will kill the one who used it along with all his relatives. (Shl 9) ...Because Arjuna is steadfast in the path of truth, brave, steadfast in practice of <i>brahmacharya-vrata</i>, is obedient to the orders of his guru, has many such auspicious qualities he could withdraw the <i>astra</i> he had released... Though Arjuna had acquired this <i>astra</i> with the grace of your father, he did not deviate from <i>kshatradharma</i>. (Shl 23) In that country where this Brahmashira is destroyed by another <i>astra</i>, there will be no rains for 12 continuous years. It is for this reason that the mighty Arjuna though he was capable of destroying your <i>astra</i> did not do so in the interest of people living here.</p>			
87	Aishika parva	15	5204	20
	<p>Special powers of Ashwatthama's gem Ashwatthama: (Shl 29) By wearing this gem there will be no fear of <i>shastra</i> and <i>astras</i>. There will be no fear of mental or physical agonies. There will be no hunger or thirst. One need not fear <i>deva-danava-nagas</i>. (Shl 30) One who wears it will have no fear from <i>rakshasas</i> or from thieves and robbers. This gem of mine is that powerful.</p>			
88	Stree; Shraadhha	26	5353	20
	<p>Number of soldiers dead in war Dhritarashtra asked Yudhishtira, “Pandunandana! If you know the count of soldiers who died tell me.” Yudhishtira: “(Shl 9) Maharaja! One hundred sixty six crore twenty thousand warriors died in this war. (Shl 10) The count of ‘status unknown’ is twenty thousand one hundred sixty five. “ Dhritarashtra: Son! With the power of which knowledge are you able to say this accurately like a <i>siddha-purush</i>.” Yudhishtira: <i>Maharaja!</i> When I was moving about in the forest as per your orders I learnt this from a mahatma. During my pilgrimages I met <i>rishi</i> Lomasha. From him I learnt this <i>anusmriti-vidya</i>.”</p>			
89	Shanti; Rajadharmanushasana	49	419	21
	<p>Sri Krishna's narration of the story of Parashurama to Yudhishtira Goddess earth to Kashyapa: (Shl 74) There is a son of Vidooratha of Puruvamsha. He has been brought up by bears. Shibi's son 'Gopati' has been brought up by cows. Prataradana's son 'Vatsa' has been brought up by calves in the <i>goshala</i>. Brihadratha has been brought up by <i>golangulas</i> (monkeys which have long tails like cows).</p>			
90	Shanti parva; Rajadharmanushasana	100	912	22
	(Shl 44) The aged people of the city should be made to go in the front with the army unit to encourage the foot soldiers to hit the enemy hard.			
91	Shanti parva; Aapadharna	166	1479-1491	23
	<p>Story of the birth of the weapon ‘Sword’ (<i>khadga</i>) It has many mythological and perhaps symbolic statements. (Limited extracts) In the ancient times the whole world was full of water and was like a huge ocean. There was no vibration of any kind. There was no sky. It was not possible to indicate where this earth was. Everything was in pitch darkness. There was no experience of sound and touch. Everything was water and it appeared very scary. At that time <i>Pitamaha</i> was born. Brahma, the <i>pitamaha</i> (grandfather) of all worlds, brought all living beings under the ambit of <i>sanatana dharma</i>....But <i>Rakshasaas</i> overtaken by anger and greed started violating the rules set by <i>Pitamaha</i> and began to harm <i>dharma</i>....Many of the <i>daityas</i> and <i>danavas</i> decided to violate <i>dharma</i> and along with their followers wanted to spread <i>adharma</i> everywhere. They would agonise and harass <i>rishis</i> and <i>brahmanas</i> who were on the path of <i>dharma</i> and spent their time in fun and frolic. ...They were not showing any kind of sympathy or love towards living beings. They avoided the three first options of <i>sama</i>, <i>daan</i> & <i>bheda</i> and went directly to <i>danda</i> and agonised the people. ...Thus having destroyed all <i>danavas</i> and returned the world to the path of <i>dharma</i>, <i>Rudra</i> relinquished his fierce form and donned an auspicious form as <i>Shiva</i>.</p>			

	..This sword was born in <i>Krittika nakshatra</i> . Its presiding <i>deity</i> is <i>agni</i> . Its <i>gothra</i> is Rohini. Rudra is the great <i>acharya</i> of this sword.			
92	Anushasana parva; Daandharma	85	4298-4323	28
	This whole <i>adhyaya</i> has a strange mythological story involving Rudra, Rudrani, Brahma, <i>agni</i> , <i>devatas</i> , birth of Karthikeya, <i>suvarna</i> (gold) etc. Whether any symbolic meaning can be associated with this entire chapter would be an interesting exercise.			
93	Ashwamedhika parva; Ashwamedha	4	5612-5615	30
	<p>Too much gold</p> <p>Marutta who was <i>dharmatma</i> got several gold vessels made for the <i>yajna</i>. To perform the <i>yajna</i> he went to Meru mountain, on the northern part of Himalaya. Near this there is a golden mountain too. He established his <i>yajna-shala</i> there and started the <i>yajna-karmas</i>. As ordered by Marutta, several goldsmiths prepared golden vessels of various shapes as well as seats. There was no possibility of counting the number of things he got made in gold. There were innumerable such vessels and other items made of gold for the <i>yajna</i>. Then he performed the <i>yajna</i> there along with his subordinate kings. (Adhyaya 8)</p> <p>(Shl 1) Samvarta to Marutta: At the back side of Himavat mountain there is a mountain called Munjavanta. There worshipworthy Umapati Shiva performs his <i>tapas</i> continuously..... On all four sides of that mountain there are gold mines which glitter brilliantly.</p>			
94	Ashwamedhika parva; Anugita	65	6003-6005	30
	Then Yudhishtira started to dig the earth. Soon they found thousands of gold vessels of various shapes and sizes. They brought them all out. There were huge secure boxes to store them Each of those vessels were half <i>tula</i> in weight. Conveyances were ready to carry all of them. There were 60 lakhs camels, 170 lakhs horses, one lakh elephants, one lakh carts, one lakh chariots, and one lakh female elephants. Of course there were innumerable men & donkeys.			
95	Ashramavasika parva; Ashramavasa	26	6446-6450	31
	<p>Vidura enters Yudhishtira's body by power of Yoga</p> <p>Yudhishtira asked Dhritarashtra. Where has Vidura gone? I do not see him. Dhritarashtra replied: Son! Vidura is alright. He is engaged in very severe <i>tapas</i>. He is living only on air. He has become very thin. One can see the veins in his body clearly. He is seen by some brahmanas sometimes in this forest with no people.</p> <p>Janamejaya! Even as he was saying this, Yudhishtira was informed that Vidura with twisted hairs, wrinkled face, thin, naked, body covered in mire and dust was standing at a distance. But Vidura just took one look at the <i>ashram</i> and went back. Immediately Yudhishtira followed Vidura into the forest. Vidura was sighted sometimes and he would vanish sometimes. Yudhishtira was shouting: 'Oh Vidura! I am your dearest Yudhishtira!' and was chasing him with an effort. Finally Vidura stood still under a tree in the most secluded part of the forest. The highly wise and intelligent Yudhishtira recognised him as Vidura who was barely recognisable by the shape of body. Yudhishtira stood close enough for Vidura to hear and said 'I am Yudhishtira'.</p> <p>At that time Vidura was merely looking deeply at Yudhishtira without even blinking. Vidura joined his sight with Yudhishtira's. The great Vidura merged his body parts with that of Yudhishtira, his <i>prana</i> with Yudhishtira's and his <i>indriyas</i> with that of Yudhishtira. At that time Vidura was radiant with <i>tejas</i>. With the help of <i>yoga-bala</i> (power of yoga) Vidura entered Yudhishtira's body. Vidura's body was still standing under the tree. His eyes were still. But there was no sentience in his body. Yudhishtira saw Vidura without <i>chetana</i>. He also felt that he had become more powerful and had increased qualities. Then Dharmaraja remembered his old form. Then <i>maha-tejasvi</i> Yudhishtira recollected the <i>yoga-dharma</i> told by Vyasa.</p> <p>Then Yudhishtira thought of cremating Vidura's body there itself. By then a formless voice said: (Shl 32, 33) Yudhishtira! You should not burn this body called Vidura here. Vidura was practicing <i>yati-dharma</i>. It is a very old custom/tradition not to burn bodies of such persons. Therefore you should not even grieve for him. Since he had conquered his <i>indriyas</i> he will get <i>lokas</i> called Saantanika. After hearing this he returned to the <i>ashram</i>. He told everything to Dhritarashtra. All who heard him were amazed.</p>			
96	Mahaprasthanika parva	3	6580-6589	32

	Narada to Yudhishtira in <i>Swarga</i> : (Shl 29) Prabhu! Yudhishtira! Whatever number of stars you had seen when you were on earth, are all abodes of <i>devatas</i> . See these <i>lokas</i> which are thousands in numbers.
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T25: Technology: References to flying & Vimanas

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Anukramanika	1	21	1
	Maya <i>bhavana</i> referred as ' <i>vimana sadrishha</i> ' (like a <i>Vimana</i>) (The word <i>Vimana</i> is used to indicate a flying machine)			
2	Adi; Poushya	3	104-105	1
	Ashvini <i>devatas</i> go around in <i>Vimanas</i> which fly fast like birds			
3	Adi; Amshavatarana	63	380 & 382	1
	<i>Vimana</i> —always stays in space—gifted to Uparichara			
4	Adi; Sambhava	93	631	2
	At that time five golden <i>vimanas</i> appeared in the sky...the five <i>vimanas</i> seen high above appear as balls of fire. (UFOs?)			
5	Adi; Swayamvara	187	1186, 1188	3
	To view this wonderful <i>svayamvara</i> Rudras, Adityas, Vasus, Ashvini <i>devatas</i> , Marutthus, Sadhyas—all these lead by Kubera & Yamadharma came in divine chariots and were viewing the proceedings from the sky. As I said earlier, above the <i>svayamvara mantapa Gandharvas</i> , Suparnas, Asuras-Siddhas etc were present in the sky....The sky was filled with the <i>vimanas</i> of <i>devatas</i> . Sometimes these <i>vimanas</i> were also clashing with each other.			
6	Sabha; Sabhakriya	24	1573-1574	3
	Janardana thus having been given farewell by Pandavas sat in the chariot made by <i>devatas</i> & given to him by Yudhishtira, capable of moving at the speed of mind (<i>manovega</i>) left for Dwaravathi filling all the directions with sound...In seconds the chariot vanished & reached Dwaravathi.			
7	Sabha; Rajasuya	35	1611	3
	The tall towers of splendid buildings around the <i>yajna vedike</i> were posing an obstacle to the movement of <i>vimanas</i> of <i>devatas</i> . The <i>devatas</i> , who came to see the <i>yajna</i> , parked their <i>vimanas</i> on top of these buildings & observed the beauty of Indraprastha. The buildings decorated with lined up <i>vimanas</i> of <i>devatas</i> looked even more splendid. (UFOs?)			
8	Sabha; Dyuta	45	1656	3
	Chakra summoned & used (a mini UFO/drone with speech & face recognition?) Later in Udyoga; Yanasandi, <i>Adhyaya</i> 68, Pg 5356, Sanjaya describes Sudarshana chakra as being the size of a <i>vyama</i> (<i>Diameter equal to the length when both arms are spread out from the body; maaru</i> in Kannada). But at times, as & when desired by Sri Krishna, it can contract or expand in size. Though it will always be very near Sri Krishna, due to his <i>maya</i> it is not visible to others.			
9	Vana; Arjunabhimana	14,15,17,19	1973, 1974,1975, 1980, 1981,1990	4
	Shri Krishna mentions Shalva's city-like <i>Soubhavamana</i> & that Shalva flew in the sky in it after destroying Dwaraka; Shalva made arrangements for fighting— <i>mayayuddha</i> --from above Dwaraka; Shalva came in his divine/special <i>vimana</i> ; Shalva went away hastily in his <i>vimana</i> in a skyward path.			
10	Vana; Arjunabhimana	20, 21, 22	1991,1992,1993, 1998,1999, 2000,2001	4
	Krishna says he will return only after destroying Shalva's <i>vimana</i> ; He found him (Shalva) sitting in his <i>vimana</i> in the sea on the surface. His <i>vimana</i> was about two <i>yojanas</i> (16 miles=25.6 KMs; commercial flights today fly at about 1 <i>yojana</i> height. When at various contexts in Mahabharatha the use of <i>yojana</i> is examined, it becomes doubtful if it is 8 miles; it may be much less) above in the sky & could not be seen by my army. Krishna's father Vasudeva's body is made to fall from the sky from the <i>vimana</i> in a make-believe effect as if he is dead. His <i>Soubhavamana</i> went to Pragjotisha (Now it is said to be in China) & returned so quickly &			

	appeared before me in an enchanting sight. Daruka to Krishna: He is sitting in his <i>vimana</i> . Sudarshana chakra cut the <i>Soubhavamana</i> in two halves like a saw and <i>Soubhavamana</i> , thus destroyed, fell down.			
11	Vana; Arjunabhigamana	22	1999	4
	Krishna mentions about energy-packed snake-like arrows with wings which could go upwards. (<i>Could be interpreted as 3" to 4" dia tubular structures with one end pointed in shape; the wings could be like fins on a missile; essentially might have looked like missiles?!</i>);			
12	Vana; Kairatha	41	2150	4
	Yama, Kubera & Varuna come to see Arjuna in their <i>vimanas</i> .			
13	Vana; Indrabhigamana	42	2155, 2158,	4
	Arjuna's description of Indra's <i>divya ratha</i> (Chariot); Arjuna saw several <i>vimanas</i> enroute as he moved away from earth; the path to Indraloka; It is mentioned in many passages that Indra's <i>Divya Vimana</i> as well as other <i>Vimanas</i> were making a thunderous sound. This could have been due to the sound of whatever type of engines/thrusters they were using and also possibly due to sonic boom. See also http://www.mirror.co.uk/news/uk-news/were-explosions-heard-across-britain-4725416 and http://www.inquisitr.com/1647141/aurora-project-mystery-booms-over-britain-and-u-s-linked-to-secret-spy-plane/			
14	Vana; Indrabhigamana	43	2162	4
	Arjuna saw several <i>Vimanas</i> ready in Amaravathi which were capable of going in any direction; hundreds were actually moving around in all directions;			
15	Vana; Nalopakhyana	54	2224	4
	Lokapalas (including Indra) who were travelling in the sky, saw Nala raja...they stopped their <i>vimanas</i> in the sky, came down & spoke to Nala			
16	Vana; Tirthayatra	115	2686, 2687	5
	Karthaviryarjuna had a golden <i>vimana</i> due to the blessings of Lord Dattatreya. He came in that <i>vimana</i> and attacked Indra when he was with Shachidevi.			
17	Vana; Tirthayatra	123	2734	5
	Ashwini <i>devatas</i> who were moving around in the sky saw....			
18	Vana; Tirthayatra	145	2878	6
	When Pandavas were flying over the Gandhamadana mountain, they noticed mountains having several mines of different metals.			
19	Vana; Yakshayuddha	161	2991;2994;3002	6
	Description of Kubera's Pushpaka <i>vimana</i> . Also that Kubera & many <i>yaksha-rakshasas</i> flew to that place. Kubera says that they were flying in the sky over Agasthya's <i>ashrama</i> . That Manimantha unknowingly or carelessly spat & it fell on Agasthya's head. <i>This suggests it must have been low altitude flying.</i> Description of how Kubera went back to his place in the skyward path.			
20	Vana; Nivathakavacha yuddha	166	3019	6
	Indra coming to Pandavas in his divine chariot from the sky			
21	Vana; Nivathakavacha yuddha	168	3035	6
	Arjuna: Indra's chariot, driven by Mathali was going in the sky. After flying horizontally for some time at high speed, it started climbing vertically.			
22	Vana; Nivathakavacha yuddha	169	3041	6
	Arjuna as he sees from above: Just as <i>vimanas</i> move in the sky, thousands of boats were sailing in the ocean.			
23	Vana; Nivathakavacha yuddha	173	3055-3058, 3059, 3060	6
	Arjuna: On my way back after destroying Nivaatha-kavachas, I saw a beautiful & big city in the sky (Hiranyapura). City of Pouloma & Kalakunja <i>rakshasas</i> . Description of the city follows. Arjuna destroys it. (<i>In Adhyaya 100, Pg 5603, Narada calls the under water town of Nivathakavachas & others as</i>			

	Hiranyapura!! When Arjuna started to fight with them, they all started flying up with the city also flying with them in any direction they wished, including under water, under earth, back in the sky high above. Again it would fly in irregular directions. (See also: http://au.ibtimes.com/articles/573878/20141125/nuclear-weapons-attack-explosions-aliens-life-mars.htm#.VHhg_5SSyyU)			
24	Vana; Ajagara	181	3117	6
	Thus saying Nahusha went away to <i>swargaloka</i> in a <i>divya vimana</i> which had come especially for him.			
25	Virata; Goharana	56	4522	9
	Indra came in his resplendent <i>vimana</i> to observe the Kripa-Arjuna fight. Many other <i>devatas</i> also came in their <i>vimanas</i> separately. They were watching from their <i>vimanas</i> which were all stationed above the battle ground. Devendra's <i>vimana</i> had the capability to go wherever it wanted. His <i>vimana</i> had one crore (=10 million) pillars (<i>akshayavachaka</i> ?) made of gold & precious stones. They could be seen by those standing on the ground. (The <i>devatas</i> appear within minutes of Arjuna deciding to fight Kripacharya. How is this possible even with fast flying machines which might have resembled the UFOs we see in video clippings these days?!)			
26	Udyoga; Bhagavadyana	83	5460, 5461	10
	Description of Sri Krishna's chariot in which he prepared to leave for Hastinapura (Extracts): As bright as powerful flames, capable of moving very fast just as a <i>vimana</i> can in the sky.....a chariot which like a <i>vimana</i> could move as per his wishes...			
27	Udyoga; Bhagavadyana	102	5612, Shl 15	10
	Narada to Mathali: The comforts & happiness you can enjoy by living in <i>Rasatala</i> cannot be found even in Nagaloka, <i>Swargaloka</i> or the <i>Vimanas</i> of <i>Swargaloka</i> .			
28	Udyoga; Bhagavadyana	118	5698	11
	Ushinara spent several days with Madhavi happily visiting many beautiful places...he travelled with her in <i>vimanas</i> which travelled in the skies.			
29	Udyoga; Sainya-niryana	152	5937-5940	11
	Yudhishtira's army camp at Kurukshetra: The tents (<i>shibira</i>) of the hundreds of kings were looking as if the <i>vimanas</i> of <i>devatas</i> were parked on the ground.			
30	Udyoga; Ambopakhyana	192	6186	11
	Kubera, whose <i>vimana</i> was hovering above in the sky looked at the attractive house of <i>yaksha</i>After seeing such a beautiful house, he felt like staying there for a while and descended to the earth and entered the house.			
31	Bhishma; Bhagavadgita	15	121, Shl 8-10	12
	Sanjaya to Dhritarashtra: <i>Maharaja!</i> First I bow to your father Vyasa <i>maharshi</i> & will start reporting the war matters to you. I could move in the sky (Aerial view). A hair-rising war took place between Pandavas & Kauravas and I will narrate it to you exactly as it happened.			
32	Karna	12	3777	18
	Just as residents of <i>swarga</i> fall from <i>vimanas</i> as soon as their <i>punya</i> decays...			
33	Karna	41	4014-4016, Shl 26-29	18
	In the story of crow and <i>hamsa</i> bird narrated by Shalya to Karna, the crow describes the various <i>paathas</i> of flying: (The commentators have given the complete <i>shloka</i> from the <i>shaastras</i> in the footnote on pages 4014-4015 which describes all the 101 <i>gatis</i>) (The sharpness of observation and clear named classification is surely worthy of credit) I can fly in 101 <i>paathas</i> . I can fly each 100 <i>yojanas</i> in different <i>gatis</i> . (Note: ' <i>dina</i> ' is to be read as ' <i>deena</i> ') Hamsas! Listen to the <i>gatis</i> in which I can fly. <i>Uddina</i> (flying upward), <i>avadina</i> (flying downward), <i>pradina</i> (in all four directions), <i>dina</i> (normal), <i>nidina</i> (slowly), <i>sandina</i> (graceful), <i>tiryagdina</i> (sideward), <i>vidina</i> (flying in the same way that another bird is flying), <i>paridina</i> (in all ten directions), <i>paraadina</i> (backwards), <i>sudina</i> (towards <i>swarga</i>), <i>abhidina</i> (flying straight ahead), <i>mahadina</i> (very fast), <i>nidina</i> (without beating the wings), <i>athidina</i> (tremendous way of flying), <i>sandinadinadina</i> (starting with a graceful flight, then coming down with a circular movement), <i>sandinoddinadina</i> (starting with a graceful flight, then climbing up with a circular movement), <i>dinavidina</i> (starting in one way and then changing over to another), <i>sampatha</i> (flying gracefully for a while and then by beating the wings), <i>samudisha</i> (once very high and then very low), <i>vyatirikataka</i> (resolving to go to a specific point and flying)—I can fly in all these 26 <i>gatis</i> . Among these, other than <i>mahadina</i> all others have three			

	variations. <i>Gata</i> (flying towards a target point), <i>agata</i> (Reaching the target and returning to the starting point), <i>pratigata</i> (reversing the direction). Apart from these there are another 25 <i>nipaathas</i> . I know all these 101 <i>gatis</i> .			
34	Karna	86	4396	19
	Sri Krishna to Arjuna describing karna's chariot:that chariot being pulled by white horses looks just like <i>vimana</i> which moves about in the sky....			
35	Shanti parva; Rajadharmanushasana	98	885	22
	(Shl 4) Sudeva, who was the Commander-in-chief of Ambarish's army, was seated in a brilliantly shining, divine and great <i>vimana</i> . He was continuing to travel upwards. Seeing Sudeva flying even higher than himself, king Ambarish asked Indra...			
36	Shanti parva; Mokshadharm	227	2060	24
	Bali to Indra: (Shl 56, 57) Shakra! Do not think that, 'I alone have done 100 Ashwamedha <i>yagas</i> .' All the people I have mentioned (there is a list of 41 names) had performed 100 <i>yajnas</i> each. All were practicing dharma diligently. All had the ability to travel in the sky . All faced the enemies and fought			
37	Shanti parva; Mokshadharm	321	2991-3017	26
	(Shl 59) Just as groups of <i>apsaras</i> enjoy happiness arising from <i>punya-phalas</i> with <i>maharshis</i> , in the same way <i>punyatmas</i> sit in <i>vimanas</i> and travel as they wish and enjoy the fruits of their auspicious deeds.			
38	Shanti parva; Mokshadharm	328	3061-3073	26
	Vyasa to Shuka: (Shl 41, 42, 43) That <i>vayu</i> which brings together clouds that are separate, that <i>vayu</i> due to whose promptings they start to pour rain, and that same <i>vayu</i> due to which dense clouds are scattered, the <i>vayu</i> under whose influence the clouds again come together in the form of water and become seas which roar, the <i>vayu</i> which in order to save living beings again takes the water in seas to the skies and becomes cloud, which takes the <i>vimanas</i> of <i>devatas</i> to the skies , which destroys the peaks of mountains, that <i>vayu</i> is the fourth one called <i>Sanvaha</i> . (For details of all the seven <i>vayus</i> see the next table sl no. 47)			
39	Mahaprasthanika parva	3	6580-6589	32
	Vaishampayana said: Janamejaya! After Yamadharma said this, Indra, Marudganas, Ashwini <i>devatas</i> , other <i>devatas</i> and <i>devarshis</i> made Yudhishtira sit in Indra's chariot and went away in their own <i>vimanas</i> . They were all capable of going as they wished. Yudhishtira sitting in that chariot filled the worlds with his lustre and rapidly travelled upwards.			

T26: Technology/science related

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Adi; Sambhava	115	764	2
	Preserving Gandhari's ball of flesh from womb: Gandhari decided to abort the foetus & by applying force/hitting on the abdomen, aborted it. Even though two years had elapsed the foetus was hard as a ball of metal & was merely a ball of flesh and had no shape of a human being... <i>Maharshi</i> Vyasa asked for 100 pots with tight covers and filled with ghee to be brought immediately. He asked her to immediately bring cold water & sprinkle on the foetus. When it was sprinkled, the foetus broke into 100 pieces. Each piece was of the size of the <i>phalange</i> of the thumb. When each piece was placed in the ghee-pot, 101 pots were required. The pots were preserved in a secret location. Proper arrangements were made for its protection. Vyasa said: " <i>Gandhari</i> ! These pots have to be protected carefully. The covers should be opened only after completion of two years. Till then they should not even be touched."			
2	Adi; Jatugriha	141	959, Shl 5	2
	Then Vidura, for the purpose of their escape, prepared a strong boat which was capable of withstanding tornados and waves, fitted with a <i>yantra</i> and a flag. Powerful, mechanised, speed boat?			
3	Adi; Sambhava	149	995, 997	2
	A man who was in the dress of a boatman came to Pandavas and said: "...Vidura has sent me with a boat fitted with <i>yantra</i> to take you across the river. " He took them to the boat & explained the			

	construction of the boat to them. That <i>yantra-nouke</i> had been built by very skilled boat makers and had special features to withstand wind & waves. It was also capable of sailing with the speed of wind & mind....before he finished talking the boat was already moving at the speed of wind (<i>vayuvega</i>) and reached the other shore. Powerful, mechanised, speed boat?			
4	Adi; Chaitraratha	170	1101, Shl 45	2
	Power of <i>Chakshushi vidya</i> : One who knows this <i>vidya</i> can see any object in any of the three worlds by merely thinking of it and can see it in any form desired (Commentary: in small or big size, that is, with any magnification desired)			
5	Adi; Swayamvara	185	1178, 1183, 1179	3
	<i>Matsya yantra</i> : He built a rotating machine high above and kept the target above that rotating machine....The bow had to be prepared and with the arrows provided there, the target had to be aimed through the circular machine and shot....Five arrows have to be slung and through the hole in the rotating machine the target has to be shot. (Description suggests that there must have been a constant speed rotating mechanism turning a disc with a circular cut in it and operational for a few hours). Mention of Sea cat shaped seating			
6	Adi; Viduragamanarajyalamba	207	1284	3
	Fire cannons			
7	Adi; Khandavadaha	225	1376,1377, 1379, 1390, 1394	3
	<i>Akshaya battalike</i> , Chakra-Vishnu Chakra: Whenever you use this against the enemy, it will kill them and without being damaged in the least by any of their weapons, will invariably return to your hands.			
8	Adi; Khandavadaha	225	1379	3
	Koumodaki <i>gadhe</i> . When used it would make sound like thunderbolt and destroy the enemy.			
9	Adi; Khandavadaha	226	1387	3
	Bhushundi—giant slingshot			
10	Adi; Mayadarshana	229	1401, 1409	3
	In praise of <i>Agni</i> : Water & earth were embedded in you and have emerged out by your will.			
11	Adi; Mayadarshana	232	1412, Shl 15, 16, 17	3
	In praise of <i>Agni</i> : (Shl 15) You exist in the stomachs of animals in a <i>sookshma roopa</i> (minute form) and help digest the food eaten by them. Therefore the whole world depends on you. (Shl 16) You with your <i>tejas</i> (power) as Surya (Sun), through your rays you suck the water on earth and all the <i>rasas</i> and again at the right time pour it back as rain & cause gladness to the world. (Shl 17) Plants with green leaves, lakes with good water and the most auspicious seas all happen due to you only. <i>Agni is the basic power</i>			
12	Sabha; Sabhakriya	24	1569, 1570	3
	The flag on the chariot was made by <i>devatas</i> . The flag was seen on the chariot but where it was fixed to the chariot could not be seen. The flag which had the glow of a rainbow could be seen from one <i>yojana</i> distance. Janamejaya! How shall I describe the peculiarity of that flag? That flag which was seen at a height was not being obstructed by or getting stuck in any tree. It could not be pierced by any weapons. Moreover it could be seen by all the opponents. Again in Udyoga; Bhagavadyana, <i>Adhyaya</i> 142, Pg 5875 Sri Krishna tells Karna the same thing about Arjuna's flag. Laser/optical flag?! (See also Sl. No. 30 in this Table)			
13	Sabha; Sabhakriya	26-32	1576 to 1601	3
	Victory of Pandavas in four directions of Bharatha of those times. <i>How did they figure out the kingdoms & division of territory among the four brothers without duplicating?—map, directional devices etc?!</i>			
14	Sabha; Dyuta	45	1656	3

	Chakra summoned & used: (A mini UFO/drone with speech & face recognition? It would be an interesting challenge to design a device today matching the specs of Sudarshana Chakra) (See http://www.wearable.com/intel/nixie-the-wrist-mounted-drone-wins-intel-make-it-wearable-grand-prize-433)			
15	Vana; Aranya	3	1901	4
	Sudarshana chakra was made by Vishwakarma using Sun's energy— Solar power or heat power?			
16	Vana; Arjunabhimana	15	1976	4
	Mention of <i>shataghni</i> , a machine that could kill 100 people at a time; machines that could throw stones/boulders to a great distance; machines that could rain fire on enemies; bridges across rivers had been destroyed to prevent access; access roads had been made highly uneven with ditches & humps; land-mines— <i>combustibles under the surface</i> --were planted; secret codes for coming in or going out of the town			
17	Vana; Arjunabhimana	20	1994	4
	Description of Shalva's <i>mayayuddha</i>			
18	Vana; Arjunabhimana	22	1999	4
	Krishna mentions about energy-packed snake-like arrows with wings which could go upwards. (<i>Could be interpreted as 3" to 4" dia tubular structures with one end pointed in shape; the wings could be like fins on a missile; essentially might have looked like missiles</i>);			
19	Vana; Kairatha	41	2153	4
	Kubera's <i>Anthardhaanasthra</i> causes sleep/drowsiness to the enemy soldiers. (<i>Something like Chemical weapon?!</i>)			
20	Vana; Nalopakhya	72	2346, 2347, 2348	5
	<i>Maharaja</i> Rituparna's knowledge in mathematics (counting the leaves & fruits by merely looking at a tree) & <i>akshavidya</i> (based on maths)			
21	Vana; Tirthayatra	134	2812, Shl 16	5
	Vandi: Nine is the last number in counting.			
22	Vana; Nivathakavacha yuddha	168	3039	6
	Indra to Arjuna: I have enemies called 'Nivaatha kavacha'. These <i>rakshasas</i> hide themselves in deep sea. They are 3 crores in number. They all look the same. (<i>Nivaatha means shelter from wind or absence of air. Kavacha is body armour. Did they have some kind of vacuum based technology to shield themselves & live underwater</i>) (See: http://epaperbeta.timesofindia.com/Article.aspx?eid=31806&articlexml=Coming-by-2030-A-human-colony-deep-in-22112014021018)			
23	Vana; Nivathakavacha yuddha	168	3040	6
	Indra tied a <i>shinjini</i> to my bow which would not tear however much I pull it.			
24	Vana; Nivathakavacha yuddha	169	3042	6
	Arjuna: Mathali took the chariot under the ocean waters also with the chariot making a huge sound which shook the <i>rakshasapuri</i> .			
25	Vana; Markandeya Samaasya	208	3417, Shl 24, 27	6
	Dharma vyadha: It is said that agriculture is a good profession. But does not one who is doing agriculture kill several small insects & worms when tilling the land. Is this not cruelty to them? Aren't even the seeds carriers of life? This world is filled with life-forms which have to survive on life-forms. Big fish eats small fish. Therefore, it appears to me that all the animals in the world live only by eating some life-form.			
26	Vana; Markandeya Samaasya	211	3446-3448, Shl 3-11	7
	Dharma vyadha: describes the <i>pancha bhutas</i> : (Shl 3-4) <i>Bhumi</i> (Earth), <i>Jala</i> (Water), <i>Agni</i> (Fire), <i>Vayu</i> (Air) & <i>Akasha</i> (Space) in that order; each exhibits not only its own qualities but also that of the elements following it in that order. The qualities			

	in that order are <i>Shabda, Sparsha, Roopa, Rasa, Gandha</i> . Earth has all five, Water has first four, <i>Agni</i> the first three, <i>Vayu</i> has first two & <i>Akasha</i> has only the first quality. This combination of element & its qualities totalling to 15 (5+4+3+2+1) exists in <i>Panchbhutas</i> which form the basis for all Lokas (worlds). These exist harmoniously & integrally with each other. When disharmony develops among these, then the <i>jeeva</i> prompted by <i>time (kaal)</i> (in the fullness of time) leaves one body & occupies another. It arises & perishes in due order. All the mobile & immobile things in this world are composed of these five elements.			
27	Virata; Goharana	46	4455-4457	8
	Arjuna sounded his <i>shankha</i> (conch-shell). The sound was so deafening & terrifying that the horses of the chariot collapsed on their knees. It was as if it would split a mountain/sound of a mountain splitting. (Is this possible with a conch-shell?)			
28	Virata; Goharana	58	4530-4541	9
	Graphic description of the fight between <i>Dronacharya</i> & Arjuna. There is description of several types of arrows used. The head of the arrows are made of highly sharpened stones. The tail end had feathers of different birds like Kanka, Peacock, Eagle etc. The kind of feather appears to make a difference. There is also mention that the arrows had smooth 'knots' as in 'nodes/knots in a bamboo'. The skill, speed & rapidity of releasing innumerable arrows one after another after picking from the quiver appear impossible by humans. The arrows were capable of killing/severely maiming elephants, horses, breaking the chariots etc. Also, archers were using leather hand gloves. (The technology of arrows is not extraordinary in terms of material used. Elsewhere it is mentioned that some arrows had sharp heads made of steel. If great archers had such arrows, how did they get thousands of feathers of different birds? Were the birds killed for this purpose?! Was the power to kill/maim/break achieved purely due the velocity acquired by the arrow?! At what distance, what size bow?! Also see http://en.wikipedia.org/wiki/Fletching and http://www.trueflightfeathers.com/facts.htm)			
29	Virata; Goharana	62	4560	9
	Soldiers normally wore <i>kavacha</i> (body armour) made of copper, silver or iron.			
30	Udyoga; Yanasandhi	56	5296	10
	Sanjaya describes the flag of Arjuna's chariot: It is spread in all directions for one <i>yojana</i> . Vishwakarma has created it such that: even if many trees come in its path, it does not get obstructed. It does not get stuck in their branches. The flag shines on his chariot just as rainbow shines in the sky. Rainbow does not have any single colour. Similarly it is not possible to define a specific shape of the flag. The flag designed by Vishwakarma has many shapes; it has many colours. We cannot say that flag is of any specific colour. Vishwakarma has built it just like a huge flame which goes skywards & spreads in all directions with many hues. Just as a huge flame has no weight, even though the flag is spread across one <i>yojana</i> it has no weight. Just as flame, it goes with the chariot wherever it goes without facing any obstacles. (See also Sl. No. 12 in this table)			
31	Udyoga; Yanasandhi	56	5298	10
	Sanjaya describes the horses of Arjuna's chariot: It has white, fast as the wind, best pedigree & divine horses. They have been given by Chitraratha. Their speed neither reduces nor do they get obstructed whether on earth or sky or <i>swarga</i> . They can move with equal ease on earth, sky or <i>swarga</i> . One hundred horses are tied to that chariot. Not one horse reduces at any time. If any horse were to die due to attack by an enemy's weapon, automatically another horse takes its place. Because of a boon that chariot has, there will never be a reduction in the 100 horses tied to it. (Could this be a layman's description of a very sophisticated technology including redundant engines which automatically take over etc given by say extra-terrestrials?!) Later in <i>Adyaya 57</i> , Pg 5308, <i>Dhrishtadyumna</i> tells Sanjaya as a message to Kauravas: Arjuna's divine chariot is protected by the <i>devatas</i> . No human can win over it. Therefore do not decide to fight him.			
32	Udyoga; Yanasandhi	60	5321-5322	10
	<i>Dhritarashtra</i> to <i>Duryodhana</i> : The design of Arjuna's chariot's flag is a wonder. It is spread about one <i>yojana</i> and just as the smoke goes up to the sky can go without anything obstructing it. When that chariot starts people in the area hear a sound like that of thunder. During a war it makes sound like thunderbolt & creates fear in the hearts of the enemy.			
33	Udyoga; Bhagavadyana	97	5586-	10
	<i>Kanva Maharshi</i> : (Shl 4, 5) The Moon, Sun, Earth, Water, Air, Fire, <i>Akasha</i> , Planets, all the stars—all these are subject			

	to death due to some reason at some point in time. Once Moon, Sun, Planets & Stars are all destroyed, except for the three <i>lokas</i> everything is annihilated. Again everything is recreated at the time of creation.			
34	Bhishma; Jambookhanda- vinirmana	4	41 to 46	12
	<p>Wealth of earth</p> <p>In response to Dhritarashtra's question as to why millions are willing to sacrifice their lives in a war for 'land', Sanjaya describes the 'wealth' that land has:</p> <p>Sanjaya: (Shl 10) <i>Maharaja!</i> There are two types of beings in this world: '<i>chara</i>' and '<i>sthavara</i>'. The <i>chara</i> (that which moves) or <i>jangama</i> have three kinds of birth. <i>Andaja</i> (born from egg—such as birds), <i>Swedaja</i> (born from 'sweat'—perhaps indicates unclean water—such as flies & such insects, and <i>Jarayuja</i> (born from womb, such as humans, animals etc).</p> <p>(Shl 11) Among these <i>jarayujas</i> are the best. Among <i>jarayujas</i> human beings & animals are best.</p> <p>(Shl 12) Human beings and animals have different forms. According to Vedas these are of 14 types. Those humnas & animals in which <i>yajna</i> is established are better than the others.</p> <p>(Shl 13) Among the <i>gramya</i> animals (those who live in human habitations; <i>grama</i> literally means village) man is the best. Among the animals in forest, lion is the best. All the animals in the world live by mutual dependence.</p> <p>(Shl 14) '<i>Sthavara</i>'s are called '<i>Udbhija</i>'s. This means those which are born by emerging out (shooting out) of earth's surface. There are five types in this: <i>Vriksha</i> (trees), <i>gulma</i> (plants without a trunk like grass etc), <i>latha</i> (creepers, which grow by depending on other trees), <i>Valli</i> (those which spread out on the ground such as ash-gourd etc), and <i>tvaksara</i> (such as bamboo, which are basically of the grass type and are not trees).</p> <p>(Shl 15) The above classification results in 19 groups. <i>Chara</i> are of 14 types and <i>Sthavara</i> of 5 types. Along with these there are five <i>maha-bhutas</i>: <i>prithvi</i> (Earth), <i>jala</i> (water), <i>Vayu</i> (air), <i>Tejas</i> (fire) and <i>Akasha</i> (space). These make it 24. <i>Gayathri mahamantra</i> also has 24 <i>aksharas</i>. That means, the highly revered <i>Gayathri mantra</i> represents the whole creation.</p> <p>(Shl 17) Of the fourteen superior animals among the above said <i>jarayuja</i>, those who live in forest are seven, and in <i>grama</i> are seven. The superior animals of forest are: <i>simha</i> (lion), <i>vyaghra</i> (tiger), <i>varaaha</i> (wild boar), <i>mahisha</i> (bison), <i>vaarana</i> (elephant), <i>ruksha</i> (bear) and <i>vaanara</i> (monkey).</p> <p>(Shl 18, 19) The following animals are said to be <i>gramya</i> animals: <i>Gau</i> (cow), <i>aja</i> (goat), sheep, man, <i>ashwathara</i> (mule?) and <i>gardabha</i> (donkey).</p> <p>(Shl 20) All animals are born on earth & die on earth. This <i>bhumi</i> (earth) is the home & refuge for all.</p> <p>(Shl 21) One who has ownership of land controls all these <i>sthavaras</i> and <i>jangamas</i>. It is for this reason that these kings fight and even kill to obtain ownership of land.</p> <p>(It is surprising that no mention of metals & minerals has been made in the 'wealth' of earth even though they were using iron, gold, copper, silver & precious gems at that time)</p>			
35	Bhishma; Jambookhanda- vinirmana	5	47-54	12
	<p>About pancha-bhutas</p> <p>Sanjaya: (Shl 3) <i>Maharaja!</i> All the things in the world in essence are made of the <i>pancha-bhutas</i>. This is the reason that <i>panditas</i> view everything in the world with equality. They do not differentiate one from the other.</p> <p>(Shl 4) <i>Bhumi</i> (earth), <i>aapa</i> (water), <i>vayu</i> (air), <i>agni</i> (fire) and <i>akasha</i> (space) are the <i>pancha-mahabhutas</i>. These have sequentially higher attributes. Therefore earth has highest significance. (Commentary: <i>Vayu</i> is born from <i>akasha</i>. Therefore if <i>akasha</i> has one attribute, <i>vayu</i> has two. <i>Agni</i> is derived from <i>Vayu</i> and so it has three attributes. Water is born from <i>agni</i> and has four attributes. Earth is born from water and hence has five attributes.)</p> <p>(Shl 5) Earth has five attributes viz., <i>Shabda</i> (sound), <i>Sparsha</i> (touch), <i>roopa</i> (form), <i>rasa</i> (taste), and <i>gandha</i> (smell).</p> <p>(Shl 6) Water has four attributes (five minus smell). <i>Agni</i> has <i>shabda</i>, <i>sparsha</i>, <i>roopa</i>. <i>Vayu</i> has <i>shabda</i>, <i>sparsha</i>. <i>Akasha</i> has only <i>shabda</i>.</p> <p>(Shl 7) All the <i>lokas</i> incorporate these five <i>maha-bhutas</i>.</p> <p>(Shl 8) As long as these five are in equal proportions, they do not join together.</p> <p>(Shl 9) When the equality of proportions becomes unequal, then they join together. At that time the living beings (animals) which have bodies enter the respective bodies. It cannot happen any other way.</p> <p>(Many commentaries for shloka 7 & 8 are available. These are actually philosophical in nature. The book contains one of them which is quite interesting, but is not translated here)</p> <p>(Shl 10) These <i>pancha-bhutas</i> are destructed in the reverse order starting from earth element. Again</p>			

	<p>they take birth from <i>Akasha</i> etc elements. The power & form of these are <i>aparimeya</i> (not limited, not finite). Their form is related to the God himself. (Shl 11) In different <i>lokas</i> the elements of <i>panchabhutas</i> are found. Their proportion is only guessed by men. (Shl 12) Those <i>bhavas</i> which are beyond thought should not be attempted to be hypothesised/theorised by logic. That which is other than <i>Prakriti</i> is the domain of 'beyond-thought'. (Some commentators have interpreted <i>bhava</i> as: <i>jagat</i> (the world), root cause of birth, <i>nimittha</i>, <i>parimana</i>, <i>dharma</i> & <i>adhama</i>). (Shl 16) Just as man looks at his image in a mirror, the Sudarshana <i>dwipa</i> is seen in the Moon as its mirror. In two portions (<i>amsha</i>) of the Moon there is <i>ashwattha vriksha</i>. In two <i>amsha</i> there is a big rabbit. Several types of vegetation are spread across that <i>Chandra-mandala</i>. Know that in the remaining <i>amshas</i> of <i>Chandra-mandala</i> there is water. The remaining parts are said to be like smaller earth.</p>			
36	Bhishma; Bhishmavadha	72	1881	15
	<p>Arrows which had golden wings, which were sharpened on hard stone and which were dipped in oil were shot by Bhishma which hit Bhima with much force. Again in <i>Adhyaya</i> 85, Page 1957: Arjuna also uses arrows dipped in oil to kill several <i>rathis</i>.</p>			
37	Bhishma; Bhishmavadha	77	1910, 1911	15
	<p>Dhrishtadyumna released the Pramohanastra. .. Due to this your children lost their thinking abilities and strength and became unconscious.Drona used Prajnastra and neutralised its effect. Due to this your children who were lying as of dead, woke up again.</p>			
38	Bhishma; Bhishmavadha	84	1953	15
	<p>Chekithana twirled & rotated his <i>gada</i> and threw it with force at Kripacharya. Kripa stopped that <i>gada</i> which was made of <i>pacche</i> stone (green coloured precious stones) with several arrows.</p>			
39	Bhishma; Bhishmavadha			15
	<p>In many places it is mentioned that the shield used during sword fight etc was made of ox skin/hide.</p>			
40	Stree; Jalapradanika;	4	5245	20
	<p>Conception to birth Vidura: (Shl 2, 3) <i>Maharaja!</i> From the time of union of sperm and egg the action of developing life starts. After one night of the union of these, the foetus gets the name <i>kalila</i> (<i>jeeva</i> resides in <i>kalila</i>). After five nights it is called <i>budbuda</i>. Continuing to develop like this by the time five months elapse it takes the shape of a <i>pinda</i> (a lump). <i>Chaitanya</i> (consciousness, Universal soul) resides in that <i>pinda</i>. After five months all the organs start developing and eventually the child becomes fully developed. (Shl 4, 5, 6) At that time it will have flesh and blood and lives in the middle of impurities (<i>amedhya</i>) in the womb. As the time for delivery nears due to the forces of air the baby makes its head down and legs up. As it comes through the vagina it suffers many difficulties and finally emerges out freed from it, but faces several difficulties in this world.</p>			
41	Shanti; Rajadharmanushasana	15	114-115	21
	<p>Food chain & non-violence Arjuna to Yudhishtira: (Shl 20) I have not seen anyone living entirely by non-violence. Stronger animals live by killing & eating weaker ones. This is the nature of this world....(Shl 22) Man kills and eats all animals. Observe how the times are changing. All the moving and unmoving things in this world are in the form of food for surviving. (Shl 23) Animals should live on animals is the rule formed in nature by <i>daiva</i>. Therefore a scholar should not get perplexed in this matter. (This view of the food chain has been mentioned by Dharma-vyadha also earlier. See Sl. No. 60 of Table: Philosophy/Vedanta)... (Shl 65) A <i>tapasvi</i> in forest may claim that he is living only on roots and fruits and water. He may consider that this is not killing of animals. In water also there are many small life-forms that are not visible to the naked eye. In earth and even in roots and fruits there are many extremely small life-forms. There is none who does not eat them and hence kill them. (Shl 26) Brother! There are thousands of minute life-forms. They cannot be seen with naked eyes. We can conclude that they exist only by logic or guess. They are so minute that if a hair of human eyelid were to fall on them, many of their organs like shoulders may get displaced totally</p>			
42	Shanti parva; Rajadharmanushasana	100	903	22
	<p>(Shl 7) For the protection of elephants the king should get their armours made of the skin of ox and pythons (<i>ajagara</i>: a large serpent, Boa etc).</p>			
43	Shanti parva;	182, 183	1631-1642	23

	Mokshadharma			
	<p>Yudhishtira questioned: (Shl 1) Grandfather! Why was this world consisting of <i>sthavara & jangama</i> (immovable and movable) created? Where will this universe merge at the time of <i>pralaya</i>? (Shl 2) Who created this world consisting of oceans, sky, mountains, earth, fire and air? (Shl 3) How did the creation of living beings happen? How did the division of <i>varnas</i> happen? How did <i>shoucha-ashoucha</i> system among <i>varnas</i> happen? How was the system of dharma & <i>adharma</i> done? (Shl 4) How is <i>jeeva</i> in living beings? Where will he go after death? What is the system to get <i>that world</i> from <i>this world</i>? Tell me about all these.</p> <p>The answers relating to the formation of the physical world are somewhat mythological or perhaps symbolical. Many ideas may not be acceptable from the point of view of current science. Translations of these <i>adhyayas</i> are not included here.</p> <p>For a few extracts see Table: Philosophy/Vedantha, Sl. No 183.</p>			
44	Shanti parva; Mokshadharma	184	1642-1654	23
	<p>Description of the properties/qualities of <i>pancha-maha-bhutas</i> See table: Long Translations, Sl. No. 64</p>			
45	Shanti parva; Mokshadharma	206	1865	24
	(Shl 30) Man who lives on earth has to understand that though not visible there is an end to earth (?!) (Flat earth model?!)			
46	Shanti parva; Mokshadharma	231, 232, 233	2111-2138	24
	See Table: Philosophy/Vedantha (in the separate PDF on Mokshadharma), Sl. No. 217, 218, 219 for measures of time, process of creation and dissolution.			
47	Shanti parva; Mokshadharma	328	3061-3073	26
	<p>Seven kinds of <i>vayu</i> Vyasa to his Shuka: (Shl 35) <i>Vayu</i> causes separate movements in living beings from all sides. <i>Vayu</i> is the main reason for the movement of living beings. Because it makes the living beings (<i>prani</i>) live (gives them life), it is called <i>Prana</i>. (Shl 36) That which makes the group of clouds generated from smoke & heat to go from here to there is the first <i>vayu</i> called <i>Pravaha</i> which travels in the first path. (Shl 37) That <i>vayu</i> which has great brilliance/flash, makes loud sounds and blows in the sky and has relation with <i>vidyut</i> (electricity, lightening) is called <i>Aavaha</i>. (Shl 38, 39, 40) That which causes the rising of stars, Sun & Moon, that which scholars call <i>udaan</i> when it acts in the body of living beings, that which bears water from the four seas and carries it up to the clouds and gives it to the cloud and hands over to <i>parjanya</i>, the great <i>vayu</i> with such movement is called <i>Udvaha</i>. (Shl 41, 42, 43) That <i>vayu</i> which brings together clouds that are separate, that <i>vayu</i> due to whose promptings they start to pour rain, and that same <i>vayu</i> due to which dense clouds are scattered, the <i>vayu</i> under whose influence the clouds again come together in the form of water and become seas which roar, the <i>vayu</i> which in order to save living beings again takes the water in seas to the skies and becomes cloud, which takes the <i>vimanas</i> of <i>devatas</i> to the skies, which destroys the peaks of mountains, that <i>vayu</i> is the fourth one called <i>Sanvaha</i>. (Shl 44) Clouds accompanied by winds which can shake mountains, blow with terrifying speed, which can pierce mountains with their floods, become <i>Balaahaka</i> clouds. (Shl 45) That <i>vayu</i> whose movements cause terrifying calamities, and makes the clouds in the sky move, that <i>vayu</i> with great speeds is the fifth one called <i>Vivaha</i>. (Shl 46, 47, 48) That <i>vayu</i> with whose help floods of water carry birds which move on water, that <i>vayu</i> which bears the auspicious <i>akash ganga</i>, that <i>vayu</i> due to which the thousand rayed Sun appears dulled as if one rayed, the <i>vayu</i> due to which this earth looks bright, the <i>vayu</i> which nourishes the divine <i>soma</i>, the great among the victorious, such sixth <i>vayu</i> is called <i>Parivaha</i>. (Shl 49-52) That <i>vayu</i> which at the final moment takes out the life of all living beings, the <i>vayu</i> to which in that path both <i>mrityu</i> & <i>vaivasvata</i> will be followers, the <i>vayu</i> which is capable of giving immortality (<i>amritatva</i>) to those <i>sadhaks</i> who are dedicated to <i>adhyatma chintana</i>, and who feel blissful in <i>dhyana</i> and are seeing the <i>brahma-vastu</i> clearly through their <i>buddhi</i>, depending on whom the 10,000 sons of Daksha Prajapati reached the ends of directions, the <i>vayu</i> touched by which the being which is dissolving goes away from here but does not return (the <i>vayu</i> due to whose grace beings attain <i>moksha</i>), such impossible to transgress seventh <i>vayu</i> is called <i>Paraavaha</i>.</p> <p>(Shl 53) In this manner all these seven <i>maarutas</i> are wonderful sons of Diti. These <i>vayus</i> which</p>			

	travel everywhere, and bear everything are constantly blowing.			
48	Shanti parva; Mokshadharm	363	3405-3407	26
	Nagaraja said to brahmana: (Shl 6) <i>Vipra shreshta!</i> I saw such a wondrous event in <i>surya mandala</i> . That person who was practicing <i>unccha vritti</i> attained <i>siddhi</i> , entered Surya and is going around the earth as he pleases (!) .			
49	Anushasana parva; Daandharma	58	4036-4044	27
	Bhishma said: (Shl 2) It is said that this earth which looks beautiful, strong, appears in varied forms, is rich in gold etc <i>sapta-dhatus</i> (gold, silver, copper, tin, mercury, lead and iron) and is refuge to all kinds of animals is the greatest place.			
50	Ashwamedhika parva; Anugita	44	5875-5879	30
	Beginning and end of things; eternity of <i>jnana</i> Brahma said (Shl 1) <i>Maharshis!</i> Now I will tell about the beginning, middle and end of all things along with their names and characteristics and methods of grasping them. (Shl 2) Day was born first. Then night was born. <i>Masas</i> started with <i>Shukla paksha</i> . <i>Nakshatras</i> started with <i>Sravana nakshatra</i> . Seasons started with <i>shishira rtu</i> .			

T27: Long translations

No.	Translations/comments
1	<p>(Pg 3104-3105, Shl 30-37) and (Pg 3107-3114, Shl 2-30)</p> <p>1. Yudhishtira-Nahusha conversation: (<i>Adhyaya</i> 180, Pg 3104-3105, Shl 30-37) (Shl 30) Nahusha: If as you said we were to determine that only the person with <i>sadachara</i> is a brahmana, then will not the <i>varnashramas</i> be destroyed? Because, it will not be possible to determine the <i>varna/jaati</i> until the person starts practicing/following his <i>vritti</i>. Yudhishtira: (Shl 31-33) <i>Sarparaja!</i> What you say is also correct. But, I feel it is not possible to determine the <i>jaati</i> of a human being. Though we can say that if a brahmana marries a brahmana girl the person born will be a brahmana, since there is a possibility of mixing up of <i>varnas</i> (<i>varna-sankara</i>) it is impossible to determine the <i>jaati</i>. Men of all <i>varnas</i> mate with women of all <i>varnas</i>. Now the only common factors among human beings are: language, sexual union, birth and death. In this matter even the ancient evidences (<i>arsha-pramana</i>) are also decisive. That's why before starting the <i>yajna</i>, we proclaim "<i>ye yajaamahe</i>" meaning we who belong to some <i>jaati</i> have gathered to perform the <i>yajna</i>. Therefore <i>tattva-darshis</i> (persons in the know of truth principle) have the opinion that only <i>sheela</i> (character) should be considered as the main factor for determining <i>jaati</i>. But good <i>samskaras</i> can fetch you <i>brahmanatva</i> (the quality of being a brahmana). (Shl 34-36) Parents perform birth-<i>samskaras</i> before snapping the umbilical cord. Mother will be in the position of Savithri and father that of <i>acharya</i>. Customarily the child is called '<i>barhamana-shishu</i>'. But until his <i>upanayana</i> is performed and he gets the right to study of Vedas that boy remains a <i>shudra</i>. Therefore to be a brahmana, clearly <i>samskara</i> is the main factor. What is <i>samskara</i>, what is <i>sadvratta</i>? In my opinion <i>sadvratta</i> is the result of <i>samskara</i>. In the ancient days itself, when there was a dilemma about <i>samskara</i> and <i>vratta</i>, Swayambhu Manu has said: If persons of brahmana etc <i>varnas</i> even after getting the <i>vaidic samskaras</i> of <i>jaata-karma</i>, <i>namakarana</i> etc do not develop any <i>sadvrittis</i>, then it should be concluded that there has been a strong <i>varna-sankarya</i>. (Shl 37) For these reasons, it is my firm decision that <i>samskara</i> is <i>sadvritti</i>. If he has undergone various <i>samskaras</i> it should be understood that he has <i>sadvritti</i>. If he is devoid of <i>sadvritti</i>, then his <i>samskara</i> is a waste. That is why I said earlier that a person with good behaviour/nature even without having undergone <i>samskaras</i> is a brahmana.</p> <p>(<i>Adhyaya</i> 181, Pg 3107-3114, Shl 2-30) Yudhishtira asked: (Shl 1) King of serpents! You are an expert in Vedas & Vedangas. Kindly tell me by practice of which <i>karmas</i> does one attain <i>sadgati</i> (good state)? The serpent said: (Shl 2) It is my opinion that by giving <i>daan</i> to the worthy, speaking likeably, being truthful and practicing non-violence a human being gets <i>Swarga</i> after death. Yudhishtira: (Shl 3) Between <i>daan</i> to the worthy & truthfulness, which is greater? Between non-violence and sweet speech which is greater? Tell me this secret.</p>

(Shl 4) Yudhishtira! It is possible to distinguish among these four. At the time of executing them, the prevailing factors at that time should be analysed and its results decided. (Shl 5) Sometimes truthfulness will be more praiseworthy than *daan*. Sometimes *daan* to the deserving will be more praiseworthy than truthfulness. (Shl 6) Same things holds good for others. Overall a cultured person has all these four qualities.

Yudhishtira: (Shl 8) Oh serpent king! As soon as man dies, his body is burnt. When the body itself is burnt how can *karma-phalas* survive? How can one go to *Swarga*? How to experience pleasures there without a body? Tell me all these.

Yudhishtira! Just because the physical body is burnt, the *jeeva* is not destroyed. (Shl 9) **The *jeeva* enveloped with good and bad *karma-phalas* of each birth can transform in three ways:** Gaining *Swarga*, birth as human and birth in *tiryag yoni* (lower forms like animals, birds, worms etc). (These are also known as *urdhva-gati*, *madhya-gati* and *adho-gati*). (Shl 10) The person who has practiced *daan*, non-violence and truthfulness without lethargy will be able to go to *swarga*. (Shl 11) If the sinful & virtuous deeds are equal, he will gain be born as human being. One who has practices opposed to these will be born in *tiryag yonis*. Not just this. (Shl 12) One who is a refuge to *kaam*, *krodh*, *mada*, *matsarya* etc will lose his human birth and will be born in *tiryag yonis*. (Shl 13) In the same way, *tiryag* births can obtain birth as human being by virtue of their karmas. It is possible for some animals like horse & cow to be born in higher births and go to *Swarga* also. (Shl 15) **But a *dvija* does not desire either karmas or their fruits and tries to merge the *jeevatma* in Paramatma. Except a *jnani* all others identify themselves with the body, experience the fruits of karmas and keep on taking variety of births.** But one who does *nishkaam karma*, knowing this cycle of births & deaths attempts to get off this revolving wheel.

Oh king of serpents! There are many things to be learnt from you. Please answer some of my questions so that no doubt remains in my mind. (Shl 16, 17) *Atma*'s presence in *shabda*, *sparsha*, *roopa*, *rasa* & *gandha* is neutral. Tell me how this is. Tell me whether it is not possible for the mind to grasp all these five simultaneously.

(Shl 18) Dharmaja! The attribute-less brahma (*nirguna Brahma*) reflects in *avidya* which is dominated by *rajoguna* and is then called *jeeva*. This *jeeva* associated with *indriyas* and *manas* becomes the enjoyer/experencer. This *jeeva* develops identity with the physical body. (Shl 19-21) *Jnana*, *buddhi* & *manas* become the causes for the *jeevatma* to experience. For this reason *jeeva* is in the grip of the nine *gunas* of *buddhi*, *raga*, *dvesha*, *prayatna*, *samsara*, *dharma*, *adharma*, *sukha* & *dukkha*. Even when experiencing the objects of senses through the senses it has to do it through *manas* only. If *manas* is not attentive, none of the corresponding *indriyas* can function. **The *jeeva* experiences that *indriya* to which mind joins it. It is not possible for the mind to flow to all the *indriyas* at the same time.** Therefore it cannot experience all the happiness & unhappiness provided by them at the same time. (Shl 22, 23) ***Atma* resides at the centre of the two eyebrows.** *Buddhi* is also established there. Paramatma prompts the *buddhi* to flow towards various objects. But yogis turn back that same *buddhi* and see the Paramatma who is the witness. This kind of *jnana* is the method for knowing the *kshetrajna*.

(Shl 24) Oh king of serpents! Tell me about the difference between *buddhi* & *manas* or their characteristics. I believe that it is the primary duty of those who wish to realise *atma* to know this.

(Shl 25-27) Dharmaraja! Because of *maya*, the *buddhi* appears to be under the control of *atma*. Although it is meaningful for the *buddhi* to be under the control of *atma*, in due order *buddhi* becomes the director of the *atma*. *Buddhi* generates the actions. (Due to the combining of subtle *pancha-bhutas*, *antah-karana* is formed. It is this *antah-karana* which is known as *manas*, *buddhi*, *ahankar* & *chitta* arising out of the differentiations of doubts, decision, pride and memory). That is, even *manas* is self-born like *buddhi*. As said above, *buddhi* generates actions. To execute these, the *manas* prompts the *indriyas*. Many times we say, 'I am not interested' and simply sit. Its meaning is, *buddhi* has generated the action but the mind does not prompt the *indriyas*. It is again *manas* and not *buddhi* which experiences the consequences (like happiness & grief) as a result of the actions executed. (It is *buddhi* which generates the action of seeing beautiful sights. It is *manas* that then prompts the *indriyas* to actually see and it is again *manas* which experiences – enjoys or does not enjoy -- the sight). Dharmaraja! You are a knowledgeable person. What is your opinion in this matter?

Oh *sarparaja*! You are great among the wise. Your intellect is very good. You know fully the things that yogis want to know. This being so, why are you questioning me? You know everything. ... Still why did you fall from *Swarga* into such bad state? Clarify this one doubt of mine.

(Shl 30) Yudhishtira! Man may have very good *jnana*; may also be valorous. But wealth makes even such person intoxicated and arrogant. **I have concluded that one who is always in *sukha* will**

	<p>certainly become arrogant.</p> <p>Nahusha: (Shl 42) Qualities of <i>satya, dama, tapas, daan, ahimsa</i> & dedication to dharma are the only factors for achieving <i>brahmanatva</i> (status of a brahmana) & attain god-realisation, not community or caste (<i>na jaatir na kulam nripa</i>);</p> <p>(Return Link: Table:Philosophy/Vedantha, Sl. No. 42)</p>
2	<p>(Pg 3131-3145, Shl 57-58; 64-92)</p> <p><u>2. Yudhishtira-Markandeya Conversation:</u></p> <p>Questions: If man is the doer of all karmas, where does Ishwara come in? Are the karma <i>phalas</i> enjoyed in this birth or do they carry over to/carry over from other births? Where do karma <i>phalas</i> remain when there is no body associated & how do they follow the dead person? (Background is: I have & practice unshakeable faith in dharma but am suffering whereas Duryodhana though a sinner is enjoying all comforts: this issue generalised is the context)</p> <p>Markandeya <i>rishi's</i> answers: (Summary)</p> <p>(A) The first humans created by Brahma were totally dharmic. They were like <i>devatas</i> on earth. They were only interested in Brahma Samadhi & Brahmananda. They had no materialistic desires, though they could fulfil whatever they wanted by mere will power. Essence of all dharmas were simply (naturally) known to or realised by them. They lived as long as they wished. (Similar to Hanuman's description of Kritha yuga) (<i>There is no mention of lower forms of life like animal, insect etc!</i>)</p> <p>(B) After several thousand years, dharma started declining steadily. Humans forgot <i>brahmananda</i> & started looking for pleasures due to self-efforts. Thus started <i>kaama, krodha</i> etc. Sinful deeds followed & they started losing all divine powers. It also resulted in birth in many lower forms of life. (Shl 69-73)</p> <p>(Shl 71) None of their wishes were getting fulfilled. Their <i>jnana</i> was also limited to achieving worldly pleasures. They had no concentration. They were doing whatever the mind prompted; they were not acting with their mind under their control. They would suspect everything. They were afraid of everyone. They were busy troubling others.</p> <p>(C) Man accumulates all good-bad karma <i>phalas</i> through this physical body. Immediately upon death, the jeeva bound to the <i>sookshma sharira</i> joins another body according to the accumulated karma <i>phalas</i> (which is properly suited for enjoying & suffering the <i>karmaphalas</i>). (<i>The concept of immediate change into another body is not consistent with what Yayati had said earlier in this matter</i>) Mention of <i>Sthoola, Sookshma & Karana sharira</i>, mention of 25 <i>tattwas</i>, list of <i>sapta dhathus</i>, six <i>vikaras</i> & ten <i>doshas</i>. Constituents of <i>sookshma sharira</i>. Persistence & continuance of <i>sookshma sharira</i> until moksha. Inability of <i>jeeva</i> to overcome the consequence of karma <i>phalas</i>.</p> <p>(Some explanations by editors: <i>Sookshma sharira</i> consists of five <i>janedriyas</i>, five <i>karmendriyas</i>, five <i>pranas, manas & buddhi</i> (17 <i>tattvas</i>). This is the means for experiencing the fruits sins & virtues. This is invisible to the <i>indriyas</i>. This exists until <i>moksha</i>)</p> <p>(D) Characteristics of <i>jnani's</i>. (Shl 81-84) They are always engaged in <i>tapas</i>, know all Vedas & Vedangas, do not lie under any circumstance, are devoted to serving the guru, have good character, are engaged in practice of yoga, are always contented, are <i>jitendriyas</i>, have great <i>tejas</i>, have internal & external purity, are born in noble lineage and have auspicious characteristics.</p> <p>(E) Only three ways to get fruits in life: (i) God's grace—<i>daivanugraha</i> (ii) luck or fortune—<i>adrishta</i> & (iii) own karmas. (<i>Distinction of these not explained; the confusion of freedom of will Vs <i>daiva sankalpa</i> is also not explained</i>)</p> <p>(F) No inference can be made about what a person will get after death based on his apparent life here. Some may enjoy here but suffer in after-death, some may struggle now but enjoy in after-death worlds and some may not enjoy both. But there is a way by which one can enjoy both here & there: Study Vedas, become <i>grihastha</i>, do karmas of your <i>varna</i>, earn wealth by dharma, do good deeds, <i>yaagas, yajnas</i>, in the end take to <i>vanaprastha & Sanyasa</i>.</p> <p>Those who have neither education nor perform <i>tapas</i> nor give <i>daan</i> nor get married & try to get children enjoy neither now nor after-death.</p> <p>(Return Link: Table: Philosophy/Vedantha, Sl. No. 45)</p>
3	<p>(Pg 3388-3400, Shl 20-59)</p>

	<p><u>3. Dharma vyadha's views on Dharma:</u> Emphasis on <i>varnashrama</i> dharma by birth & its strict enforcement by king. (Earlier Yudhishtira has said that <i>varna</i> should be determined by karma & nature & not by birth!!) (3394, Shl 38) As far as I am concerned, I treat with equality those who praise me as well as those who condemn me. (3395, Shl 43) You should not be affected differently by happy or unhappy events or news. When in financial trouble, you should not get confused or confounded and depart from the path of dharma. (3395, Shl 44) If a mistake is done or defective act is done & realised so, the same should not be attempted repeatedly. Those actions which are not against dharma and are compliant with <i>dharmartha-kaama</i>, such acts only should be done by using discretion. (3396, Shl 45) If someone exhibits malice towards us we should not do the same. At no time should we become slaves of love-hate & give up the path of righteousness. One who acts with malice towards others will destroy himself eventually. (3397, Shl 48) Just as Sun makes everything visible to our eyes, so does the <i>Antaratma</i> keep bringing back to the mind all the bad deeds done by us. But the fool keeps justifying himself. The life of such arrogant fool has no essence in reality. (3397, Shl 49) Self-praise is highly condemnable. (3397, Shl 51, 52) Repentance can remove many sins. Repenting for the wrong deeds done & deciding not to do such things prevents committing such acts again. Repentance can remedy the sins which are not remedied by <i>japa, tapa, tirtha-snana, punya kshetra yatra</i> etc. (3397, Shl 53) If one who is dedicated to dharma commits a sin knowingly or unknowingly he can clear its effects by constantly following the path of dharma. (3397, Shl 54) A person may commit sin & think to himself that he has not done so. But <i>devatas</i> & the <i>antaratma</i> are always watching. (3397, Shl 57) The sins of many births are destroyed for one who is desirous of moksha & is making constant efforts for atma darshana. (3397, Shl 58, 59) Greed is the residence for sins. Those without much knowledge, who are greedy & miserly, keep on committing sins. Such greedy persons are dharmic only for appearance sake.</p> <p>(Return Link: Table: Philosophy/Vedantha, Sl. No. 56)</p>
4	<p>(Pg 3432-3439, Shl 33-55)</p> <p><u>4. Dharma Vyadha explains: (Key points)</u> (3432, Shl) What brings about <i>jeeva's</i> birth as <i>devas</i>, humans & lower life-forms (animals, birds etc) (3433, Shl 33-36) Continuing to indulge in evil karmas only worsens the state & brings more grief & lower births. (3434, Shl 37) When there is happy time one becomes egoistic & thinks that it happened due to his efforts. But this is only apparent happiness & not permanent. The new karmas & pending bad karmas can again alter the state. (3435, Shl 41) Therefore, human being who is endowed with intelligence (<i>buddhi</i>) should wilfully try to do good deeds & wilfully try to avoid bad deeds. (3435, Shl 42-43) What type of karma gives what results (in brief): (Shl 42) One who does not feel jealous about other's prosperity or wealth, one who remembers gratefully those who have caused benefit to him and who is always engaged in virtuous deeds like helping others and being kind to animals, will enjoy happiness on this earth. He will succeed in both dharma & <i>artha</i> and will enter <i>swarga</i> after death. (Shl 43) One who has been sanctified with 16 types of <i>sanskaras</i>, who is <i>jitendriya</i>, who has gained victory over his mind, who is regulated in food and exercise/relaxation and is wise and discriminative, will have happiness both here and in the other worlds. (3436-3438, Shl 44-49) How does a <i>dharmatma</i> live & behave. (Shl 44) One should follow the dharma practiced by <i>satpurushas</i>. Should do things done by the virtuous. Should remain engaged in his karmas without any worries or agitation in the mind. Should not grieve or worry by constantly thinking whether his job is demeaning or not. Should do the karmas prescribed for swadharma. Should desire a job that does not cause grief to the world. (Shl 45) There are many <i>shishtas</i> (persons with virtuous conduct) who have expertise in many <i>shaastras</i> and have studied Vedas & Vedangas completely. One should do his karmas as preached by them so that it does not cause <i>varna-sankara</i>. (Shl 46) A wise <i>shishhta</i> feels joy by living on the path of dharma. He earns money by following ways of dharma and performs <i>dharmakaryas</i> with such money. Therefore in every one of his acts, dharma will be prominent. (Shl 47) A dharmatma will have a clear & happy mind both in happiness and unhappiness. A <i>dharmatma</i> lives happily with his relatives and friends</p>

	<p>and after death obtains higher <i>lokas</i> and will be happy there also. (Shl 48) He will obtain the objects of sense pleasures and will also gain mastery over them (will not be a slave to them). Elders say that such mastery is gained only by practicing dharma. (Shl 49) He will never be content with mere worldly happiness gained by practice of dharma. He will realise from <i>jnana</i> that there is something superior to this and will develop disinterest in them.</p> <p>(3438-3439, Shl 50-54) What should a <i>mumukshu</i> (one desiring moksha) do: (Key points)</p> <p>In order to be an ideal to the world, he does not develop detachment (<i>virakthi</i>) from dharma marga.</p> <p>Thinking that <i>moksha</i> or <i>atma-sakshatkara</i> will come by 'luck' (or God's grace), he does not stop his own efforts towards it.</p> <p>Sinful thinking/desire does not occur even in the mind of a <i>sadhaka</i> of <i>atma jnana</i>.</p> <p>By withdrawing from/controlling the vagaries of the senses (<i>indriya nirodha</i>), steadfastness in truth & <i>dama</i>, <i>brahma sakshatkara</i> can be attained.</p> <p>(Return Link: Table:Philosophy/Vedantha, Sl. No. 66)</p>
5	<p>(Pg 3467-3472, Shl 19-39)</p> <p><u>5. Dharma vyadha: About Atma, Brahma & how to attain <i>Atma jnana</i>; characteristics of a <i>brahmajnani</i>. Notable points:</u></p> <p>(Shl 22) Atma does & makes us do the karmas; Parabrahma which has created the whole universe is beyond this or far greater than this.</p> <p>(Shl 26) By achieving '<i>chitta prasanna</i>' state, the <i>jnani</i> destroys <i>paap</i> & <i>punya</i> karmas; this state can be compared by example to the state of a lamp burning steadily in a room without any breeze.</p> <p>(Shl 26) Person with strict/determined practice realises Atma within himself.</p> <p>(Shl 28) By all methods one should control anger & greed. This is the bridge which will help you cross this mundane world.</p> <p>(Shl 29) Protect <i>tapas</i> from the grip of anger; dharma from jealousy; <i>vidya</i> from pride & humiliation; <i>atma</i> from '<i>pramada</i>' (inadvertent, carelessness).</p> <p>(Shl 30-31) Kindness/mercy is the greatest dharma; forgiveness is the greatest strength; <i>atmajnana</i> the greatest knowledge; Truthfulness the greatest <i>vrata</i> (Vowed observance); that which is 'good' (<i>sarva bhootha hita</i>) to all the beings is Truth.</p> <p>(Shl 32) One whose all dealings/actions are free from the bondage of desires & whose all karmas are devoid of desire for fruits he alone is a <i>tyagi</i> (one who has renounced), is wise.</p> <p>(Shl 33) The <i>swarupa</i> of Parabrahma cannot be described even by a Guru. One has to know & realise this by oneself.</p> <p>(Shl 34) There should be no violence towards anyone. There should be friendship towards all. Once you take up such life, you cannot harbour enmity with anyone.</p> <p>(Shl 39) One who relinquishes both happiness & grief and has no attachments, attains the endless Brahma.</p> <p>(Return Link: Table: Philosophy/Vedantha, Sl. No. 75)</p>
6	<p>(Pg 3727-3736, Shl 3-39)</p> <p><u>6. Description of <i>swarga</i> & other better/higher lokas & the life there (Some key points)</u></p> <p>List of those who are eligible to go to <i>swarga</i>: <i>dharmatma</i>, <i>jitatma</i>, peaceful minded, <i>jitendriya</i>, one without jealousy, those who give to charity, brave men, those who die fighting bravely in war; also those who follow <i>yoga marga</i>;</p> <p>There are several separate lokas above for different categories like <i>devatas</i>, <i>sadhya</i>s, <i>maharshis</i>, <i>yaamas</i>, <i>dhaamas</i>, Gandharvas, <i>apsaras</i> etc. Even Meru <i>parvata</i> which is 33000 <i>yojanas</i> in area is there.</p> <p>There is no grief; there is no ageing; there are no reasons which cause repentance.</p> <p>The bodies of all are '<i>tejoroopa</i>'; these bodies are obtained by good deeds & not due to the physical union of male-female elements (semen & eggs).</p> <p>There are higher divine <i>lokas</i> above <i>swarga</i> also. The Ribhus live there. They are worshipped even by <i>devatas</i>. They have no interest at all in impermanent pleasures.</p> <p><u>The Defects in <i>swarga</i> are:</u></p> <p>(3732, Shl 28-29) You can only enjoy the fruits of good karmas done on earth in <i>swarga</i>. You cannot perform any karmas which results in fruits. Hence you can only expend the fruits of good karmas earned but cannot earn any fruits of karma, good or bad. Therefore having to fall from</p>

	<p>swarga to earth after completing the fruits of good karmas is the only defect of swarga. Just as people on earth do not know when their death will come, those in <i>swarga</i> lose track of the eventual end of their term & are fully absorbed in just enjoying the great pleasures. This defect that eventually makes them fall to earth is present for all higher <i>lokas</i> up to that of Brahmaloka. They are born to humans after falling from <i>swarga</i> & live with comforts here also.</p> <p>If man had indulged in only bad deeds he will suffer in <i>naraka</i> the fruits of his karmas & will be born as an animal.</p> <p>Therefore Earth is called the <i>karma bhumi</i> & other lokas as <i>phala bhumi</i>.</p> <p>(3734, Shl 38-39) Above Brahmaloka there is <i>Vishnupada</i> which is Pure, Timeless & divinely bright (<i> jyoti-swaroopa</i>). That is the highest position. It is also called <i>Parabrahma Sthana</i>. Those who have no attachment (me, mine etc), no ego, are beyond duality, have transcended <i>indriyas</i> (<i>samyatendriyah</i>), are immersed in <i>dhyana</i> & yoga, attain that position.</p> <p>(Return Link: Table: Philosophy/Vedantha, Sl. No. 81)</p>
7	<p>(Pg 3967-3973, Shl 31-32+; Also 4016-4025)</p> <p><u>7. Surya-Karna conversation</u></p> <p>When his father Surya warns him that Indra will come asking for his <i>kavacha</i> & <i>kundala</i> & tells him not to give it under any circumstance Karna says: I want to achieve fame/reputation (<i>keerthi</i>) even if it is by giving up my life. I believe that a man should live only for fame. One who achieves fame gets <i>swarga sukha</i>. Just as mother protects & nourishes the child, fame alone nourishes us. Infamy makes one virtually dead even when alive. He quotes Brahma: For a man to get higher <i>lokas</i> fame alone is important. Fame without blemishes increases one's longevity in this world also. Meaning, fame gives good results both in this world & the one after.</p> <p>(Contrast with Yudhishtira's constant insistence on dharma under all circumstances and at any cost)</p> <p>Surya argues & advises him that his policy is not a wise one & is suicidal.</p> <p>Karna says that he is not afraid of death. But that he is afraid of telling lies. He considers that more fearsome than death. That too in matters relating to brahmanas. That he is ready to even surrender his life itself to brahmanas. That he will not think twice about this. He declines to heed his father & decides to give them away when Indra comes.</p> <p>Later in pages 4016-4020, <i>Adhyaya</i> 310 the story continues. When Indra comes as a brahmana & asks for <i>kavacha</i> & <i>kundala</i>, as suggested by Surya, Karna tries his best to dissuade him from demanding only those & offers many alternatives. But when the brahmana refuses everything else, he understands that Indra has come as predicted by Surya. Then he tells him that he can have it as an exchange for a boon & cannot give it as mere charity. This is agreed to & Indra exchanges it with <i>shaktyayudha</i> as had been suggested by Surya. Indra gives the <i>astra</i> but with a condition. He says that it will kill only a single powerful enemy. Karna agrees, imagining Arjuna. Indra tells him clearly that it cannot kill the enemy he is thinking of as that person is protected by Sri Krishna, the Paramatma, Narayana himself. Still Karna accept the <i>astra</i>. The real name of <i>shaktyayudha</i> is 'Vasavi'.</p> <p>Because he cut & gave the <i>kavacha-kundala</i> from his body without caring for the pain, he was called 'Karna'. His name was Vasushena. He also became famous as <i>Daan-shoora</i> because of this. In a way Indra was responsible for his gaining this eternal fame. This happened towards the end of 12 years of <i>vanavasa</i> of Pandavas & when they had just moved to Dwaitha <i>vana</i>.</p> <p>(Return Link: Table:Notable References: Story, Sl. No. 33)</p>
8	<p>(Pg 4047-4158, Shl 45-133)</p> <p><u>8. Yaksha Prashna:</u></p> <p>(Questions & Answers)</p> <p>The questions were:</p> <ol style="list-style-type: none"> 1) (Pg 4047, Shl 45-46) What lifts up the Sun? (Brahma/Veda) Who travel around him? (Devas) Who causes his setting? (Dharma) Where is Aditya installed? (in Satya) An interesting interpretation of the answers is on Pg 4051. 2) (Pg 4051, Shl 47-48) From what does a man become a <i>shrotriya</i>? (Vedadhyayana) From what does it gain <i>mahat</i>? (Tapas) From what does he get second (appearance)? (Dhairya, Courage) From what does he become intelligent? (by serving the old) 3) (Pg 4055, Shl 49-50) What gives <i>devathva</i> to brahmanas? (Swadhyaya) What is the dharma appropriate to the <i>sajjanas</i>? (Tapas) Due to what reason do they get <i>manushya bhava</i>? (Death) Which acts of theirs is equivalent to <i>asatkarya</i>? (Paranindana-Abusing others)

- 4) (Pg 4058, Shl 51-52) What gives *devathva* to *kshatriyas*? (*Archery-Shastravidya*) What is the dharma appropriate to them to be *sajjanas*? (*yajnas*) Due to what reason do they get *manushya bhava*? (*Bhaya-fear*) Which acts of theirs is equivalent to *asatkarya*? (*Parityago-Abandoning those who surrender*)
- 5) (Pg 4060, Shl 53-54) What constitutes the most important *sama* in *yajna*? (*Prana*) What constitutes the most important *yajus* in *yajna*? (*Manas*) Which of these supports (*vrnunthe-choose, as in marriage; correct English word not known*) the *yajna*? (*Important Ruk*) Without which the *yajna* cannot be performed? (*Ruk*)
- 6) (Pg 4062, Shl 55-56) What is of the foremost value to those that cultivate--Interpreted as which is the best result for *devatarpana* (surrendering to gods)? (*good rains*) What is of the foremost value to those that sow-- Interpreted as which is the best result for *pitrutarpana*? (*seeds & fields*) What is the best for those who are desirous of happiness or prosperity? (*gavah-cows*) What is the best for those who bring forth interpreted as 'desirous of children'? (*son*)
- 7) (Pg 4064, Shl 57-58) Which person who is enjoying all sensory (*indriyas*) pleasures, who is intelligent, worshipped or regarded by all and acceptable to all, is not alive even though breathing? (*One who does not satisfy devatas, atithis-guests, sevakas-servants, pitrus-forefathers & atma is not alive even though breathing: Note: This answer is almost identical to the shloka in Manu smriti*)
- 8) (Pg 4068, Shl 59-60) Which is heavier than earth? (*Mother*) Which is higher than the sky? (*Father*) Which is faster than the wind? (*Manas-mind*) Which grows more than grass? (*Chinta-worries, thoughts*)
- 9) (Pg 4069, Shl 61-62) What does not close its eyes while sleeping? (*fish or jeeva*) What does not move even after being born? (*egg or jeeva*) What does not have heart? (*stone or jnani*) What increases or grows rapidly? (*river or chitta going after indriyas*)
- 10) (Pg 4070, Shl 63-64) Who is a friend of traveller? (*Co-travellers*) Who is friend of one living at home? (*Wife: also occurs emphatically in Saptapadi, the marriage mantra*) Who is a friend of the sick? (*Doctor*) Who is a friend of the dying? (*daan-donating to charity*)
- Meaning of Saptapadi mantras:** *by walking these seven steps with me you have become my friend. We both are now friends. I will not retract from friendship with you. You also do not retract. We have come together. Let us live & prosper eternally with mutual love. Let us discuss all matters between us with harmony & friendship. Let us always be smiling, let our minds come together (gel), and thus let us perform same virtuous practices.*
- 11) (Pg 4073, Shl 65-66) Who is guest for all the living beings? (*Agni-Jataragni*) Which dharma is *sanatana*? (*moksha dharma or That which is eternal*) Which is *amritha*? (*Cow's milk*) What is this whole world? (*Vayu*) (Translators: *There is some doubt about the authenticity of this shloka among scholars*)
- 12) (Pg 4076, Shl 67-68) Who moves about alone? (*Surya-Atma*) Who is born again after being born? (*Chandra-Manas*) What is the medicine for cold (=Avidya)? (*Agni-Jnanagni*) Which is the great field for sowing? (*Bhoomi-Sharira*) (Translators: *Taittiriya samhitha of YajurVeda has identical Q & A*)
- 13) (Pg 4077, Shl 69-70) What is the most important factor for dharma? (*Dakshya: steadfast & honest?*) What is the most important factor for fame? (*Daan*) What is the most important factor for *swarga*? (*Satya*) What is the most important factor for happiness? (*Sheela: Sadachara, Moral conduct*)
- 14) (Pg 4080, Shl 71-72) Who is *atma* for man? (*Putra: son*) Who is a friend given by god? (*Wife*) How does he survive (day to day life)? (*Cloud, rains*) What is his main refuge? (*Daan*)
- 15) (Pg 4082, Shl 73-74) Who is best among the blessed/laudable? (*Those with steadfastness*) Which is best among *dhana: possessions*? (*vidya: learning*) Which is best among *labha: gains*? (*arogya: health*) Which is best among happiness? (*Contentment*)
- 16) (Pg 4085, Shl 75-76) Which dharma is the best? (*Non-violence, lack of cruelty-kindness towards all*) Which dharma gives fruits continually? (*Vedas*) By controlling which are people not subjected to grief? (*Manas: mind*) With whom does friendship not decay? (*Satpurushas: noble/virtuous persons*)
- 17) (Pg 4087, Shl 77-78) By giving up what does man become likeable to all? (*Arrogance/Ego*) By giving up what does man not grieve? (*Anger*) By giving up what does man become wealthy? (*Desire*) By giving up what does man become happy? (*Greed*)
- 18) (Pg 4093, Shl 79-80) For what benefit/reason should one give to the brahmanas? (*dharma*) To the actors-dancers? (*fame*) To the servants? (*for them to live well*) To the kings? (*for fear: of punishment/of thieves etc so that he may provide protection*)
- 19) (Pg 4096, Shl 81-82) What envelopes the world? (*Ajnana*) Why it does not shine? (*Darkness:*

	<p><i>Tamas</i>) For what reason one forsakes a friend? (<i>Greed/Avarice</i>) For what reason he does not get/attain <i>swarga</i>? (<i>Attachment</i>)</p> <p>20) (Pg 4098, Shl 83-84) How does man die? (<i>by daardrya-bject poverty</i>) How does a nation die? (<i>Without a king: Good/stable rulers, government</i>) How does <i>shraaddha</i> die? (<i>without a shrotriya-one who has studied the shrutis or Vedas</i>) How does <i>yajna</i> die? (<i>without dakshina</i>)</p> <p>21) (Pg 4102, Shl 85-86) What is direction (<i>Dik</i>)? (<i>sajjanas: virtuous people</i>) What is <i>jala</i> (water)? (<i>akasha: sky</i>) What is food (<i>anna</i>)? (<i>Gau: Cow--Milk & all foods generated from milk</i>) what is poison? (<i>prarthana/yaachana: begging</i>) What is the appropriate time for <i>shraaddha</i>? (<i>Brahmana—whenever you get a shrotriya brahmana</i>). Note: in this shloka Yaksha says after this you can drink water & take it too. But questions continue?!!</p> <p>22) (Pg 4106, Shl 87-88) What is the characteristic of <i>tapas</i>? (<i>practicing swadharma</i>) What is <i>dama</i>? (<i>controlling the mind, particularly its outward flow with the senses</i>) What is greatest forgiveness? (<i>tolerating dualities</i>) What is shyness/sense of shame (<i>lajja</i>)? (<i>retracting from bad/evil actions</i>)</p> <p>23) (Pg 4110, Shl 89-90) What is <i>jnana</i>? (<i>understanding Paramartha: God realisation</i>) What is <i>shama</i>? (<i>peace/calmness of mind</i>) What is best kindness? (<i>desiring happiness to all</i>) What is <i>arjava</i>? (<i>equanimity: balanced mind which can see/treat everyone with equality</i>)</p> <p>24) (Pg 4112, Shl 91-92) Which enemy does man find impossible to win over? (<i>anger</i>) Which disease is endless? (<i>greed</i>) Who is a <i>sadhupurusha</i>? (<i>one who desires happiness for all</i>) Who is <i>asadhu</i>? (<i>One who is unkind</i>)</p> <p>25) (Pg 4115, Shl 93-94) What is <i>moha</i>? (<i>ignorance of dharma</i>) What is <i>maana</i>? (<i>Self-esteem, ego</i>) What is <i>alasya</i>: laziness? (<i>Not practicing dharma</i>) What is <i>shoka</i>: grief? (<i>ajnana: lack of knowledge</i>)</p> <p>26) (Pg 4118, Shl 95-96) what is <i>sthairya</i>? (<i>staying steadfast in swadharma</i>) What is <i>dhairya</i>? (<i>control over indriyas: senses</i>) What is best <i>snana</i>? (<i>clearing the dirt/filth in the mind</i>) What is <i>daan</i>? (<i>saving/protecting all life</i>)</p> <p>27) (Pg 4122, Shl 97-98) Who is a <i>pandit</i>? (<i>one who knows dharma</i>) Who is a <i>nasthika: atheist</i>? (a fool) Who is a fool? (<i>Atheist</i>) What is <i>kaama</i>? (it is the root cause of this cyclical <i>sansara</i>) What is jealousy? (<i>torment of heart</i>)</p> <p>28) (Pg 4126, Shl 99-100) What is <i>ahankara: inflated ego</i>? (<i>great ignorance</i>) What is <i>dambha: conceit, vainglory</i>? (<i>dharma done to deliberately show-off to everyone</i>) What is <i>daiva</i>? (<i>fruits of daan</i>) What is <i>paishunya: wickedness</i>? (<i>blaming others</i>)</p> <p>29) (Pg 4132, Shl 101-102) Dharma, <i>artha</i> & <i>kaama</i> are mutually opposed. One does not harmonise with the other. How do these three 'forever opposites' combine or in other words how can anyone implement all three harmoniously? <i>If dharma & wife combine together harmoniously, then these three can combine harmoniously. Note: Only a grihastha can practice or attain all four—dharma, artha, kaama, moksha.</i></p> <p>30) (Pg 4135, Shl 103-106) By what does man attain unending <i>naraka</i> (hell)? Tell me quickly. <i>One who voluntarily brings a very poor brahmana who is asking for alms & then tells him that he has nothing to give and sends him empty handed achieves unending naraka.</i></p> <p>31) (Pg 4136, Shl 107-110) What makes one a brahmana? Is it birth, character/behaviour, <i>Vedadhyaayana</i> or <i>vidya</i>? Decide & tell. <i>To be considered brahmana only sadachara (virtuous character & practices or rectitude, moral conduct) matters. Not birth etc. I have no doubt in this matter. Sadachara must be protected with great effort. If his behaviour/character is right, he will never decline. Else he will be completely destroyed. Even if he has studied all four Vedas, if he has bad vrittis he is lower than a shudra. Only with control on indriyas & following agnihotras he can be a brahmana.</i></p> <p>32) (Pg 4141, Shl 111-112) What does one who speaks likeably gain? (<i>Loved by all</i>) What does one who acts with discrimination gain? (<i>Greater success</i>) What does one who builds a network of friends gain? (<i>Happiness/comfort</i>) What does one who is devoted to <i>dharma</i> gain? (<i>sadgati</i>)</p> <p>33) (Pg 4144, Shl 114-118) Who is blissful? (<i>one who gets food cooked at home pre-noon & eats it, who has no debts, who is not a travel-bug</i>) What is a surprise? (<i>every moment someone is dying but the rest wish to stay forever</i>) Which is the way? (<i>There is no end to intelligent arguments & theories. Vedas have different interpretations. Hence the secret of dharma is hidden in a cave. The path walked by mahajana is the right path</i>) What is news? (<i>Time has put all in a huge cauldron and boils them with the fuel of day & night and fire of Sun and with the ladle of month & season turns them all upside down. This is daily headline. Essence is, we are losing time every moment but neither realise it nor worry about the time lost. Not being conscious of this either for worldly gains or for god-realisation is the main headline everyday</i>) Answer these four & then drink water.</p> <p>Pleased with his answers Yaksha wants to ask more questions</p>
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	<p>34) (Pg 4150, Shl 120) Who is Purusha? (Until the time the chant of his/her fame derived from <i>punyakarmas</i> fills <i>Bhumi & Swarga</i>, the person will be called 'purusha'—interpret as gender neutral) Who has all the wealth? (One to whom <i>priya & apriya, sukha & dukha</i>, past & present are same is <i>sarvadhani</i>)</p> <p>(Return Link: Table:Philosophy/Vedantha: Questions, Clarifications asked; Sl. No. 39)</p>
9	<p><u>9. Dhaumya's advice to Pandavas on how to live as servants of a king</u> (Virata; Pandavapravesha; Pg 4191 to 4203)</p> <p>(Shl 13) When intending to meet the king, first see the guards at the door, send words to the king & only after he permits, enter the palace. Never completely trust close associates of king. Always sit on chairs on which no else sits (chairs which have no default assignments). (Shl 14) Believing that you are close to the king, do not sit on anything reserved/designated for the king such as <i>palanquin</i>, bed, throne, elephant & chariot. Only one with such self-restraint is fit to live in a palace. (Shl 15) Do not sit in secluded or secret places where wicked servants of the king may suspect you. (Shl 16) Never give unsolicited advice to the king. Serve the king appropriately while remaining silent. Respect or praise the king at right times. (Shl 17) Kings will always suspect those who tell many lies. Similarly, kings humiliate ministers who lie to them. (Shl 18) A wise person should not develop friendship with the following: king's wives, other people in <i>antahpura</i>, those who hate the king & those who have ill-will towards the king. (Shl 19) Before doing any work related to the king, however minor it may be, always bring it to his attention. Such person will not suffer any hurt. (Shl 20) A seat may have been reserved for you near the king & you may know about it; but still until the king explicitly invites you to sit there, do not do so. Even though that seat may be in front of you, act as if it does not exist or you do not see it.</p> <p>(Shl 21) Kings consider it a sign of disrespect if you simply go & sit close to them without prior intimation & permission. Whether son or grandson or even brother, they do not regard those who trespass the 'honour norms' (<i>rajamaryada</i>) of the kings. (Shl 22) Consider the king as <i>yagneshwara</i> (fire-god) himself & serve him. Accepting him as a god who can provide anything, serve him without any crookedness. If he comes to know that you are being crooked, he will destroy you. (Shl 23) Do only such deeds which the king tells you to do. Behave exactly as per his words. When in service of king, completely avoid negligence, ego/arrogance & anger. (Shl 24) When proposing a matter to the king, as far as possible decide and tell that which is to him likeable/palatable (<i>priyam</i>) & is in his best interest (<i>hitam</i>). But sometimes these two may be opposites. In such circumstance tell him what is <i>hitam</i> (in his best interest even if not palatable). (Shl 25) In all matters relating to the economy or finances & in telling stories/examples etc., be well disposed to the king. Topics which are unpleasant/not liked by the king and are not in his interest should be omitted. (Shl 26) A wise person should always think 'I am not loved by the king' and serve the king with care. He must do what is good for the king & is loved by him. (Thinking otherwise may bring negligence or lack of respect) (Shl 27) Do not serve those the king does not like. Do not talk to those who are not his well-wishers. Do not feel disturbed/unhappy by your given position. (Shl 28) A wise person should always sit to the left or right of the king. Behind the king is reserved for his personal body-guards. (Shl 29-30) Never sit on a higher seat in the presence of king. When conversing/meeting the king, always stand to the right or left, never directly before him. When king is conversing with/meeting another person, do not interrupt. Such conduct is not liked even by the ordinary or poor person when he is talking to a friend or well-wisher. Sometimes the king may tell a lie. But do not publicise it among the people.</p> <p>(Shl 31) Kings do not take kindly to ministers & friends lying to him. Also kings humiliate scholars who have ego/arrogance. (Shl 32) The person should not feel arrogant that he is a great warrior or that he is very intelligent. Always do that which pleases the king. Such a person will be loved by the king & will enjoy many comforts. (Shl 33) By following the above stated behavioural guidelines one can earn wealth which cannot be gained by mere hard work. By always working as a well-wisher of the king his love can be earned. But by reason of getting much more wealth or love, you should never neglect doing things which are palatable & good for the king. (Shl 34) Which wise person will think in hurtful ways of the person whose anger can be source of great trouble and whose happiness can be highly beneficial. (Shl 35) When in presence of king, do not keep moving lips, arms or shake the knees (legs) unnecessarily (This common annoying habit existed even then!!). When someone else is talking, do not raise objections. If you have to yawn, do it silently with a cloth covering the mouth. Similarly in talking do not be too soft or too slow paced. Do not spit or drool. (Shl 36-37) If a comic or funny incident occurs do not laugh loudly & boisterously. At the same time, do not be stony in order to</p>

	<p>show steadiness/restraint. Rejoice in the mind and show by way of a gentle smile only. (Shl 38) One who does not feel elated by getting the desired things, who does not feel depressed due to the humiliation suffered, who is always without <i>moha</i> (too much attachment) & is careful, can live in king's palace. (Shl 39) That scholarly & wise minister who always praises the king & the prince will earn the love of the king & live happily with him.</p> <p>(Shl 41) If that minister who is at first recognised & rewarded by the king and later, due to his fate, is punished unfairly due to unreasonable anger of the king, does not blame the king while undergoing the punishment, then he may regain all the wealth & happiness by virtue of his forgiveness. (Shl 42) One who gains the refuge of the king and lives in his palace or kingdom, should keep praising the qualities of the king in his presence or otherwise. A minister who attempts to get what he wants by forceful ways & goes on praying/urging (pesters) the king for it will not survive in his position for long. Further, it is even doubtful if he can save his life. (Shl 43) If interested in own success, do not talk much to the king. At the right places, with right people praise the king. Show special respect to him. Behave with a clear knowledge that, 'he is superior & I am inferior'. (Shl 44) One who is enthusiastic, intelligent, truthful, soft-natured and follows the king like his shadow can live in a king's palace. (Shl 45) Such a person can make palace his abode who when the king has called someone & is describing the task he wants done, goes uninvited to him and requests 'What shall I do for you, my lord' and thus displays keenness to implement king's orders. (Shl 46) One who discharges his responsibility with courage & efficiency whether it is internal tasks (inside the palace) or external tasks (like protecting the fort etc) is fit to live with the king. (Shl 47) One who leaves his home & goes far away should not repeatedly remember his loved ones back home. He should tolerate the difficulties faced and constantly focus on working hard to earn happiness. Such a person can live in a king's palace. (Looks comparatively irrelevant). (Shl 48) Even though possible & capable, should not wear dresses/ornaments equal to the king. Should not reveal the secrets shared by the king. Then he will be loved by the king. (Shl 49) One who is assigned for carrying out king's tasks should not use even small amounts of money for personal purposes. Even though opportunity may exist for stealing king's wealth, if done so it will become known to king eventually. He will be imprisoned or executed. (Shl 50) The dresses/ornaments given by king when he is pleased should be worn regularly. Travel only in the conveyances given/provided by him. If any rewards are given in physical form, use it so that the king & others notice it. This earns you king's love.</p> <p>(Return Link: Sl. No. 49 of Table: Character/Behaviour/Nature/Etiquette)</p>
10	<p>(Virata; Goharana; <i>Adhyaya</i> 50, 4481-4489, Shl 2-21)</p> <p><u>10. Ashwatthama to Karna angered by his comments on his father:</u></p> <p>(Shl 2) Even if they win several wars, bring huge wealth from such kingdoms, defeat most difficult to defeat armies, truly valorous persons do not talk about their bravery & valour. (Shl 3) Fire burns without any talking. If it stops for even a day, the creation will come to standstill. Sun rises & sets everyday silently. If not, the world will end. Look at the earth. She bears the weight of all living & non-living creation silently. (Shl 4) Brahma himself has ordained which karmas the four <i>varnas</i> should perform. He has clearly stated who should earn money, how it should be earned & which method of earning is not subject to <i>dosha</i> (flaw). (Shl 5) A brahmana learns Vedas & become eligible to perform & help/guide perform (officiate in) the <i>yajnas</i>. <i>Kshatriya</i> learns archery and devotes to protecting & caring of citizens and becomes eligible to perform <i>yajnas</i> but not to help/guide perform it. (Shl 6) <i>Vysya</i> should earn from agriculture & trade/business and should perform karmas ordained in Vedas through the help of brahmanas. <i>Shudra</i> should politely follow the orders and devote to the service of the other three <i>varnas</i>. (Shl 7+) Great people behave according to the <i>shastras</i>. Even if they have conquered the whole world by virtue of their noble qualities & practices, they honour even the <i>gurus</i> who have no good qualities. They consider it their duty to respect & care for their gurus and not to find their good & bad qualities. It is befitting a king to win a kingdom by good behaviour, good practices & valour. No <i>kshatriya</i> wins a kingdom by cheating in the game of dice. Nor will he rejoice for having obtained a kingdom in that way. But the cruel Duryodhana is an exception to this. He has earned a kingdom by cheating & is rejoicing about it. He even praises himself about this achievement. Does any moral person praise himself after committing a wicked act?</p> <p>(Shl 14) We see humans exercise as much patience as they can. Enormous strength is needed to exercise patience. Weak cannot exhibit patience. If weak show patience it is not called patience. In spite of having a huge strength, in spite of being in a highly provocative situation, one who shows patience alone is brave. But there is a limit to that also. Insects & ants have very good patience. They keep going about their tasks without bothering others. But either consciously or unconsciously if you step on them, they also will bite. This is also the nature of</p>

	<p>living beings.</p> <p>(Return Link: Sl. No. 54 of Table: Character/Behaviour/Nature/Etiquette)</p>
11	<p>(Adi; Sambhava Parva; <i>Adhyaya</i>: 140; Pg 933-959)</p> <p>11. Kanika neeti</p> <p>(Shl 5) Oh king, listen to me with concentration and then you may do as you think right. Whether you find the <i>rajaneeti</i> (as per the <i>shastras</i>) I present to you palatable or not, you should not attribute fault to me/be angry with me. This is my prayer to you. (Shl 6) Kings should always have their swords out of the sheath. They should display their valour everyday. They should take care that their defects & limitations do not become public knowledge. At the same time they should find out defects & limitations of the enemy. (Shl 7) People are afraid of a king who is always aggressive & ready to strike. Hence a king should achieve all tasks through punishment only. (Shl 8) When preparing to attack an enemy exercise care such that he does not become aware of it even to the slightest extent. The instant you realise there is weakness in the enemy attack & destroy him. Just as a tortoise hides all its limbs, king should never reveal his inner thinking. (Shl 9) Once a decision is made to do a job it must be taken to its end & completed. When a tiny thorn enters the leg the pain does not go till it is completely extracted. Similarly it is an important responsibility to completely destroy the enemy. (Shl 10) Those who know <i>rajaneeti</i> say that executing the enemy & the harm-doers is the right thing to do. They praise such an approach. You should watch the times when enemy with prowess is in trouble and at that time he should be annihilated without scruples. Even an expert in fighting can have times of danger. Wait for such times, attack & make him flee. Do not show mercy when enemy is in trouble. Be focussed on his killing.</p> <p>(Shl 11) Never ignore because the enemy is weak. It is only when he is weak that he should be destroyed. A small spark with the help of wood can destroy a whole forest. (Shl 12) (How to behave when you are in trouble) Sometimes you have to act as if blind. Your relatives & trusted persons may be humiliated in your presence. Act as if you have not seen it. If you try to take revenge at that time, you may not survive. Sometimes you have to act as if deaf. When you are in unfortunate circumstances many will rebuke & blame you. Behave as if you have not heard it. Just because you have a weapon, do not strike. When you are weak, treat your weapons as blades of grass. Deer in the forest wake up from sleep even if there is slight sound. Similarly those in danger should be very careful. (Shl 13) By whatever means, an enemy in your custody/refuge should be killed. If you execute an enemy who has taken refuge or is a POW, many may protest. Therefore such people should be killed by <i>sama-daan-bheda</i> methods. Just because they have sought your refuge, mercy should not be shown. (Shl 14) There is no reason to fear a dead enemy, isn't it? Take control of those who are unfriendly & who have harmed you even if by bribing their servants and kill them by poisoning. (Shl 15) The enemy's city should be attacked and looted. By gaining control over his servants get to know all matters of the capital. Arrange for his best & close associates to humiliate him and thus discredit him. Minister, nation, fort, treasury, weapons—these are the essential strengths of a king. Destroy them completely. While doing so employ all techniques such as <i>saama, daan, bheda, danda, udbandhana, vishvahni</i> etc. either singly or together. Make the servants subservient to you by <i>annadaan, tambula, dhana</i> etc and use them to kill the enemy by poisoning etc. Thus you should destroy the <i>trivarga-panchvarga-saptavarga</i> of the enemy & uproot him completely. (Shl 16-17) Then it becomes very easy to destroy his officials & relatives. Once the king is gone, those who subsist on his support will not remain. If the root of a big tree is pulled out, how can branches & leaves survive? (Shl 18) There should be complete focus on achieving total destruction of enemy. But no one should know your intentions & plans. Enemy's defects & weaknesses should be constantly monitored. Always be anxious about the enemy, never become lazy under the assumption that he won't hurt. Until the enemy is completely destroyed there can be no peace or tranquillity. (Shl 19) For the destruction of the enemy many times different make-believes may have to be adopted. With proper assessment of time <i>agnihotra, yaga-yajna</i> should be performed. Saffron robes indicating renunciation should also be worn. Hair may have to be tied up in a <i>jata</i> & deerskin may have to be worn. All this should be done appropriately. These will gain confidence of people. While doing so, watch for the right opportunity, attack the enemy & destroy him just as a wolf would wait & pounce on sheep. (Shl 20) Exhibition of purity & moral practices is a factor for attracting the people & wealth. Just as a stick with hook is bent at the end, one desirous of money should behave very politely in the world. By this politeness he can pull the people & their wealth. A fruit on a branch can be plucked only by pulling down the branch with the hook. It cannot be obtained by a straight stick. Even if you shake the tree, the fruit may be crushed or damaged.</p>

(Shl 21) Do your work by assessing the right time. Overcome by anger do not try to destroy the enemy at the wrong time. Until the time is ripe, do not even indicate that you have enmity with the person. **Even if an enemy, you may have to carry him on your shoulder (pamper him). Be overly friendly with him. When the time comes, throw him down & destroy just as a pot is thrown on stone to break it into pieces.** (Shl 22) When the enemy is captured, he should not be released however much he begs. No mercy should be shown to him. One who does harm to you should be killed without remorse. (23) There is no specific rule to be followed about destroying the enemy. Any of the four methods of *saama*, *daan*, *bheda* and *danda* can be used. If any one method does not work, all of them can be used. Do not feel discouraged if one technique does not work. Keep trying various techniques until enemy is destroyed.

Dhritarashtra found all this quite pleasing to his mind. He asked Kanika to educate him on how to use the *saama*, *daan*, *bheda*, *danda* methods to destroy enemies.

(943-947) **Kanika illustrates by narrating a story:**

A fox known to be an expert on *neeti shaastra* while roaming around with a tiger, rat, wolf & mongoose saw a well-fed deer. Because the deer could run very fast, they were not able to catch the deer. But they somehow wanted to kill & eat it. So they all sat down for mutual consultations. The fox started talking: "Oh tiger! Today you cannot kill that deer however much you may try. It will not be possible to kill this young (in its adulthood), strong, fast & intelligent deer. Therefore we have to kill it by some trick. I will suggest the trick. You all have to implement it. Let the rat bite its leg when it is sleeping. Then deer cannot run fast. Then you can easily capture the deer. Then we will all join & eat the meat. Is this acceptable?"

The rat did as suggested by fox. Then tiger caught the deer. The fox came & said "friends, this is a happy day for us. We have got good food. I will wait here & protect this. All of you can go & have a bath & come back." Accordingly they all rushed to the river. The fox sat thinking its next move.

The tiger returned first. It questioned the fox which was lost in thought. "Oh fox! Why are you grieving? You are very wise; very clever. So what is the reason for your grief? Can't you enjoy & be happy eating the deer flesh. Tell me the reason for your grief without any hesitation." "Shall I tell?" asked the fox. "Sure" said the tiger.

Fox said, "How can I tell you that this insignificant rat rebuked you? But since you are forcing me, I will tell you. The rat said 'condemnations to the strength of tiger' & said that the deer was killed by him. It said haughtily that 'the tiger will satisfy its hunger today from the food I have provided by my courage & valour'. Therefore I have decided not to eat this deer as he humiliated my good friend with haughtiness & arrogance."

Tiger said, "I see! Is that what the rat said? Now my eyes have opened. Henceforth I will get my food with my own might & effort and will not depend on any other animal. I will also not eat this deer which we have got with the help of a rat." And it walked away.

Then the rat came. Fox made the rat sit by its side & spoke to it with affection. "Dear rat! May you be blessed! I will not eat this dead deer!" "Why, Dear Fox". "Amongst us, doesn't the mongoose have best expertise in examining for poison? The mongoose smelled the deer and has said, "tiger's poison has spread in deer's body & so I do not want to eat it. If you permit, I will eat up the rat." Hearing this, the rat, shaking with fear ran & hid itself in its hole.

Then the wolf came. The fox went a few steps forward towards the wolf & said, "The tiger is very angry with you. It will not do any good to you. It has gone to bring the tigress. You may do as you think fit. I am just warning you as a friend." The wolf ran away without waiting any further.

At last the mongoose came back. As soon as it came the fox adopted a fearsome posture & shouting in a harsh voice said, "you mongoose! I have driven away the tiger, rat & wolf with my might & courage. If you have any desire to eat the deer, come fight with me & after defeating me you can have the deer." The mongoose's heart started racing. "If you have defeated all the others, your might is greater than theirs. So I will not fight you ever." So saying it ran away.

Then the fox ate the deer happily.

(Shl 50-51) Kings will be happy by adopting this *neeti*. By scaring the weak, taking refuge with folded hands in one who is mightier, giving money to the greedy, showing more courage & valour with less mighty & equals, one can defeat the enemies (competitors) and achieve benefit for oneself. I will tell you a few more secrets. Listen, Oh king! (Shl 52) Whether son, friend, brother, father or *acharya* (teacher), if they are in the position of an enemy, then one who is desirous of wealth/possessions should destroy them also mercilessly. (Shl 53) By resolute vow or by poisoning or by giving money or

by black-magic the enemy should be destroyed. For no reason they should be neglected. When both sides are equally strong, when victory & defeat are uncertain, one who acts with diligence & cleverness wins. (Shl 54) Even an *acharya* who has no discrimination, is arrogant, is wicked, walks a devious path is fit for punishment. (55) Oh king! Even if you are angry, you should not show it. It should not reflect in your speech also. You should continue talking with a smile. Do not blame/abuse others in anger. (Shl 56) **Before & while destroying the enemy you must speak only pleasant words. After destroying the enemy you should grieve for him. Sometimes you may have to sing his praises & even cry.** (Shl 57) If you find that the enemy is much stronger than you, he must be pleased in various ways. As soon as he becomes weak or unfortunate/luckless, he should be destroyed. (Shl 58) Noble/moral practices only for show are a fine cover for the crimes committed. Just as black clouds hide a mountain, make-believe moral behaviour hides even great crimes. (Shl 59) You must burn down the house of those whom you want to kill. Do not let destitute, atheists & thieves live in the country (they may become agents of the enemy). (Shl 60) When the enemy comes, he should be welcomed with open arms, treated very well, things he likes should be gifted, his full confidence should be won & then he should be destroyed. Like the poison tooth of a snake which kills immediately after bite, have a sharp & deadly weapon.

(Shl 61) Check carefully & continuously even those whom you don't suspect. Be very careful in every way in respect of those whom you suspect as not being your well-wishers. If a danger occurs to you through those whom you trust, it becomes an impossible to bear danger. It will destroy you completely. (Shl 62) **Just do not trust those who are not worthy of it. Even those who are trustworthy should not be trusted completely. The danger from a trusted person can destroy totally.** (Et tu, Brutus). (Shl 63) The obedience & loyalty of servants should be completely tested & only then they should be appointed as spies in own & other countries. (Shl 64-65) Spies should be present in gardens, leisure centres, temples, pilgrim centres, wine-houses & main roads. The spies should have contact with all the *theerthas*. (In kings administration *Theertha* means: Main officials, prime minister, *rajapurohit* (Royal priest), prince, army chief, guards at the doors, one who links with *antahpura*, jail officials, king's personal body guards, treasurer, chief secretary, chief protector of the city, town planner/architect, judge, head of assembly, *dandadhyaksha* (Head of finance), protector of fort, chief of armoury, chief of guards at state borders & chief forest officer). Spies should be present in places where *yajna-yagas* are held, in well-river-mountain-forests and all places where people congregate.

(Shl 75) **One who sleeps without worries after making a compromise with the enemy is like one who sleeps on the tree branch & falls down suddenly.** (Shl 76) Whatever be the unexpected undesirable situation that occurs, the king should hold the consultations without jealousy & in secret. He should ensure that the consultations are not leaked out. He should get to know everything from the spies and after knowing should not show the effect it has made on the mind or his face. Spies of other country will be capable of face-reading. (Shl 77) Wealth cannot be gained if you do not work like a fisherman. Just as a fisherman uses a worm on the hook to attract & catch the fish, you should enchant the enemy with polite & sweet talk. Wait for the right time, exploit the vulnerability of the enemy & capture him. Just as a fisherman cuts the captured fish, one desirous of wealth should be ready for cruel/violent acts to eliminate the enemy. Not doing so will not result in acquisition of wealth. (Shl 78) First fight with the enemy army & tire them out. Spread communicable diseases in the enemy army. (Chemical/biological war!!). Then ensure that the enemy does not get water, food & grass. If you block the supply of food & water from all four directions, the enemy's military might will decline sharply. **Just when the enemy is thinking that there will be no attack, there should be one final attack & enemy should be destroyed completely.** (Shl 80) (One who desires wealth & fame) should always be engaged in accumulating friends & wealth. At the same time he should always be battle-ready. Whatever be the obstacles faced, he should not get disheartened if the efforts fail. Should continue to put in efforts with the confidence that victory shall come in the future.

(Shl 81) **A clever king should not reveal to his well wishers or enemies his intentions. Only after completing the work started, others should come to know.** (Shl 82) One should anticipate danger and as long as it has not occurred should act as if afraid of it. But when it happens, it should be faced without any fear & overcome. (Shl 83) One who shows mercy to the enemy who is under punishment will undoubtedly incur death just a *haesaragatthe* (Kannada word). (It is believed that this animal does not become pregnant & if it does it dies, perhaps during child birth). (Shl 84) One should anticipate possible dangers and prepare for overcoming it. Otherwise when the danger does come, you will not be able to think through calmly due to the tension/distress conditions and may forget important steps to take. (Shl 86) Do not ignore an enemy because he is a boy. Eventually that boy's influence may become wide spread like the roots of *taalavriskha*. Just a spark in forest can burn the

	<p>whole forest in due course the boy-enemy may become powerful enough & destroy you. (Shl 87) Just as a spark can grow by joining other small fires, one who is not so strong can build relationships and grow strong. He, just as a spark can burn a whole pile of wood, can decimate the might of enemy. (Shl 89) When the king has to destroy the enemy, he should be like a barber's knife. Just as its blade, you should have an incisive heart, and without any mercy should cut off his head. Just as when folded the blade vanishes into its sheath, you should not show your real intentions. Just as a barber's knife is used only as needed, the king should accomplish the job after assessing the right time for it. Just as that knife shaves all the hairs without leaving a single one, the enemy should be completely destroyed along with his relatives, cousins, allies & friends. (Shl 90) Oh king! It is better for you to treat Pandavas & others in fair manner (as per <i>rajaneeti</i>). But do not act in a way which would lead you to grief or difficulty later. You are certainly endowed with all great qualities & prosperity. You are not lacking in anything now. Protect yourself from Pandavas. It is true that your brother's children are more valorous than yours. You must formulate your strategy so that anything you do now should not result in your having to repent later.</p> <p>Thus saying Kanika went back to his home. Dhritarashtra sat pensively & with melancholy.</p> <p>(Return link: Neeti/Aneeti/Strategy: Enemy, Enmity, War etc related, Sl. No. 2)</p>
12	<p>(Adi-Parva: Sambhava Parva; Pg 585-627)</p> <p><u>12. Ashtaka-Yayati Samvada</u></p> <p>(Note: The commentators have added explanations for many passages rather than merely translating the shlokas verbatim. Hence not all texts given here are a faithful word by word translation of the original shlokas. In some cases I have not translated the full text of commentators)</p> <p>(Shl 2-3) Yayati (Y): One who is old due to <i>tapas</i>, <i>vidya</i> & age becomes worthy of worship to the brahmanas.</p> <p>Ashtaka (A): That a person becomes worthy of worship by age also is only your opinion. We have heard that merely by age one does not achieve that status. One who is greater by <i>vidya</i> & <i>tapas</i> only is worthy of worship by brahmanas. This is our opinion.</p> <p>(Shl 4, 5) (Y): Sins will destroy the fruits of even good deeds. Ahankara (ego) is the root of sins. <i>Ahankara</i> has in it an element which can drag the man to <i>naraka</i>. Noble persons will never be <i>ahankaris</i>. Therefore they will not face obstacles to the good deeds they do. The good deeds they do without <i>ahankara</i> will yield good results only. I am myself an example of how fruits of good deeds are destroyed due to <i>ahankara</i>...If a virtuous man tries for <i>atma-kalyana</i> without ego he will certainly realise the secret of the <i>atma</i>. (Shl 6) (Y): Man should perform best of the <i>yajnas</i> with his immense wealth but without desire. There should be no ego that I have done <i>yajnas</i>. Even if he be a great scholar in many subjects he should be polite. There should be no ego of <i>vidya</i>. Vedas should be studied. <i>Tapas</i> should be performed. Only such a person can overcome all illusions & go to <i>swarga</i>. (Shl 7) (Y): Should not feel elated even if you have huge wealth. Vedas should be studied, but should not develop ego that I have mastered Vedas. There are people with differing nature in this world. They are all under control only of <i>daiva</i> (fate). Arrogance, excessive pride, power, might—none of these are of any use before destiny. <i>Daiva</i> can destroy all these in an instant. Therefore the wise should not have ego. Realising that destiny is most powerful, ego should be relinquished. One should not get depressed when experiencing difficulties nor feel elated when enjoying pleasures. (Shl 8) Happiness & grief are both controlled by fate. You cannot alter these forces with <i>atma-shakti</i>. (Shl 10) (Y): Man should always think thus: I will not get confused in difficulty. I will not feel grief at any time for any reason. I will firmly believe that my life will go on as Brahma decides its course. By repeating this to oneself the anxiety due to grief & happiness will go away. All of creation--whether living or non-living--are born by the resolve of Brahma and by his resolve alone dissolve in Him.</p> <p>(A) (Shl 3) How does the punya reduce/decline even in Devaloka? What karmas do the great do & what lokas do they attain? (By doing what type of karma can one attain a world without rebirth?)</p> <p>(Y) (Shl 4) Rebirth cannot be avoided as long as you have ego (<i>aham-bhava</i>). If you act with the feeling, 'I am earning, I will earn punya by performing <i>yajna</i>', then even the punya earned will be spent just like money. In this world, whoever does noble or evil deeds (<i>punya or paap</i>) with ego (<i>aham-bhava</i>) certainly cannot escape the cycle of birth & death. Those who do <i>punya</i> will live in <i>punya-lokas</i> until their <i>punya</i> is spent and will come back to this earth. They will fall into this hell (<i>naraka</i>) called Bhowma. They will go on acquiring <u>different physical bodies</u> which are food for the vultures, foxes,</p>

crows etc.

(A): (Shl 6) After death no trace is left of the physical body. This being the case, where will that human being be? How will he come back again? We had not heard of the existence of a hell called Bhowma on this earth.

(Y): (Shl 7) Life (*Jeeva*) is not destroyed by the destruction of the body. Just as you throw a torn cloth & wear a new one, the *Jeeva* relinquishes this body according to the law of time. **Just as the destruction of a dress does not mean the destruction of the wearer, the disintegration of the body does not mean the destruction of the *Jeeva*.** The *Jeeva* who is attached with & enveloped in the fruits of his actions (*karma-phalas*) does not wish to leave this earth even though it becomes body-less. It will be moving around on the earth and particularly around the place where it was born & lived its life.

After leaving the body, according to the karmas done, *jeevas* can live for 60,000 years or 80,000 years in *swarga* etc *lokas*. Once the *punyaphala* is used up they will descend to the *naraka* called Bhowma. Even as you are falling to this *naraka*, terrifying, cruel demons start harassing you.

(A) (Shl 9) How does the *jeeva* develop a relationship with *indriyas*? How does the *jeeva* again enter the womb?

(Y): (Shl 10-11) ...Take any seed as example. It does not have any smell. But once planted in earth it grows & flowers. It emits the smell which was present in subtle form (*sookshma roopa*) in the seed. One cannot say that the smell was acquired purely due to its contact with earth. After all, each flower does not have the same type of fragrance. This means that the specific smell was already present in a *sookshma* form (subtle form) in the seed. **In the same way the karmas are always attached to the *jeeva* which is in the *sookshma* form. According to the law of karma the *jeeva* will be born as human, four-legged, two-legged, six-legged, eight-legged, many-legged etc creature.** All life-forms take birth & die accordingly.

(A): (Shl 12-13) When the *jeeva* in *sookshma roopa* enters the womb & comes out in birth, will it take the same form as in previous birth or a different form? How do the various organs dormant in the *retas* (seminal fluid/semen) become clear and how do the physical *indriyas* acquire their respective capabilities for sight, smell etc?

(Y): (Shl 14-16) *Vayu* pulls the *retas* into the womb. Then the same *Vayu* gradually develops the *retas*. Then it gets all the organs & acquires the power of smell, sight etc., in the respective organs. The *retas* which is the subtle form of the *jeeva* joins in animals or humans according to its past karmas. **(A detailed explanation from Niruktha is given here by commentators)**

(A): (Shl 17) Once a person dies the body is destroyed in one way or the other. After leaving the body, doesn't the *jeeva* have any kind of body/form? If yes, what form is it? If it has a different type of body, how does it enter another body? What happens to that body it had in the interval of entering another body?

(Y): (Shl 18-20) We cannot say what body we have in our dream state. In our dreams we fly, we dance, fall down, drown, even enjoy sexual pleasures. But we cannot answer which is that body. **After death, just like the dream-state body (*swapna-sharira*) *Jeeva* gets a body.** Just as he is alive in *swapna-sharira*, it remains alive in that body. The *jeeva* goes to other *lokas* (worlds) with life. But it will be in a subtle body. That body has only fruits of *paap* & *punyas*. It will be moving about in the air. According to the fruits of karma acquired it will get a place in the appropriate *loka*. Until it gets a place there it will be floating in the air. **Just as a calf finds its mother among thousands of cows in a herd, the *jeeva* with its burden of *paap* & *punya* goes & joins the exact place assigned to it.**

Those with *punya* are born in *punya-births*. Those with *paap* in *paap-births*. Highly sinful take birth as worms, moths, four-legged animals, two legged animals, six-legged animals etc.

(A): (Shl 21) By doing which *punya* karmas does man attain *punya lokas*? Can man get higher *lokas* by accumulating *vidya*? Or is it by *tapas*? To get sequentially higher *lokas* what path should be followed?

(Y): (Shl 22) Learned say there are seven paths to attain *swarga*. *Tapas, daan, shama, dama, lajja, rujutva & sarvabhutanukampa*. These are the doors of heaven. *Swarga* can be entered through any of these doors. But those who follow any of these paths should not have ego. ***Ahankara* is an utter darkness.** Whatever way you follow, if you are stuck in this darkness, further path cannot be seen. ***Tapas* etc are immediately destroyed due to arrogance.** (Shl 23) One who develops huge ego just because he is very learned or tries to take away the fame built by others by great effort, surely cannot get permanent *punya lokas*. **Mere study of *brahma-vidya* does not yield complete**

fruits. Without *sadhana*, *brahma-vastu* cannot be realised. (Shl 24) Four karmas always give what is desired by the doer. They are always protecting him and blessing him. But these four should be practiced without any ego. If done with ego (*ahambhava*) the same karmas will become fearsome. These four great karmas are—*agnihotra*, *mouna* (silence, quiet: this is not merely for speech but more importantly also for the mind), *adhyayana*, *yajna*. (Good explanation of these given by commentators). (Shl 25) **When someone praises us for some reason you should not exult. In the same way, if someone humiliates you should not feel depressed. Both praise & humiliation are transient, never permanent.** Noble persons honour noble persons. But it is their nature. We need not feel elated for that reason. Wicked never honour the noble. They consider their nobility as a defect or they will amplify small defects in them & abuse them. A discriminating person should not get depressed by such acts. Such (balanced/unperturbed) attitude makes our path to *atmoddhara* smoother. (Shl 26) “I have given so much to charity in this way”; “I have done so many *yajna-yagas*”; “I have studied so much”; “I have done so many *vratas & upavasas*”; thinking & feeling like this with ego causes fear or is dangerous (danger of losing all the fruits gained). This attitude should be totally given up. (Shl 27) That *tapasvi* who clearly understands that only by withdrawing the mind from its free-running nature, that the only power worth taking refuge in is *chinmaya brahma*, can attain the brahma with constant efforts. They can enjoy *brahmananda* here and after death attain *punya lokas* which have no rebirths.

(A) (*Adhyaya* 91, Shl 1) **Knowledgeable scholars prescribe several *vratas* & at the end of each *vrata* say that this is the best among the *vratas*. Among these innumerable *vratas* & karmas, it is very difficult to decide which the better one is. Therefore please tell us in detail which karmas for which *ashrama* will fetch higher lokas. Which karmas for *grihasthashrama*? Similarly which karmas for *brahmacharis* who are devoted to the service of *acharyas*, which for those in *vanaprastha*, which for *sanyasis* that helps earn dharma—higher lokas?**

(Y) (Shl 2) For a *brahmachari* service of the guru is the best *vrata*. There is no *vrata* better than this. He should follow some rules when with the guru. He should always live in guru’s house and live by *bhikshanna* (food brought as alms). Unless the guru calls he should not go for the lessons. The service needed by guru should be rendered without being asked for it. He should wake up before the guru wakes up. He should sleep after the guru has slept. He should be soft-natured. He should not get angry with anyone. He should have control on *indriyas*. He should be devoted to studies. He should acquire knowledge without wasting time. Such a person will attain all *vidyas*.

(Shl 3) The secret nature of *grihastha-ashrama* is as flows: *yajna-yagas* should be performed only from money earned in *dharmic* ways. You must do *daan*. You must treat the guests well with food. You should not use things that are not given voluntarily by others (*adatta*). These are the rules for *grihasthas*.

(Shl 4) One in *Vanaprastha* should not beg alms from others. He should live in a forest. He should bring roots etc by his own efforts & prepare food out of them & eat. He should not indulge in any sinful deeds. He should not be cruel to animals. Out of the food brought/prepared, he should share some part with others & eat. He should not trouble others on any account. He should have regular & limited food & exercises. He should not waste time & should be focussed on meditation.

(Shl 5) A *bhikshu*: Should not depend on any profession or job for a living. He should have all good qualities. He should be *jitendriya*. He should be disinterested in worldly matters. He should not sleep in houses of *grihastha*. There should be no regular place of sleeping. He should sleep in places like temples, under the trees etc. he should not have anything as his belongings. He should travel a little distance everyday. He should not stay in any one place for more than a day. He should tour the world in this manner.

(Shl 6) There should be ability & capacity to enjoy all worldly pleasures. When in such good state, realising by experience & study of scriptures that such pleasures are transient, he should be ready to give up all such comforts & pleasures. **The night the introspective thinker realises that worldly pleasures are intrinsically limited, that there is no use of continuing to earn huge wealth & enjoy pleasures for many more years, that same night the *jitendriya*, the true scholar should renounce everything like assets, wife, family and walk away to the forest.** He should decide to become a *muni* & live in forest. If the decision is postponed by even one day, all kinds of bondages will entrap him.

(Shl 7) The entire *vamsha* (lineage) becomes holy by such a person. If he dies while living in forest as per the disciplines of a *sanyasi*, by the *punya* he earns, 10 generations before him, 10 generations after him and himself, thus his 21 generations will gain *punya*.

	<p>(A): (Shl 8) How many types of <i>munis</i> are there & how many types of <i>munivratas</i> are there?</p> <p>(Y): (Shl 9) One who is living in forest & has the town behind him and one who is living in town and has forest behind him is called <i>muni</i>. (Shl 11) One living in the forest should not consume things available in the town. He does not see the town or the comforts of the town; he does not think of them. Therefore for one living in forest it is equivalent to the town being behind. (Shl 12-13) One who has given up <i>agni</i>, home, <i>gothra-sutra</i> is called a <i>muni</i>. He does not even need a cloth. Even if needed, it is enough if it covers his private parts (<i>koupeena</i>: loin cloth). He does not long for food. He does not need facilities/arrangements for food everyday. He eats only to keep himself alive. What difference does it make whether such person lives in forest or town? Even if in town, he lives as if in a forest. Therefore for such a dedicated <i>muni</i> even if in town, forest is behind him. He does not see any difference between the two. Such a <i>muni</i> is called '<i>bahoodaka</i>'. (Shl 14) One who renounces all desires & all desire oriented karmas, is a <i>jitendriya</i> and practices <i>mouna vrata</i>, attains <i>siddhi</i> (<i>moksha</i>). (Shl 17) A <i>muni</i> should be beyond all dualities. He should be <i>mouni</i> and be firm in equanimity. He not only conquers this world but also many other greater worlds. (Shl 18) One who does not bother about what will be his food for that day and like a cow which grazes whatever it comes across, eats whatever he gets & remains unperturbed just as a baby drinks mother's milk in sleep without concern for its taste, realises that all <i>atmas</i> are in him and that he is in all <i>atmas</i> of the world and attains immortality.</p> <p>(A) (Adhyaya 92, Shl 1) Among the <i>jnanis</i> & <i>yogis</i> who do <i>sadhana</i> all day & night, who will attain <i>siddhi</i> first?</p> <p>(Y) (Shl 2-3) Among those listed earlier, <i>bhikshus</i> should be considered as <i>jnanis</i>. <i>Bhikshu</i> knows the essence of Vedas & Upanishads fully and has clear & sure knowledge of <i>Prakriti</i>, <i>Brahma</i> & <i>Samsara</i>. Even if he is in the midst of <i>grihasthas</i>, his mind will be engrossed in <i>sacchidananda Parabrahma</i>. Even if he lives in a town he does not get attached in any way to the <i>samsara</i>. <i>Bhikshu</i> finally becomes capable of feeling that his body is other than him. Such a person attains <i>paramapada</i> before a <i>yogi</i>. A <i>yogi</i> also attains <i>paramapada</i>. But he does not have clear knowledge about <i>Prakriti</i>, <i>Brahma</i> & <i>Samsara</i>. He is more dedicated to <i>sadhana</i>. He has to cross the stages of <i>yama-niyama-asana-pranayama-pratyahara-dhyana-dharana</i>. Moreover during <i>sadhana</i> he will gain several extraordinary mystic powers. If a <i>yogi</i> who is not aware of <i>sayujya-samipyasaroopya</i> gets attracted to these special powers which are acquired during the course of yoga, he will become <i>yogabhrashta</i>. In the next birth, he has to be born in a <i>shrotriya</i> family and continue the yoga. But if he misuses these powers, he will not attain <i>moksha</i> for several births. But a <i>bhikshu</i> or a <i>jnani</i> will be without blemish even if living in <i>samsara</i>. His mind is always merged with <i>Parabrahma</i>. He sees <i>Parabrahma</i> in whatever he looks at. (Note: The original <i>shlokas</i> do not appear to have all this detail. Perhaps single Sanskrit terms have been expanded to give full understanding)</p> <p>(Y): (Shl 4) All this is about <i>jnanis</i> & <i>yogis</i>. But all are not capable of being so. Those who fear sins, do not commit sins, perform karmas compliant with Vedas are called <i>dharmis</i>. They also lead their lives with happiness & contentment.</p> <p><i>Yagas</i> & <i>yajnas</i> are performed with desire for various worldly gains and out of jealousy for others. The animal sacrifices done in such desire-driven <i>yajnas</i> and involve cruelty to others are considered cruel & lacking in mercy. This cannot be accepted as truth oriented and earnest path. Those who indulge in such wrong acts for the sake of worldly gains are considered as having destructive mind. Wealth earned by such persons who are not <i>jitendriyas</i> is tainted with sin. Therefore the path of <i>jnanis</i> or <i>yogis</i> is simple, straight, without blemish and takes one to the state of <i>samadhi</i>. Therefore such a path is best.</p> <p>(Return link: Sl. No. 8, Table: Philosophy/Vedantha related)</p>
13	<p>(Udyoga; Sanjayayana; Pg 4800-4814)</p> <p>13. Sanjaya's Response & advice to Yudhishtira</p> <p>(Shl 3) After all, this life is short. Most of it is anyway spent in various problems & difficulties...Fighting a war does not match with the fame you have earned. You will destroy your fame by fighting. Victory & defeat are also uncertain. Therefore instead of engaging in a war that will destroy all your fame, it is better for you to live even by begging. Do not indulge in this highly sinful deed called war. (Shl 4) Desire for kingdom, wealth & women are something which always attracts a man towards them. An intelligent man should understand that all such desires are obstacles to dharma. A wise man should rid his mind of such desires. Only then a <i>dharmatma</i> who is free of desires can earn fame without a blemish. (Shl 5) Longing for wealth is itself bondage. Those who focus on wealth lose dharma. He is a <i>jnani</i> who makes dharma prominent in life and pushes aside <i>artha-kaama</i>. He is</p>

	<p>called a <i>buddha</i>. One who gets attached to acquiring worldly pleasures & longs to earn wealth in order to get it, loses dharma. The attachment to <i>artha</i> takes a man away from dharma. (Shl 6) That person who performs his karmas by making dharma prominent among dharma, <i>artha</i> & <i>kaama</i>, becomes famous, successful and shines bright as the Sun. One who lacks dharma, even if he is lord of the world, being sinful, will be destroyed.</p> <p>(Shl 12) This is the <i>karma bhumi</i>. Whether <i>punya karma</i> or <i>paap karma</i>, it has to be done here. There is no karma to be done in <i>paraloka</i>. There is no possibility of doing any karma there.</p> <p>(Shl 13) There is no death or ageing or fear in <i>paraloka</i>. There is neither thirst nor hunger. There is nothing that displeases the mind. All our acts here on earth are rooted in thirst & hunger. Therefore man has to work here. Since there is no thirst or hunger in <i>paraloka</i> he has no duty to perform there. Then what is done there? There are many facilities/mechanisms like <i>apsaras</i>, <i>kalpavriksha</i> etc to enjoy sensory pleasures. Other than enjoying such pleasures to heart's content, there is nothing else to do there. (Shl 14) This is how <i>karmaphalas</i> are. The duration of stay in <i>swarga</i> or <i>naraka</i> due to <i>karmaphala</i> is limited. According to the <i>punya</i> accumulated man can enjoy <i>swarga</i>. Once the <i>punyaphala</i> is used up, again he has to take birth on earth. One who commits sins has to suffer in <i>naraka</i>. My suggestion to you is that don't desire to be in either of them. Both these lokas are transient. Do not give up the permanent <i>moksha-marga</i>. (Shl 15) Relinquishing karma means relinquishing of <i>dushkarma</i>. Even if karmas are done, it should be done without any desires. Even if you end (burn) all karmas with <i>jnanagni</i>, do not give up <i>satya</i>, <i>dharma</i> & <i>rujutva</i>. Do not stop performing <i>yagas</i> like Ashwamedha, Rajasuya etc. Do not go anywhere near sinful deeds. (Shl 23) Anger is not a type of disease. But it is very bitter. It comes unknown to us. Soon it rises to our head. It is as if we have a kind of disease in the head. It takes away fame. An angry man forgets humanitarian concerns. It gives <i>paap-phalas</i>. But noble persons swallow such anger. The wicked cannot do it. Therefore please swallow your anger.</p> <p>Return Link: Sl. No. 88, Table: Philosophy/Vedantha.</p>
14	<p>(Udyoga; Sanjayayana; Pg. 4822-4845)</p> <p>14. Sri Krishna talks to Sanjaya. Some philosophy related points</p> <p>(Shl 5) There are differences of opinion among scholars of Veda on whether one should renounce everything, become a <i>sanyasi</i>, live by begging alms & do <i>brahmopasana</i> Or should he remain in <i>grihsthashrama</i>, perform relevant karmas & try to fix his mind in Brahma. (Shl 6) Some say <i>siddhi</i> can only come from karma. Some say salvation can only be attained by <i>jnana</i>. Both <i>grihsthashrama</i> & <i>sanyasashrama</i> are approved by <i>shastras</i>. In my opinion <i>grihsthashrama</i> is better. Because it is possible to attain salvation in this while performing karmas. But a <i>sanyasi</i> cannot perform any kind of karmas. Even a scholar has to eat well for living. If not, he will not feel satisfied & the rule says that only a <i>grihastha</i> should give alms to a <i>sanyasi</i>. Hence <i>sanyasi</i> is still tied to the <i>grihsthashrama</i>.</p> <p>Another interpretation closer to the words of the shloka: It is only by eating the delicacies (<i>bhakshya-bhojya</i>) that you can experience contentment. Merely by having knowledge of such delicacies this cannot happen. The act (karma) of eating has to be performed. Hence karma is essential.</p> <p>(Shl 7) Performing karmas prescribed by the <i>shrutis</i>, results in corresponding <i>karma-phalas</i>. These <i>phalas</i> are 'visible' in nature. (By this not only he benefits, his whole <i>vamsha</i> also benefits). A thirsty man performs the karma of drinking water & quenches his thirst. Hence doing karma is better. <i>Grihsthashrama</i> which incorporates it is also better. (One implication is: fruits of karma are 'visible/concrete' whereas fruits of <i>jnana</i> are not so). (Shl 8) A <i>jnani</i> cannot be without karmas. There are karmas which have to be done in <i>jnana- marga</i> also. Therefore it is incorrect to say that <i>jnana-marga</i> is better than <i>karma-marga</i>. It is pointless to say that karmas ordained by Vedas need not be done. Only the weak who cannot perform such karmas say this. (Shl 9) The <i>devatas</i> shine in <i>swarga</i> because of the karmas they have done. <i>Vayu</i> pervades the world according to his karma. Even Sun performs his daily routine without laziness and causes day & night. (Shl 10) Even Moon performs his routine without fail & causes <i>paksha</i>, <i>masa</i> etc. <i>Agni</i> is always devoted to his karma of burning. (Shl 11) The Earth goddess is dedicated to her karma & bears the huge burden. Rivers satisfy all life-forms and carry water continuously without getting bored. (Shl 13) The karmas he did are the reason for Indra getting his position. He renounced pleasure-seeking and objects of desire. He practiced <i>satya-dharma</i> without any negligence. Self-control, tolerance, equality for all, love towards all—it is only by practicing all these noble qualities he attained the highest position. (Shl 14, 15, 16) It is so for all the great powers. It is only by virtue of their performing their karmas diligently that they have got those positions.</p>

	<p>Karmas prescribed for the four varnas</p> <p>(Shl 23) The karmas for brahmanas are: <i>Vedadhyayana</i> (study of Vedas), performing <i>yajnas</i>, teaching Vedas, assisting/guiding a <i>yajamana</i> to perform the <i>yajnas</i>, accepting <i>daans</i> approved by <i>shastras</i>.</p> <p>(Shl 24) For a king, care & protection of citizens is the primary dharma. He should be vigilant at all times and govern the kingdom with dharma. Should give <i>daan</i> to the deserving. Should perform <i>yajnas</i>. Should study all Vedas. Should get married & being in <i>grihasthashrama</i> should perform karmas which bring punya. By following thus the dharma appropriate for a <i>kshatriya</i> and always treading the path of dharma, he can go to <i>Brahmaloka</i> by his own will.</p> <p>(Shl 25) A vysya should also do <i>adhyayana</i>. Agriculture & protecting cows are also his duties. He should also be vigilant and earn money by way of business & trading. He should also be in <i>grihasthashrama</i> and perform duties which are liked by the brahmanas & <i>kshatriyas</i>.</p> <p>(Shl 26) Respecting the brahmanas & serving them is the main dharma of shudras. He is forbidden to perform <i>yajnas</i>. He must work everyday without any laziness for his own improvement & success. These are the karmas prescribed for <i>shudras</i> since ancient times.</p> <p>(Shl 27) Protecting & caring for the other three varnas is the responsibility of the kshatriya. He should not only do this diligently, he should also ensure that the respective varnas are engaged in karmas prescribed for them. He should not be attached to mere pleasure-seeking. Must treat all citizens equally. Should never have desires or wishes which are not conformant with dharma.</p> <p>Return Link: Sl. No. 90, Table: Philosophy/Vedantha.</p>
15	<p>(Udyoga; Prajaagara; <i>Adhyaya</i> 33; Vol 9; 4879- 4916)</p> <p>15. Vidura to Dhritarashtra: On qualities of a pandita, a fool and other character types</p> <p>(Shl 15) <i>Atmajnana</i>, initiative & hard work, ability to withstand happiness & grief with equanimity, steadfastness in dharma—these qualities do not let the person who has given them refuge in himself lose his hold on the four <i>purusharthas</i>. Therefore such a person is called 'pandita'. (Shl 16) One who performs <i>satkarmas</i>, stays away from wicked deeds (<i>dushkarma</i>), who is not an atheist (<i>nastika</i>) and who has <i>shraddha</i> is a <i>pandita</i>. (Shl 17) That person whom the following qualities do not dethrone from achieving <i>purusharthas</i> is a <i>pandita</i>: Anger, gleefulness, haughtiness, fake modesty, impudence & the feeling that he alone is great. (Shl 18) That skilled & efficient person whose intended work, his consultancy with experts for accomplishing that work and the approach he adopts to achieve success in that work do not become known to any one beforehand and becomes known only after the work is completed, is called a pandita. (Shl 19) One whose work does not get obstructed by cold or heat, fear or love, abundance or deficiency of resource and who completes his work in spite of all obstacles is called a pandita. (Shl 20) One whose intelligence by virtue of critical analysis of all aspects takes the path of dharma & <i>artha</i> only, and who for the same reason pushes aside <i>kaama</i> and practices the other three <i>purusharthas</i> (dharma, <i>artha</i>, <i>moksha</i>) is called a <i>pandita</i>.</p> <p>(Shl 21) Those with the wisdom of a <i>pandita</i> take up a task which is within their capability & do the work to the best of their abilities. For no reason do they denigrate the work done by others. (Shl 22) A pandita has following special qualities: Grasps matters very quickly. Listens to others patiently. Attempts to achieve the intended targets only after understanding all concerned issues. Does not jump into action simply because he desires or likes something. He will analyse thoroughly all the pros & cons and then act. Will not interfere in other's matters unnecessarily or when unsolicited. (Shl 23) <i>Pandita</i> does not desire something that cannot be obtained nor does he grieve about anything lost. He does not get confused or petrified in times of emergency or calamity. (Shl 24) A <i>pandita</i> is one who first weighs the pros & cons of a task before commencing it, once started does not abandon midway for any reason, does not waste his time and has control over his senses. (Shl 25) Panditas always enjoy doing good deeds and beneficial works. If someone says unpleasant words, he does not feel jealous if such comments are meaningful and valuable. (Shl 26) A <i>pandita</i> is one—who does not feel highly elated upon being praised, does not get depressed & dispirited when blamed/criticised and remains calm like water in a pond of river Ganga. (Shl 27) A <i>pandita</i> is one who knows the essential principle behind all living beings (the one Paramatma), the yoga in all karmas (knows the secret link to Paramatma in all karmas) and all the methods/means/ways (<i>upaya</i>) for achieving success in works (<i>atmajnana</i>). (Shl 28) A pandita is one who can speak fluently, can illustrate with entertaining stories, has good imagination (<i>oohavidya</i>), is very intuitive, has excellent memory & without referring to books</p>

	<p>can quote relevant parts. (Shl 29) A <i>pandita</i> is one—whose study is in alignment with his intelligence (relates well to his maturity & inclination?), whose intelligence & conscience is well aligned with his learning, whose speech does not convey multiple & differing meanings & who does not violate expectations of <i>shishtachara</i>.</p> <p>(Shl 40) One who in spite of having immense wealth & education/knowledge, has no ego/is not arrogant is a <i>pandita</i>.</p> <p>Vidura explains the characteristics of fools:</p> <p>(Shl 30) Wise call the person with following qualities a fool: One who has huge ego without studying any <i>shruti-shaastras</i>, who being a pauper (<i>daridra</i>) has huge ambitions, who without doing any work expects to fulfil all his desires. (Shl 31) A fool is one who completely neglects his own welfare & works for others (enemies) welfare, one who deliberately cheats/betrays friends. (Shl 32) A fool is one who desires that which does not deserve to be desired, rejects those that deserve to be possessed and develops enmity with the mighty. (Shl 33) A fool is one who cultivates friendship with an enemy, who hates a loving friend & well-wisher & troubles him and begins works which everyone considers evil. (Shl 34) A fool is one who publicises the work he will do well before even starting it, suspects everyone & everything and drags on/delays works that should be done swiftly. (Shl 35) a fool is one who does not perform <i>shraadhha</i> of forefathers, does not worship <i>devatas</i> and does not have cordial friends. (Shl 36) A fool is one who goes uninvited, talks unsolicited and trusts the untrustworthy. (Shl 37) A fool is one who magnifies others defects when he himself is at fault and gets angry unnecessarily when it is he who is incapable. (Shl 38) A fool is one who without knowing own abilities, desires to acquire an impossible object which is against both dharma & <i>artha</i> and without working for it. (Shl 39) A fool is one who advises/preaches one who is undeserving and makes him a disciple, does <i>upasana</i> of the <i>shunya</i> (worships the non-existent) and serves the highly greedy.</p> <p>Other character related</p> <p>(Shl 41) Who can be crueller than the one who eats fabulous food & wears exquisite dresses without sharing any thing with relatives, friends & servants? (Shl 109-110) That person will be praised by all who does not begin work related to dharma, <i>artha</i> & <i>kaama</i> in haste, answers factually when asked about something, does not like to argue with friends, does not get angry when not honoured by others; such a person is said to have complete sense of discrimination. One who is not jealous of others, being weak does not buy enmity with others, does not ever talk irrelevantly and forgives the opponent's mistake when a dispute arises with others. (Shl 111) That a person is loved at all times who does not display his high-handedness/haughtiness, does not indulge in extolling own valour and does not speak harsh words even when angry. (Shl 112) That person is called a great man who does not stoke the past extinguished fire of enmity, who does not live very haughtily or very submissively and having fallen into bad times does not indulge in wrong acts. (Shl 113) That person is considered a <i>satpurusha</i> who does not get elated about own comforts, does not become happy when others are sad and does not repent after giving to charity. (Shl 114) That person will have knowledge of superior & inferior who is desirous of wealth, understands the custom & traditions, languages & its differences, caste & communities & their dharmas of different countries. He will be aware of deficiencies & excesses of each country. By virtue of this he will be capable of (eligible to) leading people in any country.</p> <p>(Shl 115) That intelligent person who rejects the following will be a great person: ego, attachment, jealousy, sinning, sedition, tale bearing, nurturing group enmity, arguing with drunken, mad and wicked persons. (Shl 117) That wise person's practices/ways of living are considered superior who marries into families of similar status, has friendship, transactions & conversations only with equals, and who undertakes tasks with people of good character in the lead. (Shl 120) That person will be famous among his relatives, just like a brilliant & quality gem, who is devoted to the welfare of living beings, is truthful, is soft-natured, respects others and has a pure heart. (Shl 121) That person can become a guru for all who does not feel happy but feels ashamed for his mistakes even when it does not become public knowledge and does not repeat the mistake. One who does no mistakes or crimes becomes pure & shines with <i>tejas</i>. His mind will always be pure. Pursuit of truth will be his only goal. He will also have good powers of concentration. Such a person will shine as brightly as the Sun.</p> <p>Return Link: Sl. No. 64, Table: Character/Behaviour/Nature/Etiquette</p>
16	<p>(Udyoga; Prajaagara; <i>Adhyaya</i> 33; Vol 9; 4879- 4916)</p> <p><u>16. Vidura to Dhritarashtra: Vidura Neeti</u></p>

(Shl 42) Someone will commit several sins (to earn a lot of wealth). Fruits of such sins (wealth) will be enjoyed by many in several ways. **But the sin will not attach itself to the enjoyers. It completely affects/is attributed to the doer alone.** (Shl 43) **An arrow released by an expert archer may not kill anyone. But the arrow of cleverness released by an intelligent man can destroy the whole nation including the king** (enemy). Therefore a king should exercise intelligence in doing everything. (Intelligence is stronger than might). (Shl 44) **Decide two** (*right & wrong*) **using one** (intelligence), **gain control over three** (enemy, friend & neutral) **by using four** (*sama, daan, bheda, danda*), **win five** (*Indriyas*), **& understand six** (*Sandhi, Vighraha, Yaana, Aasana, Dwaidibhava, Samashraya*), **renounce seven** (*women, gambling, hunting, wine/alcohol, harsh words, harsh punishment, earning wealth by unjust means*) **& be happy.** (Shl 45) Liquid poison will kill only one who consumes, a weapon like dagger can kill only one at a time, but **if a State matter which should remain absolute secret is leaked, it can kill the king & the kingdom.** (Shl 46) Should not do the following alone: Eating food, thinking about economic/financial matters (of the State), travelling, remaining awake when others are sleeping. (Shl 47) Boat/ship is the only way to cross the sea; *satya* (adherence to truth) is the only way to attain *swarga*; there is no second way. But Oh King, you have not understood this important fact. (Shl 48) Persons who have the quality of forgiveness are alleged to have only one *dosha* (defect). There can be no second one. People consider him 'weak'. People attribute to him this defect. (Shl 49) But there should be no concern even if others consider him weak. **Even if the person with forgiveness is weak it is not a defect. Because, to him forgiveness itself is the strength.** There is no rule that weak must be forgiving. It is also not true that all weak are of forgiving nature. Therefore, **to the weak it is an asset/worthy quality, to the mighty it is an embellishment.** Oh King, forgiveness is like a 'power of control over others' (like *vashikarana*) Is there anything that cannot be achieved by forgiveness?

(Shl 51) What can the wicked do to the one armed with the sword of 'peace'? Fire can spread if it falls on grass but if it falls on mud/sand it will get extinguished by itself. One who has no quality of forgiving will make both himself & others part of a mistake. (Shl 52) Only dharma can help achieve highest good. Forgiveness alone can bring peace. Only knowledge can bring mental contentment. Non-violence is the great quality which makes you happy. (Shl 53) A king who does not fight his enemies and a brahmana who does not tour the country—both are swallowed by the earth just as a snake swallows animals in a hole. (Shl 54) **By doing just two things man can be famous: polite speech and not respecting the wicked.** (Shl 55) **The women who desire a man who is already liked/desired by another woman and those who worship that person/devata who is already being worshipped by another will be able to convince others.** (It becomes a growing fan club without subsequent persons examining who started it all). (Shl 56) A pauper desiring valuables and an incapable person getting angry—these two become severely self-afflicting & exhausting factors. (Shl 57) **Following two types do not shine because of doing that which they should not: Grihastha who does no karma** (towards taking care of family, parents, guests etc & merely lectures dry Vedantha) **and a sanyasi who is immersed in worldly affairs** (without practicing detachment and without trying for *atmoddhara*). (Shl 58) The following attain *lokas* higher than *swarga*: Mighty and yet forgiving king and a poor who gives to charity. (Shl 59) **The money earned by just & lawful means has two wrong uses: Giving charity to the undeserving and not giving to the good & deserving.** (Shl 60) **The following two should be drowned in water with a stone around their neck: a rich person who does not donate to charity and a poor man who does not work hard.**

(Shl 61) The following two will penetrate the *Suryamandala* and attain higher lokas: who has renounced and is dedicated to yoga and a warrior who dies fighting the enemy bravely. (Shl 62) Scholars who have studied Veda say that man should follow three kinds of principles (*trividha-nyaya*): War or punishment (*Danda*), dividing (*Bheda*: as in divide & rule) and *saama* (compromise/peaceful settlement). Among these *Danda* is inferior, *Bheda* is medium and *Saama* is superior. (Shl 63) Men can be classified as superior, medium & inferior (*uttama, madhyama, adhama*). This can be discerned from their qualities/nature and acts. They should accordingly be assigned to *uttama, madhyama & adhama* jobs. (**Implication** to Dhritarashtra: You have reversed the principle. The wicked have become best advisors). (Shl 64) Wife, servant & son—are without money. Meaning they do not have the right to accumulate money. Whatever they earn belongs to the one in whose control/refuge they live (**Implication**: Duryodhana's wealth & kingdom belongs to you. You can decide whom to give it). (Shl 65) Snatching others wealth, relations (unlawful) with other's wife, rejecting good hearted persons—these defects will destroy longevity, dharma & fame. (Shl 66) *Kaama* (desire/lust), *krodha* (Anger) and *lobha* (greed) not only destroy the self, they become the doors to hell. Therefore these should be rejected at all times & at any cost. (Shl 67) Getting a boon, a kingdom and a son—these always cause happiness. But releasing/setting free an enemy in trouble/difficulty is more than the combined happiness of these three. (Shl 68) The following should

never be forsaken (ditched) under any circumstance—Devotee, servant and one who says, ‘I am yours, save me’. (Shl 69) A mighty king should not include the following four for his key consultations. A *pandita* should examine the nature & acts of his consultants and reject those with following four bad qualities. There should be no consultations with persons of low-intelligence/mean-minded persons. Reject those who are very slow workers. **Also reject those who jump into action without considering pros & cons. Never believe those who praise all the time; reject them.** (Shl 70) While living an affluent life in *grihasthashrama*, support the following to live in your house: aged cousin/relative, a man of noble birth but now in difficulty, friend who has lost his wealth and sister who has no children.

(Shl 71) **Brihaspati, upon being questioned by Indra, about what gives immediate fruits/results, said four. I will now tell you the same answer.** (Shl 72) **They are: *daivasankalpa* (God’s will), effect/influence of *mahatma*, politeness of completely-learned (*poorna vidyavan*) person, and destruction of sinners.** (Shl 73) Done with full faith these four karmas bear fruits both here & hereafter. Same things done without faith become dangerous. *Agnihotra* done as per prescribed procedures regularly, *mouna* (silence) practiced as per procedures, systematic study and *yajna* performed as per procedure. These same if done with ego & no faith, cause fear. (Shl 74) Five *agnis* must be worshipped by conscious effort: Father, Mother, Yagneshwara, *Atma* and Guru. (Shl 75) By worshipping the following five, man attains pure fame: *Devatas*, *Pitrus*, Humans, *Sanyasis* and guests (*Atithi*). (Shl 76) The following five come behind you wherever you go: Friends, enemies, neutrals, those you give refuge to you & those to whom you have given refuge. (Shl 77) **Ears, Skin, Eyes, Tongue & Nose—these are five *jnanendriyas*. If any one of these develops a hole** (meaning if any one of them get attached to the corresponding pleasures), **the ‘sensibility’ of man drains away with that *indriya* just as water in a vessel with a hole.** (Shl 78) **Those who desire wealth or prosperity should avoid following six defects: Sleep, laziness, fear, anger or hatred, lack of enthusiasm and slow-paced working.** (Shl 79, 80) The following six persons should be rejected just as a broken boat in a sea is rejected (or considered useless): An *acharya* who does not preach, A *ritwija* who cannot pronounce *mantras*, a king who cannot protect, a wife who cannot speak sweet words, a cowherd who always wants to be in the town and a barber who always wants to be in forest.

(Shl 81) Following six qualities should never be given up: *Satya* (truth), *Daan* (Charity), no-laziness, not feeling jealous, forgiveness and courage. (Shl 82) **Following six are causes of happiness: Gain of wealth, health & fitness, loving & sweet-spoken wife, obedient son, learning which helps in earning money.** (Shl 83) One who has supremacy over the six enemies (*Kaama*, *Krodha*, *Lobha*, *Moha*, *Mada* & *Matsarya*) who are always hidden within us and who is *jitendriya* will never become a sinner and will never be subjected to destruction. (Shl 84-85) **All the citizens in the world can be categorized into six classes. These six live in six unique ways.** There are no people of the seventh category & there is no type of life which is seventh. (i) There are many who are arrogant (or drunk with some power) or careless. There are thieves who survive because of these people. If there are no careless people there will be no thieves. If there are no sick people, there would be no doctors. (ii) Those desiring sexual pleasures survive due to corresponding others. (iii) *Purohits* survive depending on the *Yajamana* who conducts *yagas*. (iv) Kings survive on fight between other kings. (v) King survives depending on quarreling citizens. (vi) *Panditas* live depending on fools. (Shl 86) In the following matters if you show negligence or delay by even a few minutes, they would be lost: Cows, service, agriculture, learning and *shudra-sanga* (*Vrshalasangathih*)— (Cows run away; the master is angered by delayed service; untimely sowing is loss; wife gets angry; learning is not absorbed properly; *shudras* as servants not looked after well may go away). (Shl 87-88) **The following six forget their benefactors** (thereby or otherwise humiliate or consider them to be of no use): **Those who had done beneficence to them in the past: Students taught by *acharyas*; children after their marriage forget mother; man after having satisfactory sex forgets the woman; man after completing a task/project successfully, forgets those who helped; the man who was taken ashore in turbulent waters by the boatman forgets him after crossing; sick who have been cured by a doctor forget the doctor.** (Shl 89) Being healthy & fit, not being a debtor, not travelling to far off countries, company of noble persons, working in the area that you love (*swavritti*) and living where there is no cause for fear—these bring happiness to men. (Shl 90) The following six are said to be always unhappy: One who is jealous, who hates/is scornful, who has no contentment, is given to extreme/high anger, who is suspicious of everything and who lives on others wealth.

(Shl 91-92) The following seven defects should be surely rejected by kings as they cause addiction & unhappiness. Even if the king is strong & stable, these defects are capable of causing his destruction: Excessive interest (lust) in women, addiction to game of dice (gambling), too much interest in hunting, excessive drinking, always speaking harshly, punishing citizens severely for minor offences and

	<p>misusing of wealth. (Shl 93-94-95) Anyone of the following eight is an indicator of destruction in future. A wise man should know all these and get rid of them. Hating brahmanas, nurturing hatred/enmity with brahmanas, snatching away brahmana's property/possession, being cruel to/harassing brahmanas, enjoying the act of humiliating/abusing brahmanas, having no tolerance towards praise of brahmanas, not remembering brahmanas in <i>deva & pitru karya</i>, getting angry towards a brahmana who is seeking help. (Shl 96-98) The following eight situations are causes of happiness/elation: meeting friends, accidentally getting huge wealth, embracing son, ejaculation during intercourse, likeable/pleasant conversations (chit chat) at appropriate intervals, getting a higher position compared to others in one's group, possessing the desired item, and honour in society/public. (Shl 99) Following eight increase fame of a person: A good mind, noble birth, control on <i>indriyas</i>, knowledge of <i>shaastras</i>, valour, not speaking much, donating to one's best ability and being grateful for other's help. (Shl 100) One who understands the following principles is a <i>mahajnani</i>: This body has nine doors (two eyes, two ears, two nostrils, mouth, anus & urethra), three pillars called <i>sattva, rajas & tamas</i> and five witnesses (skin, eyes, ears, tongue, nose). This body is governed (<i>adhishtitha</i>) by Paramatma.</p> <p>(Shl 101-102) the following ten types of persons will not know dharma and will not be in a position to discern dharma-<i>adharm</i>a. A drunkard, one who is arrogant due to possession of wealth, who is mad, very angry person, very hungry person, who attempts to do a job in great hurry, greedy, scared and the lustful.</p> <p>The following are teachings by Prahlada to his son which Vidura quotes here:</p> <p>(Shl 104) That king is honoured by all <i>lokas</i> who has given up <i>kaama & krodha</i>, donates the wealth earned among the deserving, understands the distinction between deserving & undeserving, has knowledge of <i>shaastras</i>, discharges his responsibilities swiftly & without laziness. (Shl 105) That king will attain all kinds of wealth & prosperity who has the intelligence to win the confidence of his citizens, punishes without any biases only after the crime is established by due investigations, who knows which crime should attract how much & what kind of punishment and who knows who should be forgiven when. (Shl 106) He is a <i>dheera</i> who does not neglect even the weakest enemy, secretly studies the enemy and harbours friendship with them until the time is ripe, does not nurture enmity with the mighty kings, shows his valour when the opportunity arises & destroys the enemy. (Shl 107-108) That great person's (king's) enemies are effectively defeated who, having taken responsibility of kingdom, does not grieve even when in deep difficulty/danger, is always watchful & discharges his duties and tolerates grief that may come at times. That person will be happy at all times who does not travel to other countries without meaningful benefits, does not keep company of sinners/the wicked, does not even think of women other than wife with lust (<i>parastree</i>), is not pompous, has not even an intention of thieving, is not greedy and who does not drink. (Shl 118) All misfortunes will stay away from that person who eats limited food & shares with those in his refuge, works hard & sleeps less and gives charity even to the enemy when he asks. (Shl 119) That person's efforts will never fail whose intentions of doing good or bad works cannot be known by others and whose consultations & practices/implementations remain a secret.</p> <p>Return Link: Sl. No. 147, Table: Neeti/Aneeti/Strategy</p>
17	<p>(Udyoga; Prajaagara; <i>Adhyaya</i> 34; 4918-4949, Shl 4-86)</p> <p><u>17. Vidura Neeti Continued</u></p> <p>(Shl 4) One who does not wish defeat or destruction of his friend should assess the situation and advise the friend or relative even if unsolicited. The advice may be good or harsh; it may not be palatable; it may even cause the friend to hate him. Still not minding any of these, a well wisher should advise in the best interest of his friend. (Shl 6) In order to achieve success, do not be attracted to such approaches which are in essence cheating & not deserving of a king to follow. (Shl 7) Do not worry if you do not succeed by following right & virtuous approaches.</p> <p>(Shl 8) When a long term project has to be started with the intention of completing it without breaks, the obstacles that may come on the way should be thought through before beginning the project. Such long term projects should never be started in a hurry. (Shl 9) A resolute & wise man should understand the benefits of a task/project. Should guess/anticipate/imagine the effect of the work once completed. Should also assess whether the work will result in improvement of own position or own progress/growth after completion. If there is doubt about any one of these, the work should be abandoned. If it is indicated that there will be positive results in respect of <i>anubandha</i> (benefits), <i>vipaka</i> (consequence) and <i>utthana</i> (self-improvement/growth), then work should be started. (No room for calculated risks!!)</p>

(Shl 10) A king who has no knowledge of forts fit for self-protection, facts of expenditure & income, amount of resource available in treasury, area of the kingdom and those who are deserving of punishment, will not remain a king for long. (Shl 11) That king who knows the forts & geography of his kingdom, money in the treasury, boundaries of the kingdom, system of punishment and has good knowledge of dharma & *artha*, will be capable of regaining the kingdom, even if lost.

(Shl 12) There should be no inappropriate behaviour just because kingdom is gained. **Just as old age snatches away beauty, arrogance can snatch away wealth.** (Shl 13) A fisherman ties a long thread to a stick & at the end of the thread ties an iron hook & to that attaches an attractive item of food/piece of meat. Fish, attracted by the food, tries to eat it and gets stuck to the hook. Similarly, a greedy king keeps trying to expand the kingdom even if by *adharmic* ways without knowing the dangers ahead. But in the end will be destroyed just like the fish.

(Shl 14) Hence one who desires prosperity & success should first decide what is worth eating (accumulating). All things worth accumulating do not become available to everyone easily. Think whether it can be obtained. Think whether it can be digested after eating. After digesting also it should have good consequences. A wise man should analyse all this and then try to acquire the things. (Shl 15) One who plucks unripe fruits neither enjoys the juice of the fruit nor gets ripe seeds to grow more trees. (Shl 17) **A bee collects honey from the flowers so gently that the flowers are not hurt in any way. A king should collect taxes from citizens in a similar way. He should not loot them by collecting taxes by harsh methods. Taxes should be such that they are paid happily by the citizens.** (Shl 18) A flower-seller plucks flowers individually & carefully from the plant. He does not uproot the whole plant for the sake of flowers. If he were to do it, it will destroy his means of livelihood. Similarly, **a king should collect taxes as a small part of their income in such a way that it doesn't hurt them.** He should not try to loot everything from them.

(Shl 19) A king should think deeply on the consequences of doing or not doing something. After considering all pros & cons, if it turns out to be beneficial to both him & citizens it can be done; else it should not be taken up. (Shl 20) Do not try to possess the *purusharthas* that you cannot. Do not try to obtain what is not available regularly. All such efforts are wasted. (Do not hope to fight a very mighty enemy & to win). (Shl 21) **The result of not achieving what you set out for is: the citizens will think of you as an incapable king. Because both his blessing & anger will be treated as meaningless, his assurances will be treated as hollow. Citizens do not wish to have such a king. Just as a woman does not wish to have a eunuch as her husband, citizens do not want such a king.** (Shl 22) A wise king starts without delay such works which yield great benefits with less effort. Once started, ensures that it is completed without breaks & obstacles; does not stop midway.

(Shl 23) A king should look upon the citizens with kindness. Should look at them such that he would attract them all by merely looking at them. Towards such an earnest king, even if he merely glances at them, even if he just sits, citizens will develop especial affection. (Shl 24) Even though displaying his benevolence by looks & words, he should not encourage the associates/servants by giving too much money. Even if like a tree full of fruits, should not be under control of the servants/subordinates. Even if weak, should present himself as strong. (Shl 25) That king who pleases the citizens with eyes, mind, speech and works beneficial to them, will be loved by them. (Shl 26) **Just as deer run away with fear from the hunter, a king whose citizens live under fear of the king will be rejected by them & therefore he reaches a sorry state.** (Shl 27) A king who may have a large kingdom inherited from forefathers, will lose all of it if he is haughty/arrogant, just as wind scatters away accumulated clouds.

(Shl 28) The kingdom of that king who follows the path of dharma as established by *satpurushas*, will prosper every day. (Shl 29) **The kingdom of that king who rejects path of dharma & follows only *adharma* will shrink continuously like a piece of skin thrown in fire.** (Shl 30) A king should expend the same mighty effort in the welfare/governance of his citizens as he would in destroying the enemies. (Shl 31) In summary, kingdom should be gained by the path of dharma & it should be governed by the path of dharma. That wealth & kingdom which is gained by adopting the path of dharma will not be given up by the king. Nor will he face a situation whereby he loses the kingdom.

(Did not happen so to Yudhishtira!!)

(Shl 32) **Good qualities should be absorbed from all.** There is no reason to abuse a mad person. There may be opportunities to find some good quality even in him though he speaks illogically/irrelevantly. **It is possible to find some merit in a child who may not even speak clearly.** There is no reason to look only at their bad qualities. **Just as gold is extracted from stone,**

	<p>good quality can be seen in all. (Shl 33) Just as a <i>shilahaari</i> (one who picks up grains left behind by a farmer after thrashing the crop & lives on it) collects grains one by one, a wise king should pick good qualities from good preaching, <i>sookthis</i>, and good deeds of <i>sants</i>. (Shl 36) No one bothers to heat a piece of metal which can bend without being heated. No one tries to bend a stick which is already bent. (Shl 40) Grains are safe if preserved after either measuring or weighing (theft cannot be detected otherwise). A horse gets protected by being run regularly. Cows should be inspected regularly (else they run away). Women should be protected by unclean/ugly dresses (attractive dresses are a cause of danger to them).</p> <p>(Shl 41) Even if born in a noble family, if his practices are not worthy, he does not become worthy of honour. On the other hand even if born in lowly family, if his practices are good & noble, he becomes worthy of honour. It the practices followed that determine the superiority & inferiority.</p> <p>(Shl 42) For one who is jealous of others looks, valour, lineage, caste, prosperity & the honour they get, there is no end to this disease of jealousy. Neither will his desires be fulfilled nor will the disease be cured. (4933, Shl 46) That person should not take intoxicating drinks who is afraid of doing wrong things, afraid of not doing the right things and is concerned that the secret of an act will become known before the act/work is completed. (Shl 45) Sometimes due to circumstances <i>satpurushas</i> go to <i>asatpurushas</i> to request for some favour. The <i>asatpurushas</i> find this enough reason to think of themselves as <i>satpurushas</i> even though they are well-known to all as <i>asatpurushas</i>. (Shl 48) The important thing for a person is character. Once character is lost, life itself is lost. Enormous wealth & relatives are of no use to one who has lost character. (Shl 53) Intoxication of wealth is the worst of all arrogances. It is worse than the intoxication of liquor. The latter intoxication lasts for a limited time but the former never reduces. It comes down only when all the wealth is lost.</p> <p>Shlokas 59 to 64 are about <i>jitendriyatva</i> or controlling the <i>indriyas</i>.</p> <p>(Shl 66) <i>Prajna</i> is like a net for catching fish. The mesh work should be close & tightly knit. If there is a hole, the fish will widen it & escape. Similarly <i>kaama</i> & <i>krodha</i> should be held in control by <i>prajna</i>. If there is a hole in the form of yielding to <i>indriyas</i>, <i>kaama</i> & <i>krodha</i> will spoil the net called <i>prajna</i>. (Shl 67) One who understands by discriminative intelligence what is <i>dharma</i> and which <i>artha</i> is rooted in <i>dharma</i> and accordingly accumulates possessions is known as 'completely-possessing'. He will always be happy. (Shl 68) One who has not won over the five <i>indriyas</i> which are resident in this <i>manomaya</i> body and tries to win over external enemies will be defeated by his enemies. (Shl 70) If <i>satpurushas</i> do not keep away the wicked, due to their company the <i>satpurushas</i> will also be subjected to the same punishments as the wicked. It is not possible to separate the good from the bad and they will be destroyed along with them just as wet firewood burns along with dry firewood. Therefore do not have friendship with the wicked. (Shl 77) Sweet/pleasant speech brings benefits to both the speaker & the listener. But harsh speech results in loss for both. (Shl 78) Trees in a forest hurt by an axe or arrows can still regrow/blossom. But harsh speech is a blow that is very difficult to bear. The hurt it causes is deep & very difficult to cure.</p> <p>Return Link: Table: Neeti/Aneeti/Strategy, Sl. No. 148</p>
18	<p>(Vidura's lecturing on <i>neeti sutras</i> continues for several chapters/<i>adhyayas</i>. As the chapters progress, many of the <i>sutras</i> are repeated either verbatim or in their essence. Many also appear to be quite random & unrelated to the issue at hand. I have translated only some selected <i>shlokas</i> from these later chapters. The <i>shlokas</i> are not grouped in any way with respect to topics. This has to be undertaken as another exercise)</p> <p>18. Vidura Neeti: Continued-2 (From <i>Adhyaya</i> 35)</p> <p>(Shl 40) It is true that <i>devatas</i> are protectors of devotees & followers of <i>dharma</i>. But like cowherds they do not come with a stick & protect each individual. They give wisdom & right thinking to those whom they wish to protect. (Shl 41) In whichever way the mind of human flows towards good deeds, in the same ways will he gain success/prosperity. There is no doubt about this. (Shl 42) Even Vedas cannot free from sins the person who indulges in falsified transactions & is a cheater. Just as birds fly away from nest as soon as wings grow, so will Vedas desert him towards his end. (Shl 43) The following sins should be rejected: drinking liquor, unnecessary quarrels, nurturing hatred with an association or group, creating a divide between husband & wife, sowing hatred between brothers, hatred of the king, and disputes with unrelated men & women. (Shl 44) The following seven should not be called as witnesses: Palmist, seller of stolen goods or one who was earlier a thief but now is a seller, cheat, doctor, enemy, beggar & singer. (Shl 50) Old age destroys</p>

beauty, whether of man or woman. Desires destroy courage. Death takes away life. Jealousy destroys practice of dharma. Anger destroys wealth. Service of the wicked takes away character. Lust destroys shyness/modesty. Arrogance destroys everything.

(Shl 51) Wealth & prosperity (*Lakshmi*) begins due to good deeds. If you continue to do so with courage & initiative the same prosperity grows. If the tasks done with courage are also done with competence & skill, prosperity takes root. If you get control over *indriyas* & do not ignore/neglect *Lakshmi*, it becomes firmly established. (Shl 56-57) *Yajna, adhyayana, daan, tapas, satya*, forgiveness, kindness & non-greed—these eight are paths of dharma. Of these the first four are followed at least for show-off. But the latter four can only be found in *mahatmas*. (Shl 58) **An assembly without aged persons is not worthy of being considered an assembly. But if it has aged persons who do not recommend path of dharma, then it really has no aged persons.** Sometimes they may speak the path of dharma. But if such dharma deviates from truth, then it is not dharma. Truth which has an element of cheating is only for show-off & is not truth.

(Shl 61-62) Sinful acts repeatedly done, destroy conscience. This further promotes repeated sinful deeds. Similarly, good/virtuous deeds promote a stronger conscience. (Shl 67) If by doing a certain work in daytime one can sleep happily in the night, then it should be completed in daytime itself. By doing a certain work in eight months, if the four months of rainy season can be spent happily, then such work should be completed within those eight months. (Shl 70) **Man tries to earn wealth by adharmic ways in order to overcome some situation. But the peculiarity of nature is that, not only that difficulty is not solved, another difficulty attaches itself due to following adharma.**

(Shl 72) One should not indulge in too much investigation to know the source/root (*moola*) of *Rishis*, Rivers, lineage (*kula*) of *mahatmas* and the bad deeds/history of women. (This is a very widely quoted statement in India)

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(From Adhyaya 36)

(Shl 5) Even if others are abusing one should not become angry. He should have patience & tolerance. It does not mean that those who are tolerant will have no anger. Living beings do have anger. But tolerant person's quiet anger does not go waste. Even though the master of such anger does not display it, that anger burns the abuser. It also snatches away the little fruits of good deeds the abuser may have accumulated.

(Shl 10) Just as the cloth takes on the colour of the thread it is made of, one who serves *satpurushas* becomes a *satpurusha*, serves *asatpurusha* becomes an *asatpurusha*, serves *tapasvi* becomes a *tapasvi*, and serves a thief becomes a thief. (Shl 11) **If someone is abusing do not abuse him; do not even cause others to abuse him. If the opponent does not beat you first, then do not beat him. Even if he beats, do not hit back. Do not even cause others to hit him. Do not try to kill one who has come to kill you. Person with such tolerance is liked even by devatas.** (Shl 12) **Being silent is better than talking irrelevantly. If speaking is necessary, then speak only truth. This is superior to silence. This is the second rule. The speech should be both truthful & likeable. This is the third rule. Such speech should also be based on dharma. This is the fourth rule. All the four rules should be followed.** (Shl 14) Man attains freedom from those objects/subjects from which he withdraws his mind. Similarly if he withdraws his mind from all objects in the world, he will not have even an iota of grief. (Shl 16) That person is called a great person (*uttamapurusha*) who wishes well for everything/everyone, does not wish ill even in the mind of any living being, who is truthful, soft-natured, and has control over *indriyas*. (Shl 17) That person is of medium character (*Madhyama Purusha*) who does not try to console others with false statements, keeps up his promises and knows defects in others. (Shl 18-19) That person is inferior among men (*Adhama-purusha* whose administration is very harsh, who is rejected by all, who is a subject of criticism by all, who cannot control anger, who has no gratitude, who does not have friendship with any, who is wicked, who has no faith when others intend to do good to him, has no confidence in himself and who distances himself from good friends.

(Shl 20) One who wants to improve himself should serve only *satpurushas*. Sometimes *madhyama purushas* may have to be served. But never serve an *adhama-purusha*. (Shl 21) A man can become wealthy with the support of *asatpurushas*, intelligence and courageous efforts. This only makes him wealthy but does not fetch praise of *satpurushas*. He may not learn the *sadachara* (virtuous practices) worthy of a person born in noble family. (Shl 44) Separation with loved object/person causes grief. This grief causes loss of beauty, loss of strength, loss of knowledge & the grieving person becomes sick. (Shl 45) **By grieving you cannot get back the desired things but the body is badly**

affected. This alone is its result. Our enemies rejoice knowing of our grieving. Therefore do not grieve. (Shl 47) Happiness-sadness, prosperity-lack of it, profits-losses and birth-death—these eight will regularly be happening in life. A wise man should neither rejoice in the good times nor grieve in bad times.

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(From Adhyaya 37)

(Shl 7) **Behave with a person the same way he behaves with another. This is dharma. With a cheat behave as a cheat. With *sadhu-satpurushas* behave like a *sadhu-satpurusha*.**

(Shl 9, 10, 11) In response to Dhritarashtra's question as to why humans do not live for full 100 years though Vedas declare so: **The following six defects diminish the full age of 100:** (i) Too much ego (ii) too much talking (iii) not having the quality of *tyaga* (iv) too much anger (v) excessive selfishness and (vi) cheating a friend/malignancy towards friend. These are like knives which cut away at man's longevity.

(Shl 15) **There are many in this world who will always flatter you. But those who will tell you what is good for you, even if unpleasant, are very few. Those who listen to such words are even less.** (Shl 18) Thinking of the possible dangers, adequate money should be saved & protected. More than money, wife should be protected. But more than money & wife, one should protect oneself. (Another interpretation: try *atmoddhara* without being a slave to wealth & women).

(Shl 26) **That servant should be rejected/dismissed immediately/without any delay who even when ordered to do so, does not obey the order, does not do the task as soon as assigned but finds an excuse or says something against it, thinks arrogantly that he knows more than the master, and always says something to oppose the master.** (Shl 29) A wise & intelligent man should not go to the secret place where a king who consults all kinds of people and has the company of wicked persons is having discussions/consultations. He should not also say that "I have no faith in your consultations". He should give some credible reasons & avoid going there.

(Shl 35) The following should not be permitted to stay with us at home: one who always does bad deeds, who eats too much, who develops hatred with everyone, a cheater, who is cruel, who does not know how to behave at what times, and who wears objectionable & uncouth dresses. (Shl 36) Do not beg the following under any circumstances: miser, who abuses others, who does not know Vedas, who lives in forest, who cheats, who serves the wicked, who does not respect the worthy, who is unkind, who always picks up a quarrel and who is ungrateful. (Shl 37) Never serve the following who are called '*naradhama*': who is always engaged in deeds which cause grief to others, who does every task wrongly, who is habituated to lying, who has no constant devotion either to master or to god, who does not know what is affection or love and who has the ego that he alone is the expert. (Shl 38) **Money cannot be earned without the help of close associates; close associates will not come forward if there is no attraction of money. Hence the two are mutually related. If the two are not harmoniously meshed, neither can be achieved.** (Shl 39) A *grihasthashrami* should get children, should not leave any debt burden on them, facilitate a suitable earning job for them, perform marriage of daughters and then should go to forest & live the life of a *muni*. (Shl 57) A wise man never completely trusts the following: women (due to their frailty), kings (changing moods), snakes (said to be vengeful for 12 years), study of *shastras* (study alone does not give the needed experience), influential persons (they would be selfish), enemies (he nurtures enmity), sensory pleasures (ephemeral) and longevity (unknown factor).

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(From Adhyaya 38)

(Shl 8) **Do not be worry-free because an intelligent man whom you have harmed is living far away. An intelligent man has long arms of intelligence. He can harass you using those long arms.** (Shl 10) Be free of jealousy. Protect wife & treat her with respect. Distribute the earned wealth in a worthy manner. Speak likeably. **Speak clean & sweet words with women. But do not become a slave of women.** (Shl 30) Anger which may develop in us in respect of following circumstances should be controlled with an effort: about gods, kings, brahmanas, the aged, children and the sick. (Shl 33) **There is no rule that a good mind should result in wealth. Similarly it cannot be said that poverty is the result of foolishness. These contradictions can only be understood by a wise & knowledgeable person.** (Shl 41) We should be very careful about those whose anger/ill-will can hurt our welfare. We should display satisfaction & happiness towards them. We should try to earn

their affection.

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(From Adhyaya 39)**

(Shl 4) We do not consider a *sadhu* as a *sadhu* if we hate him. Same holds for a scholar. We consider all acts of people we love as beneficial and of those we hate as sinful. (Shl 6) **An immediate prosperity which is likely to be a disaster in the long term should not be given prominence. Similarly an immediate decline or fall which is likely to result in prosperity in the long term should be given prominence.** (Shl 15) A wicked person does not keep quiet after the friendship has ended. He tries to make several baseless allegations on his friend of the past. He makes a big issue of small mistakes and tries to destroy the friend. Due to this kind of vengeful attitude he will experience no peace at all. (Shl 40) An object which drowns in the sea is lost. Words spoken to someone who is not listening with attention are lost. **Knowledge of *shastras* is lost to one who is not a *jitendriya*.** A *homa* conducted in ash instead of in fire is wasted.

(Shl 41) Friendship should be cultivated only with the prudent. To know if a person is prudent, he should be examined with all your intelligence. He should be repeatedly examined & evaluated in the light of past experiences. Should also listen to what others say about him. What is the nature of work he does, what benefits he has got by doing which work, who are his friends & associates, with whom does he have relationships—all these should be found out. If all these establish that the person is prudent, then only friendship should be cultivated with the person. (Shl 42) Politeness & modesty remove the stains of ill fame. Valour helps overcome calamities. Forgiveness kills anger. **Even if a person is not good looking, but is well behaved or has virtuous practices (*sadachara*), these overcome the physical defects.** (Shl 47) **Friendship lasts long & does not weaken easily with those who have similar mind, secret consultations with whom result in same thoughts and whose thinking is very similar.** (Shl 48) An intelligent man should reject a person who has weak thinking abilities and has wickedness like a well covered by grass. Such friendship is destroyed very soon. (Shl 49) A *pandita* should not cultivate friendship with the arrogant, the fool, the short tempered, the insanely daring (*roudra sahasi*) and the *dharmabhrashta*.

(Shl 55) **Whatever you are constantly serving (engaged) in your mind, work and speech will capture you. Therefore always be engaged in good/beneficial deeds (*kalyana karya*).** (Shl 56) Company/contact of auspicious things, withdrawing the mind from wickedness, study of scriptures, hard working, simplicity and repeated meetings with *satpurushas*—these enhance the welfare & benefits (*kalyana karaka*) to the person. (Shl 64) Wealth may not accumulate with someone with all good qualities. It may not desire someone without any qualities too. **Having or not having good qualities appears to make no difference to possession of wealth with the person. Lakshmi, like a mad & blind cow, roams around randomly.**

(Shl 72) Anger should be conquered by forgiveness. Miserliness should be conquered by generosity. Falsehood should be conquered only by truth. (Shl 77) Excessive walking is ageing for humans. If water keeps constantly flowing on the mountains, even mountain also ages. Not having sexual pleasure is ageing for women. Having to listen to harsh words is ageing for the mind. (Shl 83) **One who earns a thousand gold coins also lives. One who earns a hundred coins also lives. There is no specific limit for survival & living. Therefore give up greed. No one says 'I cannot live'. Man always manages to live.** (Shl 84) **All the grains, gold, cattle and women on this earth are not enough even for one man alone. Therefore do not get confused & go after wealth. (Perhaps source of the well known statement: 'Earth has enough to meet everyone's needs but not enough for even one man's greed')**

Return Link: Sl. No. 154, Table: Neeti/Aneeti/Strategy

(From Adhyaya 40)

(Shl 2) That person will be free of all grief & will live happily who rejects a lot of wealth/money because it is illegal (*not dharma*) even when there is no one to object. (Shl 6) **For the one who desires only comforts how can there be learning (*vidya*) Students have no comfortable time. One who desires comforts should give up learning, in other words a student should give up comforts.** (Shl 13) **Dharma is eternal. Happiness & grief are not. *Jeeva* is ever present. The body which is support for the *jeeva* is not eternal. Therefore do not bother about the impermanent happiness & grief. Remove *avidya*. Be established in eternal dharma. Be always satisfied. Being in a state of 'always satisfied' is the best gain.** (Shl 14) **However grand & luxurious the life may be, everyone has to die in the end.** All the kings & monarchs in the past were mighty, great men. They

	<p>ruled this earth, rich in grains & wealth, for many years. But they had to leave behind all their great luxuries & die. Remember such kings again & again. (Shl 18) Even if the closest relatives part upon death, the <i>karmaphalas</i> of the person do not leave him. The <i>karmaphalas</i> shadow the man even though the body is burnt in fire. Therefore man should make a conscious effort to accumulate <i>dharma</i> even if bit by bit. (Shl 24) With the help of courage protect genitals & stomach (These two can cause havoc to any. They should be managed or prevented from going in the wrong path with courage & determination). Protect hands & legs with the help of eyes (Eyes ensure they are not hurt). Protect eyes & ears with the help of mind (They go wherever the mind runs. They do not bother about the good, bad or ugly they are chasing). Protect mind & speech with the help of <i>satkarmas</i>.</p> <p>Return Link: Sl. No. 155, Table: Neeti/Aneeti/Strategy</p>
19	<p>(Sabha ; Lokapalabhakhyana); Pg 1441-1474; Vol 3</p> <p><u>19. Devarshi Narada's Questions/advice to Yudhishtira on Governance/administration</u> (Shl 17) Are you serving the three <i>purusharthas</i> viz <i>dharma, artha & kaama</i> without any anxieties? Are your resources adequate for sustaining & nurturing your kingdom? Is your mind always interested in <i>dharma</i>? Are you enjoying pleasures in an appropriate manner? I hope you have no confusions or grief in respect of <i>dharma-artha-kaama</i>?</p> <p>(Shl 18-20) Are you following a policy, just as your forefathers were doing, consisting of <i>dharma-artha-kaama</i> but which is not silly in respect of <i>brahmana-vysya-shudra varnas</i>? Mean/inferior persons do not follow the path of <i>dharma</i> due to greed. Those who have renounced become paupers due to greed (strong adherence) of <i>dharma</i>. Those interested in <i>kaama</i> neglect <i>dharma-artha</i>. You being the lord of the kingdom, I hope, are not mean due to greed for wealth, renounce due to greed of <i>dharma</i> and causing danger to <i>dharma-artha</i> due to attachment to <i>kaama</i>. <i>Dharma-artha-kaama</i> should be practiced appropriately. Limit should not be exceeded in any of these. There should be discrimination as to what should be done when. Those in the know of time & <i>dharma</i> say the following: <i>dharma</i> should be practiced/attended to (<i>dharma sadhane</i>) in the morning, <i>artha</i> in the afternoon, <i>kaama</i> in the night. Thus a king should behave such that there is no conflict between the three. Are you following such principles?</p> <p>(Shl 21) Are you equipped with six kinds of <i>rajagunas</i> (qualities of a king), seven types of solutions (<i>upaya</i>), three types of strengths, examining fourteen types of equipment of enemies? (The details of these are given by the commentators in footnotes). (Shl 22) Take action after thoroughly assessing your strengths-weaknesses & enemy's strengths-weaknesses. If the enemy is stronger, make peace with him and undertake eight types of activities to strengthen the nation: (i) agriculture, (ii) trade, (iii) roads, (iv) bridges, (v) forts, (vi) capturing parrots (they eat up the grains), (vii) extracting minerals and (viii) finding & acquiring hidden treasures. (These eight are not listed explicitly by Narada. Commentators have provided the list). By these eight methods the king should try to build the wealth which brings victory. Are you doing so? (Shl 23) Is your seven fold nature (<i>sapta-prakruti</i>) attached to you & not attracted by enemies and become lustful & fallen to wrong addictions? (Commentators: <i>These could be 7 rajyngas viz: master, minister, well wishers, treasury, nation, fort, might; seven prakrutis are: head of fort, head of military (balaadhyaksha), head of dharma, head of army, purohit, doctor, astrologer</i>). (Shl 24) Are you careful that your consultations are not leaked by your ministers or yourself? I hope the secrets of your consultations are not being penetrated by spies of enemies who behave expertly such that there is no suspicion on them? (Shl 25) Do you know what your friends are intending to do about you? Similarly do you know the intentions of those who are neutral & those who are enemies? Are you taking action according to your understanding of whom to make peace with, whom to fight with & when to fight? (Shl 26-27) Are you behaving appropriately with kings who are disinterested in you & who have 'cat on the wall' stand regarding you? While selecting ministers, they should be examined closely. The following qualities make persons eligible to be considered as ministers: Those with clean practices, from noble descent, extraordinary purity of mind, have similar nature as you (<i>atmasamana</i>), aged, experts in teaching <i>rajaneeti</i> and loyal to the king. Have you appointed such persons after due examination as your ministers? Success of king is rooted in ministers, that is, dependent on them. (Shl 28) The kingdom is safe only due to ministers who are knowledgeable in <i>shastras</i> & maintain secrecy of consultations. A kingdom having ministers with discriminative thinking powers will be free from enemies. Is your kingdom safe in this manner? (Shl 29) I hope you are not used to sleeping at wrong/inappropriate times? I hope you wake up at the right time. <i>Smritis</i> say that one's duties should be thought about in the <i>brahmi muhurtha</i> (early morning before sunrise). Are you, an expert on <i>artha shastra</i> doing your</p>

thinking at such hour?

(Shl 30) **I hope you are not doing consultations only with yourself or with too many people.** I hope the secrets of consultations are not leaking & becoming known to your enemies. (Shl 31) You should plan actions such that with minimal effort maximum gains are achieved. Once such actions are started, they should be completed without break/obstacles & results should be delivered. I hope you do not delay such actions. (Shl 32) **I hope hardworking agriculturists & labourers are not against you.** You should have close relationship with all of them. They should not be afraid of approaching you. **They should not lack confidence in you.** By having special affection towards them, the wealth of the nation will improve. (Another interpretation: You should not let any action take place in-absentia. There should be no doubt whether the action was carried out or not. Also it should not happen that a work is started & then stopped. Some of these defects can be overcome by having good relations with the workers on the job). (Shl 33) **Are your projects/works being executed by those who are close to you, have right experience and who are not greedy.** Are the projects you have completed so far, which are yet to be completed and which are already started known to public? Apart from these, the public should not know about projects you are still planning/intending to do.

(Shl 34) Are the princes & main soldiers getting training from scholars who are experts in all *shastras* & can propound dharma effectively & with reasons? (Shl 35) **Even if by exchanging a thousand fools, get a scholar.** Because, in times of difficulty, the scholar with his intelligence will be able to bring about the good of the kingdom. Are you honouring such *pandits*? (Shl 36) Are your forts stocked with plentiful grains, weapons & water? Have you installed weapons & machines in the forts? Are persons who are experts in their operations & expert archers always in a state of readiness? (Shl 37) Even if there is one minister who is clever, *jitendriya* & has very good discriminative powers, he will be able to bring victory to the king or prince. Therefore you should employ such a minister.

(Shl 38) Have you arranged to know about the 18 *tirthas* of enemies from multiple groups of three spies who do not know each other? (These 18 are: Minister, purohit, crown prince, head of army, guards of palace doors, the messenger/protector of *antahpura*, officer of the prison, officer who collects taxes, officer-in-charge of finances, supervisor of guards on duty, head of the town (like mayor), architect/sculptor, head of dharma, head of assemblies, one who administers punishments, defender of fort, defender of the boundaries of the kingdom, officer-in-charge of forests). (Shl 39) Movements of enemies should be monitored through spies at every moment. But the enemies should not come to know that you are monitoring & in the know of their movements. Are you doing so?

(Shl 40) Have you honoured & have in your service a *purohit* who is accomplished in both learning & modesty, is of a noble descent, has no jealousy towards others and is adept at discussing the meaning of *shastras*. (Shl 41-42) Is a *purohit* who is well versed in *shruti* & *smriti* and is not of a crooked mind advising you on which *shantihoma* should be performed when? **Do you have an expert astrologer who is capable of predicting environmental calamities?**

(Shl 43) **When distributing works to officials are you assigning superior, medium & inferior tasks to persons of corresponding abilities?** (Shl 44) Are you appointing best ministers who are honest, are associated from the times of forefathers, who are known for their learning, modesty, *jitendriyatva* in superior/important tasks? (Shl 45-46) **I hope your officials are not handing out cruel punishments to citizens & thereby angering them.** Are the ministers governing as per your directives? Harassed citizens reject the king just as *yajakas* reject a fallen *yajamana* and virtuous women reject a lustful, transgressing man. I hope you have not become subject of such a rejection.

(Shl 47) Have you appointed a commander-in-chief for the army who is satisfied in respect of money & honour, is valorous, is intelligent, is capable of withstanding hard times, is pure, is of noble descent, is efficient and is quite loyal only to you? (Shl 48) Are you properly honouring commanders who fight the enemy without any crooked approaches & come back victorious? (Shl 49) Are the wages for soldiers being paid fairly and in a timely manner? I hope you are not violating this & causing troubles to them. (Shl 50) **The wages should always be paid as soon as they are due. They should not be delayed. Since their life depends on wages, if not paid in time, they will revolt due to poverty they will face. Experts in neeti-shastra opine that this is a disaster for the kingdom.**

(Shl 51) Are the ministers and all the princes loyal/affectionate towards you? Are they ready to give their lives for you in a war? (Shl 52) There should be separate commanders for the four divisions of the army viz Elephants, Chariots, Horses and foot soldiers. If these four powers are under the control of a single commander, danger is certain. Therefore are there four independent commanders in your

kingdom? (Shl 53) **Does an official who shows exemplary courage & valour in critical times get rewarded by you with special prizes and increased wages?** (Shl 54) Have you made those with high learning, modesty and special knowledge to be on your side by giving them appropriate money & *daan*.

(Shl 55) **Are you protecting & taking care of welfare of the the wives & children of those who died for your sake and those who put themselves in jeopardy for your sake?** (Shl 56) Are you treating like a son the enemy who having been defeated in war has surrendered to you out of fear & has also become a pauper? (Shl 57) Are you treating all your citizens equally & without any partiality? **Do they come & share with you their happiness & difficulties without any fear, just as they would with their parents?** (Shl 58) Are you conquering the enemy kings if you come to know that they are addicted to women, gambling etc, but after duly assessing the triplet powers. (Of *mantra-kosha-bhritya shakti* or *prabhu-mantr -utsaha shakti*). (Shl 59) Are you starting your battles with enemies after assessing the right time as well as favourable time (*daivabala*) with the help of experts in *shastras*? Before starting on a victory march, have persons of good lineage & high loyalty to protect you from the back. **Wages should be paid in advance to soldiers & officers of the military.** (Shl 60) Are you secretly sending plenty of money & precious jewellery to the commanders of the enemy in accordance with their ranks?

(1456, Shl 61) **You should first win over yourself, meaning you should become a *jitendriya*. Only then you can win over those who are not *jitendriyas* & are intoxicated.** (Shl 62) Before deciding to wage a war on the enemy you should first exhaust the *saama*, *daan* & *bheda* approaches. Only when unsuccessful with these should a war be waged. (Shl 63) There is one more thing that must be checked before proceeding for a war. Check thoroughly if your kingdom is quite safe & secure. Only if your kingdom is safe & secure you can win the enemy kingdom & retain it. (Shl 64) Chariots, elephants, horses, soldiers, foot soldiers, workers, messengers & physical trainers—these are called the *Ashtanga* of the military. *Moulya*, *maitra*, *bhritya* & *atavika* are the four powers. The leaders of these should be very clever/smart. The strength of the enemy can be reduced only by their cleverness/smartness. (Shl 65) The enemy should be destroyed without neglecting him when his kingdom is suffering from drought or is having harvesting season. (Shl 66) After winning another kingdom, you must verify if the officers appointed by you there are taking care of administration/governance and tax collection just as in your country.

(Shl 67) You must check whether precious/expensive food items, clothes & dresses, cosmetic & worshipping items etc given to you are being stored safely for your use or they are being used by the officials for their selfish interests. **(Corruption!)** (Shl 68) Are the following being protected/guarded by persons especially loyal to you: treasury, granary, cowshed, horse stables, elephant stables, armory & main entrance to the town? (Shl 69) **Self-protection is of utmost importance to a king.** A king should be very careful about the cook & others in the palace, more importantly sons & ministers and protect himself. (Shl 70) **Your servants should not report to you in the morning expenses towards drinks, gambling & company of women. Because the saints & noble persons who may participate with you in the dharma related practices in the morning may reject you.** (Shl 71) **What is the expenditure being done out of the income? Normally one fourth should be spent & the rest saved for emergencies (*aapaddhana*).** If the nation is suffering due to widespread diseases & such calamities, half of the income can be used. If drought has occurred in the country, three fourths of the income can be used. **The treasury should not be emptied under any circumstances.** (Shl 72) Are you consoling the following who may be facing tough times by giving money & food: cousins & relatives, *acharyas*, the aged, traders, sculptors, others who are under your refuge and the utter poor?

(Shl 73) **Are the officials appointed to monitor the income & expenditure of the country reporting to you the status daily in the forenoon itself?** (Shl 74) I hope you are not dismissing experts in economics (*arthashastra*) who are also your well wishers by becoming emotional (angry) due to some vague reason even though there are no faults in them/allegations on them?

(Shl 75) Are you classifying people as superior, medium, inferior etc as per their competence and assigning work accordingly? (Shl 76) I hope you are not having officials who are greedy for money, are thieves, haters & are inexperienced. (Shl 77) I hope your kingdom is not being harassed by thieves, the greedy, minor (age) princes, shameless women & you. Are farmers always happy in your country?

(Shl 78) Have you constructed ponds, open wells, big lakes etc in every village and not left agriculture to be dependent only on rains (*devamatrika: mercy of gods*)? (Shl 79) Are the seeds and grains of

farmers being protected from worms & insects? **Are you giving loans to farmers to help in their progress at a monthly interest rate of 1%?** (Shl 80) **Are the important organisations being supervised by trusted gentleman?** (Commentators: Agriculture, trade, animal husbandry & financial transactions are the four key components implied here) If these flourish without any obstacles your kingdom will prosper & people will be happy. (Shl 81) **In every village there should be five persons who are honest, just, brave, know their duties and have knowledge of dharma.** (Origin of grama panchayat!?) (Commentators: *Prashastha, samahartha, samvidhata, lekhaka, sakshi*—these are the five officials. Their duties are: protection of the village, supervision of agriculture & trade, punishing the wicked, protecting the good people etc). If these five function unitedly both the village & thereby the nation will prosper. Is this happening in your country? (Shl 82) **In order to protect towns have you made similar facilities in villages as they exist in towns?** (Did he foresee gradual urbanisation/migration to towns?!) Are the villages, towns & cities prospering every day? And are the officials at all these levels under your control?

(Shl 83) Are officials accompanied by soldiers travelling around in both level & undulating terrains and suppressing thieves & robbers who may trouble your people? (Shl 84) **Women should be consoled. They should be protected. You should take care that they are not subjected to any kind of troubles. But they should not be trusted too much and secrets should not be shared with them.** Are you doing this? (Shl 85) Knowing the forthcoming danger, having figured out the solution, I hope you are not wasting time in *antahpura*?

(Shl 86) Are you sleeping in the second & third *yaamas* of the night and by waking up in the fourth *yaama* thinking about dharma-*artha*? (*Yaama: one eighth of a day; period of three hours*). (Shl 87) Are you getting up early in the morning (*45 minutes before sunrise*), taking bath, doing your pooja, wearing superior dress and then meeting your citizens everyday? (*Not an occasional janata darshan!!*). (Shl 88) Are personal body guards wearing red dresses, holding swords, always surrounding you & protecting you?

(Shl 89) Like god Yama who treats all equally, you should behave justly with those worthy of punishment & worthy of honours. **When judging a legal case, whether the defendant & accuser are liked by you or not, you must analyse fully and deliver impartial judgment.** Are you doing so?

(Shl 90) **Physical ailments should be cured by taking medicines & dieting. Mental ailments should be cured by serving the aged and following their advice.** (Shl 91) You must have a separate doctor to look after your body. He should be an expert in *Ashtanga chikitsa*. (Commentators: *nidana, poorvalinga, roopa, apashaya, samprapti, oushadha, roga & paricharaka* are the ashtangas. *Nadi, stools/faeces, urine, tongue, eyes, appearance, sound & touch* these are also known as *Ashtanga*). A doctor should have complete knowledge & experience in these. The *raja vaidya* should always be interested in your well being.

(Shl 92) I hope you are not disposing off, coloured by greed, attachment or ego, the defender & accuser who come to you, without carefully studying the reasons for their complaints and delivering justice. (Shl 93) Either out of greed or illusions, trust or love, or for any other reason, I hope you are not restricting the livelihood of those who are under your refuge? (Shl 94) I hope your citizens who have sold themselves to the enemy attracted by their lucrative offers are not united & opposing you.

(Shl 95) Is a weak enemy being harassed by use of might? Similarly, is a strong enemy being defeated either as a result of good consultations & actions or black-magic? An enemy should be destroyed using either of these methods. Enemy will try to kill you in vengeance. You must be careful that this does not happen. Even if enemy is weak, he should be suppressed. Even if cannot be suppressed, you should always be watchful. Are you ensuring that you have no such enemies? (Shl 96) Are the kings who are under your control loyal to you? Are the kings under your control & whom you have rewarded ready to give their life for you?

(Shl 97) You will certainly enjoy prosperity by honouring/rewarding the brahmanas according to their learning & *tapas*. Are you making them happy by giving *daan & dakshina*? Satisfying them gives the fruits of *swarga-moksha*. (Shl 98) Are you with conscious effort practicing *karma-marga* as propounded by Vedas with faith in the practice of dharma which is rooted in Vedas and was being followed by your forefathers? (Shl 99) Are brahmanas with noble qualities having tasty & nutritious food at your home? Are they getting appropriate *dakshina* from you? (Shl 100) Are you trying your best to conduct Vajapeya-Pundarika etc yaagas without any defects? (Shl 101) Are you prostrating to cousins, *acharyas*, the aged, *devatas, tapasvis*, auspicious trees & brahmanas? (Shl 102) I hope you

are not causing grief or anger to anyone without any reasons. Do *purohita*s who do *swasthivachana* with *poornakumbha* always be by your side? These will bring you success & desired results.

(Shl 103-104) Is your mind always working in the above said ways? If you govern your kingdom in this manner your longevity will increase. Fame will spread to the skies. Dharma-*artha-kaama* will also be achieved. You can win the world & live happily. (Shl 105) **Are you ensuring that in your kingdom foolish ministers do not hoist false allegations of thieving on pure hearted & respectable *aryas* and thus torture these innocent persons out of greed or dimwit?** (Shl 106) **Are you ensuring that your officials capture the thief red handed and then do not let him go by taking bribe?** (Shl 107) Whether the rich or the poor approach the court as defender & accuser, are the judges delivering judgments impartially without falling prey to love of money?

(Shl 108-109) **The following are defects in a king:** *nasthikya* (atheism); *anrita* (telling lies); *Krodha* (Anger); *Pramada* (no concentration/focus); *deerghsutrata* (delaying/dragging matters); *jnanavatham-adarshanam* (not visiting/meeting people with knowledge); *alasyam* (laziness); *panchavritthatha* (lacking control over *indriyas*); *ekachintanam-arthanam* (thinking about matters alone—only self-consultation); *anarthajnaishcha chintanam* (Consulting those who know nothing about the subject); *nishchitanam-anarambham* (Not doing what is decided should be done); *mantrasya-aparirakshanam* (inability to maintain secrecy when needed); *mangaladya prayogah* (not performing auspicious tasks); *pratyutthanam cha sarvatah* (sending armies in all four directions at the same time to conquer). (Shl 110) Even if kings are deeply entrenched, famous and valorous they are destroyed due to these 14 defects. Have you rid yourself of these defects?

(Shl 111) Are Vedas giving you desired results? Is your wealth meaningful? Is your marriage bearing fruit? Is your knowledge of *shastras* bearing fruits for you? (The common word used for all the four is *saphala*)

(Shl 112) Yudhishtira asks: What is the meaning of '*saphala*' as applied to Veda, *dhana*, *patni* & *shastrartha*?

(Shl 113) Narada Clarifies: **Veda** preaches *karma kanda*. By studying **Vedas and practicing prescribed karmas, Vedas become '*saphala*'**. These karmas are *agnihotra* etc. (You enjoy fruits of Vedas). **Money** earned should be donated to others as well as enjoyed by self. Then only wealth becomes '*saphala*'. Enjoying sexual pleasures & begetting children is considered '*saphala*' in respect of **wife**. Only when a man understands meaning of *shastras* and develops qualities of politeness, modesty and good character, it can be said that *shastras* have been '*saphala*'.

(Shl 115) Are your officials collecting taxes fairly from traders who come from other countries for earning profits in your kingdom? (Shl 116) Are traders from other kingdoms selling goods in your country duly regarded by you and are not cheated by officials or buyers? Are your officials respected everywhere in the kingdom, do not fall prey to bribery, and ensure that all essential items are available to the people without difficulty?

(Shl 117) **Are you every day listening to words which expound meaning of dharma from persons with good understanding of dharma & aged persons with special experience?** (Shl 118) Are you giving *madhuparka* to brahmanas for accumulating dharma at the following times: when harvested grains come to granary, when cows have calves, when trees blossom or are full of fruits?

(Shl 119) **Are you giving four months wages in advance to sculptors/architects in your kingdom? Have you provided them with needed equipment?** (Shl 120) **Are you getting to know about the great deeds of others? Are you praising such deeds in the presence of *satpurusas*? Are you encouraging them by rewarding appropriately?**

(Shl 121-122) Are you aware of the *gajalakshana*, *Ashwalakshana*, *rathalakshana* etc *lakshana shastras*? Have you studied *dhanurVeda*, *yantra sutra* & *nagarika neeti sutras*? Have you created facilities for study of these in your palace? (Shl 123) Are you aware of using different kinds of *astras*, *brahma danda prayoga* etc? Have you learnt about poisoning techniques for destroying enemies? You should know all these for destroying enemies. (Shl 124) You must be prepared suitably to defend against fire hazards. There should be readiness with respect to antidotes for snake poison. There should be doctors in the country to cure different types of diseases. There should be experts in *atharva techniques* to neutralise fears of ghosts etc. Every kind of preparation is needed at all times to protect the kingdom. Are you doing so?

(Shl 125) You have another important duty: **Have you, who are knowledgeable about dharma, taking care of the blind, dumb, lame, physically challenged, orphans & *sanyasis* as your own**

	<p>children. (Shl 126) Have you rid yourself of following six major (catastrophic) defects: Too much sleep, laziness, fear, anger, harshness & delaying actions. A king should certainly avoid all these. (Shl 129) A king who is devoted to protecting the four <i>varnas</i>, and rules as per the <i>neetis</i> narrated so far, will attain happiness in this world and <i>swarga loka</i> after death. There is no doubt about this.</p> <p>Return Link: Table Administration/Governance by kings: Sl. No. 12</p>
20	<p>(Udyoga; Sanatsujata; <i>Adhyaya</i> 42-46; Pages 5097-5210, Vol 10)</p> <p><u>20. Sanatsujatiya</u> <i>Adhyaya</i> 42</p> <p>(Shl 3) 'There is death. But to win over death prescribed karmas have to be practiced (<i>karmanushtana</i>). By <i>karmanushtana</i> & <i>tapas</i> death can be defeated—this is the opinion of some. 'There is nothing called death'—this is the opinion of some others. 'Is there death? If there is what is it? What should be called death?'—we will explain to you all these. You have no reason to doubt the matters we will preach you. (Shl 4) Both the opinions are true. <i>Jnanis</i> consider <i>moha</i> (maya, prakruti) to be death. But I consider <i>pramada</i> to be death. (<i>Pramada</i> means falling (<i>chyuta</i>) from the natural <i>brahma</i> state—<i>swabhavic Brahma bhava</i>: possible for people like Sanatsujata who from birth are naturally in <i>brahma bhava</i>). I consider <i>amritatva</i> or being immortal as being always in <i>apramada</i> state. (Shl 5) Because <i>asuras</i> (another meaning: those who indulge in pleasures of the senses) moved away from <i>brahmajnana</i> they were defeated (became subject to death). <i>Suras</i> (Another meaning: Those who are always in <i>atmadarshana sukha, atmajnani</i>) did not wander away from the path of <i>brahmacharya vrata</i> and became <i>brahmabhuta</i>. Death does not eat up living beings like a tiger does. We have not seen death having any physical shape. (Shl 6) Some call Yama who lives in <i>buddhi (atma-vasannam)</i>, has no death and is devoted to <i>brahma (brahmanishta)</i> as death. They say that he lives in <i>pitrloka</i> and hands out <i>sukha</i> to those who have <i>punya</i> and <i>dukha</i> to those who are <i>paapis</i> (sinners). (Commentators: He separates & takes away the <i>jeeva</i> but cannot destroy it). (Shl 7) Yama is the director of <i>krodha, pramada & lobha</i> which are personifications of death. Jeeva lives in <i>ahankara</i> and hence walks a path opposite to the path towards Paramatma & therefore does not achieve yoga with Him. (Desire or <i>ahankara</i> pushes away all the <i>purusharthas</i> from man. Due to this <i>ahankara, kaama, krodha</i> etc are born in man). (Shl 8) Thus under the influence of <i>moha</i> man considers body as <i>atma</i> and hence is always subject to death; some day he dies & goes to <i>yama-loka</i> & follows the cycle of birth & death. The <i>devatas</i> (=ten <i>indriyas</i>) are responsible for this cycle.</p> <p>(Shl 9) Once karma takes birth, it becomes natural to expect fruits of karma. As soon as fruits are desired Jeeva is bound by it. (It does not matter whether they are good or bad karma). Jeeva will have to obey the consequences arising from fruits of karma. Therefore he cannot transcend death. (Good karma <i>phalas</i> may take the jeeva to good <i>lokas</i> & bad <i>phalas</i> to bad <i>lokas</i>. But after exhausting the <i>phalas</i>, the cycle resumes). Jeeva gets bound to <i>karma phalas</i> due to ignorance of the truth of Parabrahma. It enjoys pleasures (<i>bhogayoga</i>) and remains in the cycle of birth & death.</p> <p>(Shl 10) Enjoyment of pleasures is very attractive to the <i>indriyas</i>. This lust for enjoyment creates a strong tendency of attraction towards 'false/unreal entities' (<i>mithyārtha</i>) to the jeeva. This attachment causes the jeeva to forget his reality and thinking always of these objects/matters, serves them all the time in every way. (Shl 11) The desire for pleasures is not satiated by enjoying these pleasures. Just as fire burns more strongly when <i>ghee</i> (clarified butter) is poured into it, the desire only increases. (Shl 11) Desire to acquire what is others', kills first. The efforts done in order to acquire these bring <i>kaama & krodha</i>. These bring death to the fools who eternally run after these. Only the <i>dheera</i> has the courage to stay away from these & crosses the river of death. (Shl 12) That <i>dheera</i> who realising that the pleasures of the <i>indriyas</i> are transient & bring grief, faces their continuous attack and conquers them, completely ignores them & stops always thinking about them is considered a <i>vidwan</i>. He becomes a death to the death causing <i>kaama & krodha</i>. (Shl 14) This <i>kaama</i> which is actually <i>ajnana</i> is a darkness for the jeeva as it takes away discriminative thinking. It is also equivalent to <i>naraka</i> & causes great grief. Just as a drunkard roams aimlessly lacking consciousness about his body & falls into a ditch, man under the illusion that physical pleasures are true happiness, falls into the <i>naraka</i> called <i>tamas</i> (darkness). (Shl 15) Death can do nothing to the man who is not fooled by <i>kaama</i>. Death will have the same effect to a <i>jnani</i> as a tiger made of grass would have. Therefore, a <i>jnani</i> clears his mind of the <i>ajnana</i> of sensory pleasures, keeps them away & never longs for them. He does not bring them up in his mind even once. (Shl 16) To him who has an inner mind filled with <i>kaama-krodha-lobha-moha</i>, that inner mind itself becomes the death causing factor. Thus, to one who understands that death is caused by illusion of pleasures and who stays firmly in <i>jnana</i>, there is no fear of death here. Just as man</p>

becomes a target of death, death becomes the target for a jnani.

(Shl 17) Dhritarashtra to Sanatsujata: Vedas have said that the eternal & *punya lokas* that would be attained by brahmanas by performing *yajna-yaagas* are also the *parama purusharthas* for them. Despite knowing this why doesn't a *brahmavid* scholar indulge in these karmas consisting of *yajna-yaagas*?

(Shl 18) Those who take the route of such karmas are surely *ajnani*s. It is for such people that Vedas have prescribed various karmas & their *phalas*. **But a brahmavid will not indulge in such karmas that yield transient results.** He overcomes all worldly desires, stays fixed in Paramatma *bhava* and attains the Paramatma; he also destroys all useless methods or approaches with his *jnana*.

(Shl 19) **Dhritarashtra to Sanatsujata:** (Paramatma is in everyone—*jnani* & *ajnani*. *Jnani* overcomes the *kaama, krodha* etc & stays in *brahma bhava*. *Ajnani* doesn't do it & remains entangled in the *samsara*. The same *chidrupa* in a *jnani* is also in *ajnani*; meaning Paramatma is everywhere.) Therefore who directs or controls the eternal & Absolute Paramatma to be present everywhere? **If he is 'involved'/present in all his creation, why does he entangle himself in kaama, krodha etc? What is the benefit to Him of doing so? What is the problem if He remains in his Absolute state?** Please tell me about all these.

(Shl 20) Thinking of His multiplicity in this way is a major defect. His *maya* is also eternal (*anadi*: has no beginning). **It is due to the power of maya that multiplicity is seen. It does not cause any deficiency in the state of brahma.** It is by using the power of this *anadiyoga*, the *paramapurusha* appears in various forms. (Shl 21) Bhagawan is Eternal & Real. He is *nirvikara*. But he creates this world through *vikara-yoga*. Even this *maya* is a power of the Eternal & Real *Bhagawan* only. Even Vedas propound this.

(Shl 22) **Dhritarashtra to Sanatsujata:** In this world some practice *dharma*. Some others practice *adharma*. This being so, **does dharma get destroyed by paap or does dharma neutralise paap?** (There is also an alternate version of this *shloka*)

(Shl 23) **It is possible that dharma may bring freedom from paap. It is also possible that dharma may be destroyed due to increase of paap. Both ways are possible.** (Shl 24) A *vidwan*, even if he is performing all the prescribed karmas & dharma related karmas, lives such that *paap* & *punya* do not attach to him. This is well known & established. If, on the other hand, karmas are being performed without the ultimate knowledge (*jnana*), he will get the fruits of those karmas. (*Paap* or *punya phalas* according to the karmas & the way they are performed). This is also well known & established. (Shl 25) The *jeeva* which is bound by the thinking that *deha is atma (dehatma buddhi)* will enjoy the fruits (*paap* or *punya*) of karmas in other lokas. Both these are transient. Once the fruits are exhausted, another birth is certain. **But a jnani or vidwan is beyond paap & punya. He burns the fruits of paap & punya with the fire of his jnana.** The karmas done by him do not accumulate *paap* or *punya*. In him *atmadharma* is strongly established.

(Shl 26) Dhritarashtra: Please tell me about the various *lokas* that open to *dvijas* (brahmanas) according to the *punya karmas* they have done; also please tell me about *moksha sukha*.

(Shl 27) Just as mighty persons have competition about their might, those brahmanas who try to excel in austerities (*vratas*) will attain *brahmaloka*. (Shl 28) For those who have an especial interest in excelling in dharma, it becomes a way to attain *jnana*. Such *brahma jnanis* will attain freedom from this world and reach a *swarga* called '*trivishtapa*' (without three kinds of suffering). (There is another version for both *shlokas* 27 & 28).

(Shl 29) Those who know Veda describe a *brahmajnani* thus: persons in his inner & outer circles (son, wife, friends & farther relatives) cannot (mostly) understand him. (A *Brahmajnani* does his *sadhana* unseen by & unknown to them). (Shl 30) **Brahmajnani should live in such a place where food & water is available in plenty. He should not suffer due to lack of food & water.** (Shl 31) **That kind of crowd which does not speak well about him (humiliates him etc) when he is silent and does not do the opposite such as praising him, is auspicious to the sadhaka. On the other hand a crowd that highly respects him is not auspicious for a sadhaka.** (Shl 32) *Satpurushas* like the food given by such persons who do not cause suffering to silent yogi and do not snatch/steal his tools of *sadhana*. (There is another version which means: *Satpurushas* find the food acceptable when given by persons (i) who do not feel jealous about the wealth of a person who is praising himself, and (ii) who do not steal the property of a brahmana)

(Shl 33) **Those scholars who brag about their special powers and use such acquired powers for their livelihood cause their own destruction, just as a dog which eats its own vomit.** (Shl 34)

Such a scholar is called a brahmana who even while living in the midst of his relatives considers it worthy to be dedicated to *brahma swarupa*. (Shl 35) No brahmana should hurt/kill (meaning commit suicide) *atma* which is Absolute, genderless, pure, unvarying & devoid of all dualities. (Another version: Which *brahmavid* will consider *antaratma*, who is Absolute, Genderless, Pure, Unvarying and

Devoid of all dualities as being the body?). (Shl 36) **Therefore even in a kshatriya who has this knowledge, brahma is realised & he attains brahma bhava.**

(Shl 37) Can't such a thief of atma be deemed as having committed every type of sin who understands this atma who is quite different & beyond dualities differently (as deha etc)?

Qualities of brahma-jnani

(Shl 38) **A brahmana who is brahma-jnani and has universal vision, does not get tired of worldly life because he does not consider body & indriyas and their dharmas as atma.** (As he rests in atma, he does not get burdened by the effort). He does not have the problems due to anger, gladness etc. He will be acceptable to scholars as shishta. But he does not wear it on his sleeves.

(Shl 39) That brahmana who is poor in material wealth but rich in wealth related to yajnas & devatas is invincible. No one will be able to oppose him. Such persons rich in tapas should be treated as brahma-swaroopa. (*Brahma tejo balam balam*).

(Shl 40) Even that brahmana who knows all about the devatas who grant desired boons is not equivalent to a brahma-jnani. Moreover, even the devatas whom the brahmana worships in the yaagas for boons are not equivalent to a brahma-jnani. (Shl 41)

If people honour a brahmajnani who is silent and neutral, he should not feel elated. If they humiliate, he should not feel depressed. (Shl 42) If scholars honour brahmajnani, he should think that, 'this is the nature of the world; it is like opening & closing the eyes'. (Shl 43) If people humiliate, he should think, 'people are ignorant of dharma; they do not know the truth of creation; they do not know the shastras; they do not honour those who deserve it; on the other hand they humiliate them'. (**A brahma-jnani does not need these instructions. He knows!! Could these be meant to show to others the characteristics of a brahma-jnani?!**)

(Shl 44) Honour & silence (*maana & mouna*) are never together. This world is the subject of *maana*. *Paraloka* is the subject of *mouna*. That *paraloka* is called 'tat'. (Desire of things of pleasure like food, women etc are called *maana*. Desire for attaining *brahmananda* is called *mouna*). (Shl 45) Those who struggle in this world which is a subject of *maana* may get wealth. But that takes you against the path of *shreyas*. With such wealth the ignorant cannot attain the wealth of *brahmananda*.

(Shl 46) **There are many doors to brahmananda.** They are of different types and are difficult to follow. **The six main doors are:** *satya* (truth), *arjava* (no crookedness), *hrih* (sense of shame in doing what should not be done), *dama* (control over mind), *shoucha* (cleansing the sins) and *vidya* (*brahmavidya*)

Adhyaya 43

Santasujatiya continued

(Shl 1) Dhritarashtra questions: (i) Of what use is *mouna*? (ii) What is *mouna*? (iii) What are its characteristics? (iv) Does a scholar attain Brahma who is *mouna-swaroopi* by *mouna*? (v) What is the method of practicing *mouna*?

(Shl 2) **Words accompanied by manas or Vedas cannot reach him & return. When near him the great Vedas also have to fall silent.** Vedas become silent when with the *atma* who transcends words & mind. **Because atma makes the Vedas also silent, it is called mouni.** It is from *mouna-swaroopi atma* that *omkara* has also originated. The worldly sound is also born from *atma*. Such *atma* appears to us as being sounds/words. (Commentators: (i) The gain is achieving a state which transcends *vak* & *manas* (ii) Achieving control on external *indriyas* like speech and also *manas* is *mouna*. (iii) Not seeing the usual external & internal worlds is the characteristic. (iv) He attains the *mouna swaroopi brahma*. (v) Grasp the *Pranava (Om)* which is the essence of Vedas. A-U-M ('a' kara-'u' kara-'ma' kara) are the symbols of *sthoola-sookshma-kaarana* worlds. Understand the secret through a Guru and merge *akara* in *ukara* and *ukara* in *makara*. This is the method of practicing *mouna*.

(Shl 3) Dhritarashtra questions: **If a brahmana who is studying the four Vedas commits sins, will he be absolved of the sins?**

(Shl 4) Neither the *samas* nor *riks* nor *yajus* will protect the student of Vedas from sins. **Just because he studies Veda it does not mean he will not get the fruits of his sins. Fruits of sins will adhere to him.** I will not lie to you in this matter. (Shl 5) Vedas do not protect the sinner who is under illusions and follows the path of falsehood. Just as birds fly away from nest upon developing wings, the Vedas will desert him at the time of his death.

(Shl 6) Dhritarashtra questions: **If Vedas do not protect the knower of Veda or the one in whom they have taken refuge, what is the need for brahmanas to cry themselves hoarse about them for ages?** (Such as '*rigyajussamo pootho brahmaloke mahiyathe etc*).

(Shl 7) This world shines by the several names & shapes of the Paramatma. Vedas indicate the

nature of this world & the Truth of Paramatma. Similarly the *munis* also say that the nature or characteristic of Paramatma is quite different & peculiar. Therefore Vedas protect the student by showing the Truth. Hence the statement of brahmanas since long years is not untrue. (Shl 8) *Tapas & yajnas* help in understanding such brahma. The scholar earns *punyas* from these. **From such earned punya he overcomes his sins** and by the light of that divine *jnana* he attains *atma-swaroopa*. (Shl 9) From the *jnana* he unites with Paramatma. Without *jnana* he will perform *yajnas* etc with a desire for pleasures, will enjoy their fruits in other *lokas* and return to this normal world. (Perform karmas ordained in Vedas without desire for worldly pleasures).

(Shl 10) Enjoying in other worlds the fruits of *tapas* done here is common to all. But for those who perform the *tapas* rigorously without attachment to fruits/desires, this world itself will bring the fruits in the form of *tattva-jnana (The Truth)*. (He need not go to other lokas to attain *brahmananda*). (Same *tapas* done differently gives different results)

(Shl 11) **Dhritarashtra questions:** How does *kevala-tapas* give such extraordinary results? Please tell me.

(Shl 12) *Tapas* done with a purified mind (*nishkalmasha tapas*) is called '*kevala tapas*'. Only such *tapas* gives extraordinary results. Not others. (Commentary: The pure essence in which the three *gunas* are in equilibrium is called '*kevala tattva*'). (Shl 13) That *tapas* about which you are questioning me is the prime cause for all pleasure giving possessions. From the same *tapas* scholars in Vedas attain immortality or *mukti*. (*Tapas* is the root cause for both worldly pleasures & salvation).

(Shl 14) **Dhritarashtra asks:** I have heard from you about '*kevala tapas*'. Please tell me now about '*kalmasha*' (impurity) in *tapas*. If you can describe to me the difference between the two it will be similar to telling me about the eternal *brahmavidya*.

(Shl 15) *Krodha* etc 12 defects and 13 *nrishamsas* (cruelties) are the impurities in *tapas*. I will tell you about these and knowledge of *shastras* etc 12 *gunas* (virtues) which were known to brahmanas & forefathers. (Shl 16) **The following 12 defects should be rejected by a virtuous person:** *krodha* (anger particularly when things do not go as per our wish), *kaama* (desire for objects of pleasure), *lobha* (greed, miserliness), *moha* (intoxication/forgetting oneself), *vidhitsa* (attachment/keen interest in worldly matters), *akripa* (harshness, unkind), *maana* (ego), *asuya* (finding faults in other's virtues), *shoka* (grief caused by separation from loved things), *spriha* (desire), *irshya* (malice, jealousy), *jugupsa* (abusing others). (Shl 17) **Each of these defects waits like a hunter and the moment you are careless it will attack and destroy you.** (Shl 18) **The following six sins are regularly committed by sinners:** (i) praising oneself, (ii) greed, (iii) humiliating others due to bloated ego/haughtiness, (iv) getting angry for no reason, (v) having an inconstant mind and (vi) not protecting those who deserve it despite having the powers to protect. Even though they will be facing troubles due to these sins they continue to indulge in these without any fear. (Shl 19) The six cruel types enumerated just now and the following seven cruel types together form 13 types of *nrishamsas*: (i) Those who consider pleasures of women (sexual pleasures) & such sensory pleasures as the ultimate goal of life and hence remain always disturbed in mind, (ii) who are highly arrogant, (iii) who grieve the reduction in his wealth after giving to charity, (iv) who do not tolerate spending money even at the time of death, (v) who always praise sensory pleasures, (vi) enjoy recounting/narrating repeatedly others difficulties/troubles and (vii) who hate women.

(Shl 20) The following 12 are very important *vratas* for a brahmana which help him achieve *parama purushartha*: (i) *dharma* (as ordained by the *varnashrama dharma*), (ii) *satyam* (speaking truth without hurting others), (iii) *dama* (giving up the flippant behaviour (*chapyalya*) of the outward bound *indriyas*), (iv) *tapah* (austerities), (v) *amatsaryam* (tolerance towards all beings; not having a intolerance towards other's virtues) (vi) *hrih* (having a sense of shame about doing wicked deeds), (vii) *titiksha* (not getting angry even if there is reason to be so), (viii) *anasuya* (not having the habit of finding fault in other's virtues), (ix) *yajna* (Jyotishtoma etc *yajnas*), (x) *daanam* (donating, giving to charity), (xi) *dhriti* (courage; not giving up certain prescribed karmas even in times of emergency) and (xii) *shrutam* (studying Vedas with an understanding of its meaning). (Shl 21) That person who has all these 12 qualities will have the capability to win the whole earth. It is enough if out of these twelve, he has three or two or even one quality. With that one virtue he can achieve all the twelve and attain *atmasampath*.

(Shl 22) Learned brahmanas say that the following **three virtues have the quality of immortality** in them and are of prime importance in attaining Paramatma: *dama* (control over *indriyas*), *tyaga* (sacrificing the karmas & their fruits at the feet of Paramatma), *apramada* (carefulness). (Shl 23-25) **Dama has 18 qualities.** Rejecting/overcoming the following 18 defects is the sign of *dama*: Not doing what should be done, doing what should not be done, speaking lies, finding faults in virtue, lust, always thinking only of accumulating money, always interested in enjoying pleasures, unexplainable/unjust anger, feeling sad, wicked desires, greed, carrying tales, not tolerating other's

being wealthy, harassing others for no reason, feeling miserable for own difficulties, not having faith in Vedas-*shastras*, forgetting things to be done, talking too much, thinking that 'I alone am great & all-knowing'. (There is an alternate version also)

(Also see Table: Philosophy/Vedantha/etc, Sl. No. 172)

(Shl 26) **There are 18 impurities in *mada*. There are six variations in *tyaga*.** If the opposites of the impurities listed for *dama* are listed, they become impurities of *mada* (the two words are also reverse of each other). Meaning they can cleanse the *mada*. For example *anrita*, *asuya* are impurities of *dama*. *Satya*, *anasuya* are antidotes to *mada*. (Shl 27) All six types of *tyagas* bring about upliftment. But the third type is the most difficult. With this third *tyaga* he can cross this worldly ocean. With this, it is like winning everything. (Shl 28-29) Not feeling elated only on account of possessing money even if there is enormous wealth is the first type. Performing *yajnas-yaagas* and constructing lakes (meaning spending the wealth for worthy causes) is the second type (or sacrificing the fruits of such punya karmas at the feet of Paramatma is the second *tyaga*). Giving up all worldly attachments and loving only the Paramatma in one's heart is the third type. The sages say it is the way to attain inexplicable *moksha*. Therefore it is of especial importance. (There is an alternate version of this shloka)

(Shl 30) A state of no-desire (*nishkaama*) can only be achieved by renouncing/attitude of detachment in respect of objects of pleasure. It is not possible to achieve satisfaction in the matter of objects of pleasure by continuously desiring and enjoying them.

(Shl 31) One who has all the virtuous qualities & wealth (material resources) should not feel sad & depressed if success in a certain task is not achieved. (Shl 32) Not regretting even when faced with such unpleasant situations as infamy and loss of wealth, not seeking help of dear ones, spouse or children in spite of worst difficulties are the fourth & fifth *tyagas*. (Why fifth type is important as a sacrifice is not clear!).

(Shl 33) You should donate generously to the deserving person. (This is sixth *tyaga*). This brings auspicious results. By practicing these six types of *tyagas* man becomes *apramadi*. *Aparamada* has eight qualities.

(Shl 34) **The eight qualities of *apramada* are:** *satya* (speaking truth), *dhyanam* (unbroken meditation), *samadhanam* (keeping the mind calm & peaceful), *chodyam* (self enquiry), *asteyam* (not stealing other's wealth/belongings or not understanding *atmaswaroopa* wrongly), *brahmacharya*, *asangraha* (not wanting to possess/not possessing wife, children & property etc).

(Shl 36) **There are eight defects of *pramada*.** All these should be rejected. Five are due to the five *indriyas* each. Mind causes the sixth. Loss of close ones (near & dear ones like wife, children) causes the seventh. Eighth is due to not having near & dear ones (like not having a child & agonising for the same life long). One who is free of these eight defects will always be happy.

(Shl 37) Dhritarashtra, be *satya-swaroopa*. **All auspicious worlds are rooted in *satya*. *Dama*, *tyaga*, *apramada* are all faces of Paramatma. Gaining knowledge of *atma* which is dependent on *satya* is the auspicious world. *Moksha* is in *satya*.**

(Shl 38) Practice *satyavrata* after overcoming all defects & impurities stated earlier. This is ordained by the God himself. ***Satya* alone is the best *vrata* for *satpurushas*.**

(Shl 39) *Tapas*, free of all these impurities, is called '*kevala tapas*'.

(Shl 40) I have answered your question briefly. This removes all sins, is pure and overcomes birth, death & ageing.

(Shl 41-42) **Dhritarashtra questions:** Some are famous as *panchavedis* having studied the four Vedas & puranas. Some others are *chaturvedis*, some *trivedis*, *dwivedi*, *ekavedi* and some have not learnt any Vedas. Among these who is superior? Whom do I consider as *brahmana*?

(Points from Commentary given for this question: *Chaturvedis* say there are four *purushas*—*sharirapurusha*, *chhandahpurusha*, *Vedapurusha* and *mahapurusha*; *Trivedis* call this same Purusha as *kshara*, *akshara* and *uttama*; *Dwivedis* say that the entire creation is held in *shabdabrahma* & *parabrahma*; *Ekavedis* say that there is only one *brahma*. He is himself the creation. That itself is *Ishwara*. It is not other than us. This is the *siddhantha* of *anrichas*. They are called *brahmadvaitha vadis*. Who is great among these is the hidden meaning of Dhritarashtra's question)

Sanatsujatha's reply:

(Shl 43) **Veda which was a monolithic entity in the beginning was divided into four parts as it was not possible to understand it.** Paramatma, who has no second (*adwitiya*) is eternal (*Vedaswaroopa*). **Maharaja! It is very rare to find someone who has understood the essence of the monolithic Veda which represents the ultimate Truth (*satyaswaroopa*).** (Shl 44) Not understanding the truth of Veda in this form, man considers himself as knowledgeable (by talking of *panchaVeda*, *chaturVeda* etc). *Daan*, *adhyayana* & *yajna* are done with greed (with desire for fruits).

(Shl 45) The resolve of those who miss the real essence of Truth will be also in accordance with the

slippage. **From *ajñana* karmas are born. This happens due to not understanding the Truth.** (Shl 46) For some *devata-adhyayanas* become *yajnas*. For some *brahmajajna-japa* etc become *yajnas*. For some others action oriented *Jyotishtoma* etc become *yajnas*. But a *sankalpa siddha* transcends all these resolves (becomes *nissankalpa*).

(Shl 47) When *atmajñana* is not yet attained, *yajna*, *mouna* etc *deeksha vratas* have to be practiced with dedication. But Truth or *parabrahma sakshatkara* alone is the ultimate. (Shl 48) The fruits of *atmajñana* are experienceable (in us, internal). The results of *tapas* (the three types of *tapas*—*kayika*, *manasika* & *vachika*) are external. One who has studied the four Vedas & Itihasa can be called a *bahupaati* (highly read). (Shl 49) **Therefore do not consider someone as brahmana if he has merely read the Vedas. Only the one who has become one with the Truth is brahmana.**

(Shl 50-51) That which Atharva *rishi* sang in the past amidst *rishis* is called *chhandas* or Veda. Paramatma is known as *Veda-vedya* (who can be known by Vedas). **Even after studying Vedas completely, if one does not understand Paramatma, then he cannot be considered to have studied Vedas.** Vedas are independent proof in matters of Paramatma. Therefore it is not that arya with knowledge of *chhandas* do not understand Paramatma. (Another version: Aryas understand Paramatma who is *jñana swaroopa*; not the knowable external world)

(Shl 52) Dhritarashtra! **There is almost none who has really understood the secret of Veda or one or two may have understood the meaning among those who have studied the Vedas. But even if they have studied Vedas and understood its meanings, they could not have realised the True form of Paramatma. Only the one who has constantly merged his mind (engrossed) in the Paramatma who is *satyaswaroopa* will realise Him.** (Shl 53) Dhritarashtra! Like I said there is none who has understood the secret of Vedas. **One cannot understand secret of Vedas and Paramatma using the intelligence & mind used for understanding the external world. But one who has realised the Paramatma who is *jñana-swaroopa* can understand the external world also. But one who has understood the world which is knowable to mind & intelligence will not know the Paramatma.** (Related statements: *yato vacho nivartante, aprapya manasa saha. yasmin vijnate sarvamidam vijnatam bhavathi*)

(Shl 55) Just as first day's Moon can be seen through branches of a tree (Moon will be small & a guide has to point out & the observer has to see carefully), Vedas are indicators/guides for seeing Paramatma. (A knowing Guru and a dedicated *shishya* both are needed). (Shl 56) I call that person a brahmana who knows the truth of Vedas in this form, who can propound this matter accurately, who has no doubts and who is capable of removing doubts in others mind. (Shl 57) One does not have to travel to East or South or West or North in search of *atma*; the question of having to go to North-east etc doesn't arise. *Atma* cannot be found in any specific direction. (He can be seen in the sky of *jñana* which has no directions in the normal sense). (Shl 58) **Serious effort should be made to find *atma* in the body & *indriyas* which create an illusion as if they are themselves *atma*.** One must follow the path indicated by Vedas and by doing *tapas* He should be realised. (Should realise that body & *indriyas* are not *atma* with the help of Vedas, though they appear apparently to be so and by *tapas* *Atma* should be realised). (Shl 59) **Activity of all *indriyas* like speech etc should be stopped & *upasana* of Paramatma should be done. No movement or activity should be happening in the mind also.** (Shl 60) Just by not talking one does not become a *muni*. Nor by just living in a forest. Only the one who has realised *atma-swaroopa* is a great *muni*. (Renouncing desire in all matters other than *Atma* is *mouna*).

(Shl 61) One who splits, separates and shows the parts is called a *vaiyakarani*. The *vyakarana* (grammar) of all objects is defined by the *atma*. Paramatma is the true *vaiyakarani*. **One who knows Paramatma is truly a *vaiyakarani*. Because he knows the grammar of *brahmavastu*.** (Shl 62) The *vidwan* who is established in the Truth of Brahma sees the whole creation in its reality. He sees the *bhagawan* who is the *atma* of all. He alone is *sarvajna* (all knowing). (Shl 63) One who has qualities of *satya*, *jñana* etc will study Vedas systematically and realise *Brahma*.

Adhyaya 44: Brahmacharya & Parabrahma vastu

(Shl 1) Dhritarashtra requests Sanatsujata to tell him in more detail about Brahma.

(Shl 2) **This is not accessible to the ordinary & to those interested in sensory pleasures. This *brahmavidya* cannot be gained by those in a hurry. You are asking me to explain more & more thinking you will have *brahma-sakshatkara* by merely listening to me. This *brahmavidya* can be attained by only those who have merged their mind in the *buddhi* (mind without *sankalpa* & *vikalpa*) and practice *brahmacharya vrata*.**

(Shl 3) Dhritarashtra questions again: You are saying the eternal *parabrahma-vidya* can be achieved by *brahmacharya*. But for *brahma-vidya* there is no karma. Therefore there is no beginning of karma. It is present at all times during the performance of all karmas. Or it exists everywhere.

(Commentators: Is there a karma to attain this while practicing *brahmacharya*? **When you say that it is within us & can be realised by merging mind in *buddhi*, why do you say it can only be attained by *brahmacharya vrata*?**)

(Shl 4) Dhritarashtra! Now I will tell you about this eternal *avyakta vidya*. The key thing needed for this *vidya* is *brahmacharya*. *Siddhi* can be attained in this by *brahmacharya* and *nirvikara buddhi*. By attaining this *vidya* the *sadhaka* will give up the body which is subject to birth & death. This *vidya* will remain constantly with those *shishyas* who have been given *upadesha* by guru.

(Shl 5) Dhritarsashtra questions: Please tell be the qualities/signs (*lakshanas*) of *brahmacharya* through which this can be attained.

(Shl 6) Sanatsujata reply: One who enters the *ashrama* of *acharya* and lives with him (lives in his womb), practices *brahmacharya vrata* relentlessly and gets the grace of the guru becomes a *shaastakara* (attains *brahmabhava*). In this *loka* itself, in this body itself they realise *brahma* and even after giving up the body merge in *brahma* & escape the cycle of birth & death. (Shl 7) Those who in spite of living in this world, renounce all desires, desire only the *brahmi-bhava* or *brahmi-sthithi*, do their *sadhana* all the time towards it, such persons will separate the body & *atma* (*dehatma*) and understand the real nature of the two, just as the soft core of the *mounji* grass can be separated from its external (closely hugging) sheath. (Shl 8) Our parents prepare only this body. **But this body, created by parents, is something that will be destroyed. But the other birth (*janma*) we get from the *acharya's upadesha* is most sacred and devoid of ageing & death.** (In an earlier *shloka* No. 6 the words used were entering *acharya's yoni* (uterus) & living in his *garbhakosha* (womb)).

(Shl 9) That *mahaguru* who will cover up *brahmana* etc *varnas* with truth which is devoid of untruth, converts everyone into *parabrahma swarupa* and grants immortality or eternity (*amritatva*), should be considered as father & mother. That guru should be repeatedly remembered and no treachery should be considered against such *paramaguru* even in the mind. (Shl 10) **A *shishya* should prostrate to the guru everyday. He should maintain internal & external purity. Should never lose alertness (*apramatta*-not lose senses) and should be always immersed in study of Vedas. Should not have attachment to the body. Should never succumb to anger under any circumstance. These are the regulations of *brahmacharya* in the first leg (*prathama paada*).** (Shl 11) That *brahmachari* who while maintaining internal & external purity, learns the *vidya* by following the system of *shishyavritti*, obtains *vidya* by serving & caring for the guru (*guru-shushrusha*) is also called the first phase of *brahmacharya vrata*. (Shl 12) The *shishya* should with his karma, speech and mind do only that which is liked by the guru whether by giving money or even life. **This is the second leg of *brahmacharya* (*Dwitiya paada*).** (Shl 13) The *shishya* should have same attitude & behaviour towards *gurupatni* (guru's wife) as he has towards the guru. The sons of the guru should also be treated the same way. **This also is considered the second leg of *brahmacharya vrata*.** (Shl 14) Remembering the *upakara* (beneficence) received from the guru—that 'I am purified by learning the meaning of Veda from him'—feeling delighted about the guru and feeling that my life's objective is fulfilled, is **the third leg of *brahmacharya*.** (Shl 15) After completing the learning from guru, the *shishya* should not go away before honouring the guru by giving him *gurudakshina*. **Even after giving the *gurudakshina* desired by the guru he should not feel that he is returning/repaying the beneficence to the guru; it should not even be told to others** (that I gave such & such *gurudakshina* etc). **This rule constitutes the fourth leg of *brahmacharya vrata*.** (Shl 16) **The *shishya* should learn one part of the *vidya* from the guru, then with own enthusiastic (initiative filled) discriminative thinking learn the second part, the third part by the gradual maturity that one attains and the last part by thinking about the *shastras*.** (Shl 17) All the twelve qualities of dharma etc, *tyaga*, *satya* and the ability of practicing them in life are all obtained by the grace of guru only. *Brahmacharya* succeeds (bears fruit) by attaining *brahma vastu*.

(Shl 18) As described above *brahmacharya* comprising the four legs should be practiced and after completing the learning (education), items needed for day to day life should be earned by own efforts and given to the guru. By doing this *brahmachari* will develop the noble qualities needed in a *satpurusha*. *Brahmachari* should behave the same way with *guru-putra*. (Shl 19) A *brahmachari* who completes his *vrata* in this manner will prosper in every way. He will later move to *grihasthashrama* and will gain fame & children. Wealth will flow to him from all the ten directions. Just as he went to his guru and learnt *brahmavidya*, other students will come to him to learn it.

(Shl 20, 21) *Devatas* attained their *daivatva* by practicing this *brahmacharya vrata*. *Rishis* who were always thinking of this in their minds attained *brahmaloka*. *Gandharvas* & *apsaras* obtained their beautiful forms. Sun is able to light up the world due to this *brahmacharya*. (This *shloka* & a few following ones appear to stress too much on worldly pleasures & intermediate states. This *phala-shruti* looks a bit suspect)

(Shl 24) *Avidvamsas* gain transient *lokas* like *swarga* by virtue of the *punyas* they gain by *satkarmas*. But *vidvans* who have had *atma-sakshatkara* gain everything. **For attaining *moksha* there is no path other than *atma-jnana*.**

(Shl 25) **Dhritarashtra questions:** What form does the eternal Brahma have that a scholarly *brahmanini* can see? Is it white or black or grey like smoke? In which place will it be?

(Shl 26) *Maharaja!* It is true that the ***parabrahma vastu*** appears as if it is white and red and black, grey and brilliant as the Sun. But it is not on the earth or in the sky or in the oceans. Because it does not have a physical body constituted of *pancha bhutas* (five elements). (Shl 27) *Maharaja!* *Parabrahma vastu* cannot be seen in the stars; it has not taken refuge in the lightning; its form cannot be seen in the clouds; not in air or *devatas* or moon. (Shl 28) **The *parabrahma vastu* cannot be found in Rig Veda or Yajur Veda or Atharvana Veda. It cannot be found in *vaishwanara* or *rathanthara* or *Barhadratha sama*. It cannot be found in variety of *yajnas*. Because it is eternal it cannot be found in any of these.** (29) *Brahma-vastu* is without any sins. There is no one who knows its end. It is beyond the darkness of *ajnana*. **Even the *kaal* who annihilates the worlds at the time of *pralaya* merges with *parabrahma-vastu*.** Its form is as thin as the edge of a sharpened sword. It has form bigger than the massive mountains (*anoraniyan mahato mahiyan*). (Shl 30) This *brahmavastu* is the foundation for all the worlds. It is *amrita-swaroopa*. **All lokas are forms of Brahma only. All the things in all the worlds are born from *brahma-vastu* and merge into it.** (Shl 31) The *brahma-vastu* is devoid of dualities. It has spread everywhere in the form of the worlds. The *Parabrahma* is said to be *vaachovikara* by *janis*. That *parabrahma-vastu* is called by different words (variations of sound) but there is no variation (*vikara*) whatsoever in it. **Those who realise that *parabrahma-vastu* in which all the worlds are incorporated become *amrita* or *muktha*.**

Adhyaya 45

(Shl 1) The following twelve are death-causing *doshas*: *shoka* (grief), *kopa* (anger), *lobha* (greed), *kaama* (desire), *maana* (pride), *bahu nidra* (excessive sleep), *Irshya* (jealousy), *moha* (attachment), *dhanadaaha* (greed/thirst for money), *athisneha* (too much friendliness), finding fault in virtue, and *paraninda* (blaming/abusing others). (Shl 2) These *doshas* overwhelm the man one by one. The man who loses his courage against these will lose his thinking/intelligence and starts committing sins.

(Shl 3) The following six types of persons will certainly be indulging in cruel acts: who have excessive desires, who are cruel, who speak harshly, excessively greedy, always angry and who praises himself. Even if they earn huge wealth, they will not be capable of using it meaningfully/for good causes (*sadupayoga*).

(Shl 4) The following seven will be considered as being sinners & cruel: one who is interested only in the company of women, who always wishes ill for others, arrogant, who widely publicises the matter after donating for charity, miser, even though weak boasts that he is most valorous and who always hates the honourable & virtuous.

(Shl 5) The following twelve are the *vratas* of a brahmana: *dharma*, *satya* (truth), *tapas*, *indriyasamyama* (control on senses), *amatsaryam* (not having malice/jealousy), *hree* (feeling ashamed of doing sinful acts), tolerance, not finding fault in any, attitude of donating, knowledge of *shastras*, courage and forgiveness.

(Shl 6) Whoever does not lapse /slip from the following twelve *mahavratas* will rule the world. If not twelve, practicing even three (*dharma-satya-tapas*) or even two (*dharma-satya*) or even just one (*dharma*) will not have the attachment to 'mine'.

(Shl 7) **There is *amritha* (immortality) in *indriya-nigraha* (control of senses), *tyaga* (renunciation) and *apramada* (not losing alertness towards virtues). These are the tools to attain immortality. Even for brahmanas who desire *brahmadarshana dama*, *tyaga* & *apramada* (carefulness/alertness/not losing sight of the aims) are main tools.**

(Shl 8) **A brahmana should not condemn a defect in a person whether it is real or apparent. Whoever condemns others for whatever reason will fall into *naraka*.**

(Shl 9-11) **Mada has 18 *doshas* (defects).** These were not listed clearly earlier. It was just indicated that the defects of mada which is opposite to dama are 18. Now I will list these 18 explicitly. Acts against the people, acts against *shastras*, finding defects/faults in virtues or the virtuous, uttering lies, lust, slavery to others, condemning others, extreme greed, wasting money, quarrelling with others, jealousy, cruelty to animals, malice, extreme happiness, garrulousness, lack of discriminative thinking and finding defects in other's prosperity or virtue. These are condemnable at all times. Therefore a *vidwan* should never surrender to these defects.

(Shl 12) **There are six qualities of cordiality.** They should be certainly understood. If there is a happy occasion for the friend, it should be shared. When friend is in trouble, he should be sympathised with. There should be a feeling that 'his happiness is my happiness, his difficulties are

my difficulties too'. These are two qualities of cordiality. **If a friend requests for an item dear to you and which has been with you for a long time, it should be given to him immediately. Even if the item he asks is not fit for giving or asking, at times it will have to be given. A friend with a pure heart is eligible to even pray for & obtain dear ones, sons, wealth and wife.** This is the third quality. (Shl 13) **After helping a friend with money etc at times of his need, there should certainly be no expectation from him that he should or would return the help.** Should live only on money earned by self-efforts. **But it should not happen that in trying to help the friend your own life is destroyed.** Adding these three qualities also, it becomes six qualities. (Shl 14) That wealthy person who has these qualities, is a *tyagi* (able to sacrifice) & is a *satwik*, becomes capable of separating the five senses which have forms like eye, ear etc from their corresponding attributes (eye from sight etc) (can gain control over *indriyas*)

(Shl 15) **Sattwaguna is the key for brahma-jnana.** It cannot be said that by mere *indriya-nigraha shuddha sattwikatva* can be attained. **Indriya nigraha is also a tapas.** This *tapas* done with firm resolve can only help attain good *lokas*. *Brahmajnana* cannot be attained without *shuddha sattwikatva*. (*shuddha sattwikatva* means total absence of any kind of resolves or desires). (Shl 16) By not realising the *satya-swaroopa shuddha brahma* by *shuddha sattwikatva*, *yajnas* which are based on desires increase. These *yajnas* are of many types. Some perform the *yajnas* in the mind. Some others perform *japa-yajna*. Some others perform *yajna* which is in the form of actions.

(Shl 17) **The absence of resolves (nissankalpa) of a brahmaavid is far superior to the abilities of a purusha who can realise his desires by merely a resolve.** I will tell you more in this matter, listen Dhritarashtra. (Shl 18) This important/very significant *yoga* should be taught to virtuous *shishyas*. Because this *yoga-shaastra* is the gateway to *brahma-prapti* or *atma-darshana*, *pandits* say that rest of the *shaastras* are merely circus of words (*vaacho-vikara*). **All shaastras are incorporated in this adhyatma yoga.** Whoever understands this and realises *atma* (has *atma-darshana*) will be freed of the cycle of birth & death and will become immortal. (Shl 19) **If there is no absence of desires (nishkaama) there is no possibility of realising God by virtuous acts like building wells, lakes etc. An ajnani cannot attain immortality by performing homa, japa, yajna & yaagas. Such a person will not attain peace even at his time of death.**

(Shl 20) One should sit in a lonely place and carry out *brahmopasana* with total concentration and without any show off or pomp. **By merely sitting silently at a place, the indriyas will not be deactivated. The charioteer called mind will always be moving the horses called indriyas. Therefore all activities of the mind have to be stopped. Meaning, mind should be withdrawn from all outward activities and forcefully turned towards the jyotishwaroopa Paramatma who is inside our hearts.** If someone condemns or blames, the mind should not be allowed to feel depressed. Both praise & condemnation affect the mind very quickly. This results in love or wrath/belligerence. By ignoring praise & condemnation, love & wrath should be relinquished.

(Shl 21) **By practicing (sadhana) as said above, it is possible to realise Brahma right here in this body. It is possible to merge with it.** I have told you whatever I have realised by systematic study and practice/implementation of Vedas.

(Adhyaya 46)

(Shl 1) All *devatas* do the *upasana* of that *Brahma* who is the root cause for the entire creation, is *ananda-roopa*, *sarva-cheshta-pravartaka*, *beeja-roopa*, and is called *mahad-yashah*. It is from Him that the Sun shines. Yogis who are able to stop the vagaries of their mind can see it clearly in their hearts. (Additional commentary: Daksha *Brahma* has said that this *atmananda* can only be experienced and cannot be described. A virgin enjoys certain womanly pleasures after marriage. She cannot describe what that pleasure is. **Similarly atmananda is only a matter of self-experience. It cannot be described in so many words. Only a yogi can experience it.** Just as a born blind cannot know what a pot is, one who is not a yogi cannot know *atmananda*. It is not even a subject for imagination and guesses)

(Shl 2) From this *sacchidananda parabrahma vasthu* is born *brahma* who is responsible for the extension of the world. From that only it progresses. It is that alone which enters the Sun etc. to give light.

(Shl 3) Water is *rasa-roopa*. That *rasa* is *Parabrahma vasthu*. From that only the water etc *pancha-bhutas* were born in their *sookshma-roopa* (subtle form). Then from these the *sthoola-sharira* (gross-body) was formed. Even in this gross-body there is water (*salila*). In the midst of this *salila* (in *hridayakasha*) exists *Jeeva and atma*. Both *jeevatma* and *Paramatma* are in this *hridaya-guha* (cave of heart). One of them is beyond *maya*. He is the Sun even to the physical Sun. Both *Jeeva* and *Ishwara* support this *prithvi and swarga*. Yogis realise such *sanatana* (eternal) *bhagawan* in their hearts. (*yoginastham prapashyanthi bhagawantham sanathanam*)

(Shl 4) Paramatma forms the foundation for this *prithvi, akasha*, all the *dik* and all the *lokas*. It is from Him that all the directions are lighted up, rivers flow, huge oceans appear etc. **Yogis realise that eternal Paramatma in their hearts** (*yoginastam prapashyanti bhagawantam sanatanam*).

(Shl 5) In this body which is impermanent, subject to destruction, bound by karmas, and comparable to a chariot, the five *indriyas* comparable to horses driven by the mind, which rotates like a wheel influenced by the past karmas, take the the knowledgeable (*prajnavan*) *jeeva* towards divine and immortal Paramatma. Yogis realise that eternal Paramatma in their hearts.

(Shl 6) The form of Paramatma is not amenable to comparison. No one can see it with physical eyes. But with a determined intelligence (*nishchayatmaka-buddhi*) and suitably tuned mind some can see him in their hearts. Such persons can become immortals. Yogis realise that eternal Paramatma in their hearts.

(Shl 7) The river of *avidya* consists of the following twelve groups (*poogah*) related to: *Chittha, smarana, shrotra, shravana, vak, pachana, shabda, viyada, prana, shvasana, samskara and sukrita*. This river is protected by *devatas*. The *jeeva-roopas* always drinking from this river of *avidya*, enjoying the *samsara* in which cattle-spouse-children etc appear like honey, keep moving up & down in a cycle in this terrible (*ghora*) *samsara*. Yogis realise that eternal Paramatma in their hearts who helps them cross such terrible *samsara*.

(Shl 8) The *jeeva* which has tendency to move around, collects *karma-phala* (honey), and enjoys/suffers half of it in this birth. **Whatever karma is done, results in karma-phalas both for this world and for other world (paraloka). The karmas of the jeeva do not yield the complete phalas in one birth itself. Half is experienced now and the other half is attached to the jeeva and gives results in other worlds. It is this karma-phala which is responsible for births in different forms.** The *Parameshwara* who resides in the heart of all beings, created the *yajnas* which are based on *havis*. The same *Parameshwara* propounded the *vaedic-marga*. Yogis realise that eternal Paramatma in their hearts. (An alternate version: The honey bee drinks in the second fortnight the honey it collected in the first fortnight. Meaning, the *karma-phalas* accumulated in the past *janma* (birth) are experienced in this *janma*. *Parameshwara* has created food for all the beings according to their karmas)

(Shl 9) *Jeevatmas* without wings come and take shelter in the tree of *avidya* or *samsara*. But soon they develop wings in the form of *vasanas* and then fly away in different directions (take birth in different forms). But Yogis realise that eternal Paramatma in their hearts.

(Shl 10) **From completeness (poornam) is born completeness. That completeness again gives birth to completeness only. Again completes created by Him merge back into the complete by His will. They again remain complete** (*poornat poornani udharanti poornat poornani chakrire, haranti poornat poornani poornam eva avashishyate, yoginastam prapashayanti bhagawantam sanatanam*).

(Shl 11) From that complete *brahmavasthu* the five elements such as *Vayu* etc emanated. The *panchabhutas* are always in merged state in that completeness. From the completeness alone *agni, soma* etc emanate. *Prana* also emanates from it. (Shl 12) This entire *brahmanda* has emanated from Him. We are unable to give an item-wise break up of which was born from which complete. Yogis realise that eternal Paramatma in their hearts.

(Shl 13) *Prana* swallows *apana*. *Chandra* swallows *prana*. *Surya* swallows *Chandra*. Paramatma swallows *Surya*. Yogis realise that eternal Paramatma in their hearts. (Since *Chandra* is the presiding deity of mind, here *Chandra* should be thought as mind. Similarly *Surya* symbolises *buddhi*. At the time of *Samadhi* *apana* *vayu* is pulled into *prana* *vayu*. Merging the *prana* in Paramatma is called *nirvikalpa samadhi*. These relate to *Ashtanga yoga sadhana*)

(Shl 14) **A swan is floating on water. But its one leg is always in water. By chance, like an ordinary swan, if this peculiar swan also were to lift the other leg and fly away, then there will be no death or immortality.** Yogis realise that eternal Paramatma in their hearts. (Swan is Paramatma. Water is *samsara*. Paramatma is not bound by *samsara*. But he has one leg called *jeevatma* in the water. *Jeeva* is the reflection of Paramatma. One part of Paramatma is in *samsara* in the form of *sthavara & jangama*. If this leg is lifted out of water—i.e. if Paramatma were to pull back the manifestation in forms which is the result of his *maya*—there will be no *samsara* whose essential attribute is birth & death. Because then there will be no *jeeva*. Then who needs *moksha*?)

(Shl 15) **The antaratma in every being is the size of a thumb. He lives in the hridaya-guha of each being as per the size of its thumb.** Everyday he enters the hearts of millions of beings which are born with a body consisting of *pancha-pranas, manas, buddhi* and the ten *indriyas*. *Avivekis* cannot see that Paramatma who is always hidden in the hearts of all, who is (*sarveshwara*) Lord of everything, who is worthy of being praised (*sthothrartha*), has infinite capabilities (*sarva-karya-samartha*), and *adi-purusha*. Yogis realise that eternal Paramatma in their hearts.

(Shl 16) **Whether the person has practiced and imbibed *shama-dama* or he has not, the thumb-sized *chidananda-vasthu* exists equally in all. Whether the person has attained *atmajnana* or he is an idiot, *atma-vasthu* exists. But those who have attained *mukthi* exult in the *brahma-rasa*.** Yogis realise that eternal Paramatma in their hearts.

(Shl 17) By attaining *brahma-vidya* they win both *ihaloka* & *para-loka* and attain the *brahma* who is *poornanada-swaroopa*. Even if the *brahma-jnanis* do not perform rituals like *agnihotra* it is same as doing it. This *brahma-vidya* does not create *martya-bhava* (mortality) in you. *Brahma-jnani* will be known as *prajnana*. Yogis realise that eternal Paramatma in their hearts.

(Shl 18) That person who has such *prajnana* will be a *mahan-atma*. That person who swallows in himself the *Agni* which can burn everything, & realises Paramatma as his *atma* will not have destruction.

(Shl 19) **One can perhaps fly away at unlimited speed by tying a million wings to his body. He may even travel at the speed of mind. However much he flies, he cannot stay at a place forever. He cannot find a specific location to stay forever. He has to finally come to the God who is within all of us.** Yogis realise that eternal Paramatma in their hearts.

(Shl 20) Paramatma has no specific form that can be seen. That *sacchidananda-swaroopa* cannot be seen by the physical eye. Only those have purity of *antahkarana* and have *shuddha-sattwa* can realise him in their hearts. Those who work for the benefit of all beings, who have control over their mind, who do not get upset under any trying circumstances, who are calm & peaceful, and who are ready to relinquish this world and are determined to realise the *brahma* (*atma-darshana*) and proceed with that firm resolve, only they can see him and become immortals. Yogis realise that eternal Paramatma in their hearts.

(Shl 21) **Just as snakes hide themselves in holes, pompous/conceited persons hide their evil nature (*durvritti*) by threatening others of punishment if they reveal it or by posing as if they are good natured (*sadvritti*). Fools who cannot see-through their wickedness, trust them. Just as deliberately misleading someone who is going on the right path and scaring them, these persons take these innocently trusting people on the wrong path and show them *naraka*.** Only Yogis realise that eternal Paramatma in their hearts.

(Shl 22) (As if told of Paramatma) I am not a subject of disdain or negligence of anyone. I have neither death nor no-death. Since I do not have either of the two states viz death or no-death, how can I have anything called immortality? **Both *satya* and *asatya* are equal in *satya-swaroopa-brahmavasthu*. I am the single originator (*yonis*) of both *sat* and *asat*.** Yogis realise such eternal Paramatma in their hearts. (In its real truth It is beyond all types of dualities, but yet is the basis for dualities)

(Shl 23) **The *brahma-swaroopa* in the hearts of beings does not become different based on the good or bad deeds done by them. It remains the same whether he is an agnostic or a theist or an atheist or a murderer or one who practices non-violence. It should be understood that *brahma* exists everywhere and is same. The inequality is seen only by men who have *dehabhimana*** (considering the physical body as ultimate or identifying self with body). Yogis realise that eternal Paramatma in their hearts.

(Shl 24) For one who is a *brahmavid* any humiliation or abuses do not affect in any way. His mind does not get upset or disturbed by blames. He does not feel elated by praise. He does not feel sad that he did not do *agnihotra* or *adhyayana*. Since he has already attained the full results (*phala*) of these, he does not even have a need for them. For a *sadhaka* this *vidya* related to *brahma* gives a firm mind (*sthira-buddhi*). One who is absorbed in meditation (*dhyana*) i.e. *dheera* certainly gains such *brahmajnana*.

(Shl 25) In this way, why would a person grieve about those who are indulging in sensory pleasures and comforts, if he sees the same *atma* that is in him, in all the beings? If man is treated/viewed as man all the virtues & defects will be seen. **But for one who sees only Paramatma in all the beings, there will be no discrimination of virtues & defects. A *brahmavid* does not grieve or rejoice over others good or bad deeds.**

(Shl 26) **Just as a small quantity of water is enough for a man to quench his thirst even if he is in a lake, for a person who desires *atma-sakshatkara* only a few statements are needed from the Vedas.**

(Shl 27) The *Purusha* in everyone's heart is only thumb-sized. Despite this he is *mahatma*; *vishwa-vyapaka* (all-pervasive); he stands enveloping the entire creation; he is firmly placed in every heart. He cannot be seen by the physical eye. He has no birth or death. **Without a trace of laziness, he is always on the move. He is always engaged in the system of this world.** A *jnani* realises such a *sacchidananda-swaroopa* and is absorbed in *param-ananda*.

(Shl 28) Dhritarashtra! **I am the mother of all; also father of all; also son for all. I am everyone's**

	<p>atma. I existed in all the things that existed before but are not there now. I exist in everything that exists now. (Shl 29) Dhritarashtra! I am the aged grandfather of all of you. I am your father. I am your son. All of you are integral within me. In paramartha, neither you are in me nor I am in you. (Shl 30) <i>Atma</i> is my refuge. <i>Atma</i> is my beginning/birth. I am in everything in this world (omni-present). I am established in my <i>mahima</i> which has no birth or death. I am without births, always moving & without laziness. The <i>jnani</i> who understands me will be absorbed in <i>param-ananda</i>. (Shl 31) I am subtler than the <i>anu</i> (atom). I am devoid of <i>shoka</i> & <i>moha</i>. I am present in every being. <i>Maha-jnanis</i> like Sanaka-Sanandana-Vamadeva etc know that Parameshwara who is the origin of all beings is present in the heart (<i>hridaya-pundarika</i>). Thus saying, Sanatsujatha became invisible.</p> <p>Return point: Sl. No. 93 of Table: Vedantha/Philosophy related</p>
21	<p>Udyoga; Bhagavadhyana; Adhyaya 72; Pg 5374-5401</p> <p>21. Yudhishtira about compulsions of Kshatriya dharma & utter futility of war (Shl 46) This war that kshatriyas have to wage is indeed very sinful. But we are born in that kula. Even though it has many adharmas we cannot disown it. Having been born as a kshatriya we cannot adopt any other profession. Adopting other professions is highly objectionable. (Shl 47) Each varna has similarly some defect. Shudra has to take up serving. Vysyas have to be in trading. We as kshatriyas kill enemies in a war for our livelihood. Brahmana takes up a begging bowl (bhiksha patra). (Shl 48) One <i>kshatriya</i> kills another <i>kshatriya</i>. Big fish eats small fish. A dog attacks another dog. Look at the peculiarity of this dharma. (Shl 49, 50) <i>Kali</i> is always active in a war. Therefore many are killed in a war. I depend only on morals & dharma for war. Victory & defeat are left to destiny. For no living being on earth birth or death happens as per its desire. The regulator for these is a different power. He can only fight but the result is controlled by someone else. Similarly, happiness & grief are also not controlled by us. For every being the times of happiness & grief are determined by daiva. He enjoys or suffers according to it. Neither happiness nor grief comes outside of the predetermined time cycles. Just because there is a bigger army it cannot be said that they will win. (Shl 51) At times a single warrior may kill several others. One warrior is killed jointly by many others. Someone reputed as very mighty & valorous is killed by a timid person. Someone very famous is killed by someone unknown. (So prophetic considering later deaths of Abhimanyu, Bhishma etc.). (Shl 52) Victory to one side & defeat to the other is decided only at the end. Because, so far I have never seen both sides losing or winning. We have seen that irrespective of which side wins, both sides face decline. Even when one of the sides runs away out of fear, loss of property & lives occurs. (Shl 53) Hrishikesha! In my opinion war is sinful under all circumstances. Will the one who tries to kill be sure he will not be killed by others? For one who dies in war victory or defeat are the same. (Shl 54) Krishna! I do not consider defeat as better than death (The two are equal). The defeated lives as if dead. Even such victory is not something great. Victory generally comes after huge loss of property & lives. Except for the fame that victory brings, everything is destroyed even for the victor. Most of his near & dear ones may sacrifice their lives for it. Therefore I do not see much difference between victory & defeat. (Shl 55) Even though some enemy soldiers do not kill the victor, they kill the children & dear ones of the victor in his sight. Finally even if he wins due to luck, he loses a lot of wealth & people and thus is weakened. Having lost children, brothers etc in the war even the victor feels disgusted in all matters. (Shl 56, 57) Generally those who are valorous, who have a sense of shame, who are great, and who are kind get killed in a war. Those who are <i>adharmis</i> survive. One who killed the enemies also will not be peaceful. Regret bothers him all life. (Shl 58) Chasing enemy who is running away from war is sinful. But if it is not done, what are the consequences? Remnant enemy force survives. That force will try to increase its strength & will try to kill the victors. As long as there is remnant force of enemy, hatred does not end. The defeated are constantly scheming to destroy the victor. (Shl 59) Neither the victor can be happy nor the defeated. Victory creates new enemies. Many naturally become jealous of the victor. That jealousy over time becomes hatred. Therefore gaining victory in the present does not permit the victor to live peacefully. To the defeated that very fact becomes highly agonising. Therefore for the one who relinquishes both victory & defeat, who does not fight with anyone for any reason, there will be no worries. But in a war, for both the victor & defeated, there can be no peace even in dreams. (Shl 60) Anyone who has developed hatred with someone sleeps a very disturbed sleep just like a person in whose house a cobra has taken shelter. (Shl 61) This would imply that if you destroy the enemy completely, you can sleep peacefully. But that also will not bring peace of mind. One who</p>

	<p>destroys everyone on the enemy's side will lose fame. By killing the children, the aged etc on the enemy's side he cannot gain fame. He earns permanent infamy for having done so. (Shl 62) Hatred does not get doused with the elapsing of time either. Hatred cannot be assumed to have vanished just because there has been no action or reaction for a long time. If there is even one person willing to listen in a <i>kula</i>, there will be hundred others who will tell the old stories with several embellishments (This will stoke the dying fires again). (Shl 63) Hatred cannot neutralise hatred. Just as <i>havis</i> makes the fire stronger, hatred only inflames hatred. (Shl 64) If you attempt to tackle hatred with hatred, any one side has to get destroyed. There can be no peace. For those trying to find the weaknesses in an enemy, the defect of wanting to tackle hatred with hatred will be constantly present.</p> <p>(Shl 65) The feeling of grief of a man is very strong. It continuously troubles the heart. There can be no peace as long as it persists. Peace can be attained only by renouncing such a thought (hatred) or by dying. (Mere thinking or believing that there is an enemy is the cause of constant grief & worries). (Shl 66) Or it may happen by completely uprooting & destroying the enemy. But such an act would be considered merciless & cruel. (Shl 67) Can peace be achieved by renouncing the kingdom? It cannot be said so. Doing so would be akin to inviting our own death. It cannot be assumed that enemies will forget us & live without concerns. There will be a lingering suspicion in their minds. They would be thinking that the enemy may wait for the right time & destroy them. We, at the least, will become paupers if we renounce our kingdom. Even if alive, we will practically be dead. (Shl 68) Madhava! Therefore I do not wish to renounce the kingdom. Neither do I wish to wage a war which will annihilate our <i>kula</i>. If we can be gentle & achieve peace it would be the best way out.</p> <p>(Shl 69) We do not want to start a war. We will make every effort to get what we desire by using methods of <i>saama</i>, <i>daan</i> & <i>bheda</i>. If these approaches fail, war will be inevitable. Then we will have no choice but to display our valour. (Shl 70) If our efforts at peace fail, the consequences will be terrible. Pandits compare such situation to the fight of dogs. (Shl 71) First they wag their tails. Next moment a dog starts growling. The other dog growls more loudly. Then they come closer. Then they bare their teeth. Soon they start barking loudly. Then one dog pounces on the other & then full fledged fight starts. (Shl 72) The stronger of the two dogs will bite the other & make it run away and take the piece of meat. Same thing happens with humans.</p> <p>(Shl 73) The following way of co-existence of the strong & the weak appears appropriate to me. The strong should ignore the weak. They should not oppose them. They should not hate them. On the other hand the weak should be polite. If they have no valour, they should not attempt to display it even for the sake of falsely showing off or for faking.</p> <p>Return Point: Sl. No. 29, Table Neeti/Aneeti/Strategy: Enemy, Enmity, war etc related</p>
22	<p>(Udyoga; Bhagavadgita; <i>Adhyaya</i>: 72, Pg 5378-5401, Shl 18-87; Vol 10)</p> <p>22. Yudhishtira's confessions to Sri Krishna</p> <p>(Shl 18) Even a person born in noble family and who is old, if he desires others wealth, that greed will destroy his ability to think properly. Once that happens, he will have no shame in perpetrating sins.</p> <p>(Shl 19) Saddharma will not remain with one who has no shame in committing sins. Once dharma is destroyed, as it goes out, it takes his wealth too. Destruction of wealth destroys the person. Not having wealth becomes equivalent to death. A man without wealth is as good as dead.</p> <p>(Shl 20) Just as birds desert a tree without flowers & fruits, a man without wealth is deserted by cousins, relatives, friends & brahmanas. (Shl 22) Shambara has said that there is nothing sadder than a house in which there are no provisions for that day's meal or the next day's meal.</p> <p>(Shl 23) All <i>dharma-karyas</i> (like <i>yajna</i>, <i>yaaga</i>, <i>daan</i> etc) can only be done if there is money. Therefore accumulating wealth is a great dharma. Everything is rooted in money. Only the rich are leading proper, happy life in this world. The poor are as good as dead even if alive.</p> <p>(Shl 24) When a mighty & valorous person loots a wealthy man, it cannot be said that they looted only his wealth. By doing so they also destroy all the good deeds he was doing & his comfortable/happy life. Sometimes, a man thus rendered poor may even die unable to bear the difficulties of abject poverty. Therefore by looting all the wealth of a person his life is also snatched away. (Shl 25) Some decide to commit suicide unable to bear poverty. Some flee to small villages & some go away to the forest. Some others vanish with an intention of dying. (Shl 26) Some become insane after losing all wealth. Some are captured by the enemy. Some even become slaves of wealthy persons just somehow to survive. (Shl 27) Destruction of wealth is a great danger to man. It is greater than death. This is so because <i>Artha</i> is the foundation for dharma & <i>Kaama</i>.</p> <p>Krishna, there are two types of deaths. First is abject poverty. In this there is no rule that he</p>

	<p>has to breathe his last. Even if alive, he belongs effectively to the group of the dead. The second is death which comes due to biological reasons--death which comes naturally after ageing. This is permanent. Such death becomes a route to his journey to other worlds depending on his karmas. No living being can escape from this death. (Shl 29) Poverty does not cause much agony to one who is born poor, lives poor & suffers poverty throughout life. But the born poor does not suffer as much agony as that suffered by a man who had earned much wealth honestly/legally and had enjoyed comforts of life & is then rendered poor.</p> <p>(Shl 30) Many times a rich person loses his wealth due to his own mistakes. Unable to bear the excruciating agony of such state he curses all gods. But he never blames himself for the mistakes he committed. (Shl 31) Under such conditions even the <i>shaastra-jnana</i> he may have does not help to reduce his mental depression. He gets angry unnecessarily on servants. He finds fault with compassionate friends. (Shl 32) Anger comes easily in a state of poverty. Overcome by anger he loses discriminative thinking. Thus he may indulge in cruel deeds. (Shl 33) He may adopt many sinful ways to gain money. He will not differentiate between high & low <i>varnas</i>. He encourages <i>varna-sankara</i>. But <i>varna-sankara</i> is very sinful. Therefore the resting place for sinners will be <i>naraka</i> only. (Shl 34) If he does wake up in time, a man from whom wealth is snatched goes to <i>naraka</i>. Only the inner conscience can wakeup & save such a man. Therefore one who has strong inner <i>prajna-chakshu</i> (inner eye of conscience) overcomes the death of poverty.</p> <p>(Shl 35-36) If man is conscientious he will study/depend on <i>shaastra</i> to know what his duty is. One who owes strong allegiance to <i>shaastras</i> will only do karmas recommended by them. Sense of shame is a prominent factor for practicing dharma. Dharma & sense of shame do not exist separately. A man who has shame hates sinful deeds. By hating sins & not indulging in sinful deeds, his wealth will gradually grow. When he becomes lustrous, full of virtues, he becomes a '<i>purusha</i>'. (Shl 37) One who is always engaged in <i>dharmakaryas</i> will remain calm & perform only <i>satkarmas</i>. Such a person will not let his mind dwell on <i>adharma-karya</i>. He will not indulge in sinful deeds. (Shl 38) One who has no shame & is a fool is not even considered as a '<i>stree</i>' (woman); nor is he considered to be a '<i>purusha</i>'. Such a person will not even have the right to perform <i>dharmic kriyas</i>. He is equivalent to a <i>shudra</i>. (Shl 39) Person who has shame will protect himself by performing karmas acceptable to <i>devatas</i> & <i>pitrus</i>. He protects himself by performing good deeds prescribed in <i>shaastras</i>. He will also attain immortality. That will be a great end to such <i>punya-karmis</i>.</p> <p>(Shl 40) For us who are living in the path of dharma, it is in no way correct to give up the inherited kingdom. It does not matter even if we are killed in the midst of our efforts to get back our rightful kingdom. It is our primary duty to make every effort to get back our share of the kingdom.</p> <p>Return Point: Sl. No. 163, table: Neeti/Aneeti/Strategy</p>
23	<p>Udyoga; Bhagavadyana; <i>Adhyaya</i>124; Pg 5722 – 5738, Vol 11</p> <p>23. Sri Krishna's advice to Duryodhana</p> <p>Sri Krishna to Duryodhana (extracts): You are born in the <i>vamsha</i> of highly wise persons. You have knowledge of <i>shaastras</i>. You have all the good qualities in you. It is fair that such a person as you should obey what I tell you in your own interest. Though you have all the noble qualities, some of your decisions are not in conformity with the way <i>satpurushas</i> deal. Only those who are evil minded, born in wicked families, who are cruel & who have no shame do the kind of acts you have decided to do.</p> <p>(Shl 10-18) In this world, the actions of <i>satpurushas</i> integrate <i>dharmartha</i> in them. The actions of <i>asatpurushas</i> are the opposite. Such topsy-turvy thinking of <i>asatpurushas</i> is seen in you also. It can be seen in you repeatedly. We are seeing in you an opinion which is against <i>dharmartha</i>. It is so horrible that it can even result in loss of lives...If we analyse whether there could be a prominent reason for such opinions to be formed in you, we can't see any. This wrong & wicked opinion has formed in you without any reasons. I will tell you what will be the consequence of this opinion you have formed. It will surely not be possible to achieve your aims going by your opinions. Push away such destructive opinions. It will only result in your own good....</p> <p>(Shl 19) Virtuous people believe that regulation or order by father is for the good and obey it. Whoever faces major dangers remembers his father's advice and follows it....</p> <p>(Shl 22) One who listens to the regulations framed by well-wishers but does not follow it, will be destroyed when the time is ripe just as a person who has eaten a poisonous fruit will be killed after it enters his stomach. (Shl 23) One who even after listening to the helpful advice of well-wishers does not follow it due to illusions and delays its implementation, such procrastinator will be let down by his own selfishness and will repent in the end. (Shl 24) That person who listens to the words of elders who are his genuine well-wishers and then gives up his hard opinions and gives priority to</p>

	<p>the advice of elders will enjoy happiness in this world. (Shl 25) An opinion given by a friend in the best interest may be opposed to one's thinking. That person who does not tolerate his friend's advice just because it is opposed to his opinions and does not follow such good friend's advice but prefers to listen cordially to words which are aligned with own opinions, even though harmful in effect and follows them, will be conquered by the enemy. (Shl 26) One who transgresses the suggestions of <i>satpurushas</i> and follows the advice of <i>asatpurushas</i> will soon face dangers. This will make persons cordial to him also sad. (Shl 27) One who ignores noble & aged ministers and serves lowly persons will be caught in terrible dangers and will not be able to find a way out of it. (Shl 28) The person, who serves <i>asatpurushas</i>, is pompous, does not listen to good-hearted persons, makes friend with outsiders and hates near & dear ones, will be rejected by mother earth also. (Shl 34) All the actions initiated by wise & intelligent persons will be towards the path to achieving the triple <i>siddhi</i> of dharma-<i>artha-kaama</i>. If all three cannot be succeeded in, they achieve success with dharma & <i>artha</i>. They keep following dharma & <i>artha</i> (even if desired results are not achieved—<i>kaama</i>—they do not give up dharma & <i>artha</i>). (Shl 35) Dharma, Artha, kaama—these can be separated and each can be pursued individually. Of this following the first viz dharma is quite hard. Therefore only dheeras follow dharma. The madhyama (middle level) person follows artha which is the main cause of quarrels. The adhama (of low level), the fool and the immature follow only kaama. (Shl 36) The person who becomes a slave to the <i>indriyas</i> and is driven by greed dispenses with the most important part viz dharma, and wishes to gain <i>kaama</i> & <i>artha</i> by mean acts will certainly be destroyed. (Shl 37) It is not that kaama & artha are not required by man. One who desires to succeed with artha & kaama should stick to dharma from the beginning. By practicing dharma <i>artha</i> will not be lost. <i>Kaama</i> will also not be lost. Along with dharma, <i>kaama</i> & <i>artha</i> will also be achieved. Kaama & artha not within the framework of dharma will lead him to disaster. (Shl 38) For the success of dharma-artha & kaama, dharma is the basis according to the scholars. Therefore one who desires <i>artha</i> & <i>kaama</i> founded on dharma will prosper very quickly just as a spark in a mound of dry grass increases rapidly. (Shl 40) The forest is cut by an axe which depends on its trees for its functioning (its handle). Those who behave badly with noble persons will become responsible for their own destruction. (Shl 41-42) We should never negatively impact the mind/spoil the mind of that person whom we do not wish to see humiliated. The thoughts (<i>buddhi</i>) of that person whose mind is not spoilt will always be absorbed in <i>satkaryas</i> (good deeds). A wise man should not humiliate anyone in the three worlds. Even the ordinary person should not be humiliated. ..A man who is angry, jealous or intolerant does not know this. (Shl 43) By acting while being a slave to anger, your enormous wealth, army, everything will be scattered to pieces. You can see many evidences of this.</p> <p>Return Point: Table: Neeti/Aneeti/Strategy, Sl. No. 154</p>
24	<p>Udyoga; Bhagavadyana; <i>Adhyaya</i> 133-136; Vol 11; Vidulopakhyaana</p> <p><u>24. Advice/strategies by Vidula to her son Sanjaya</u></p> <p>(Shl 11) Just as an eagle flying in the sky can find out clearly what is on the ground, you should also be moving around near the enemy without his knowledge and find out his strengths & defects. (Shl 14) Even if for a moment, burn brightly like the dry twig of <i>tumbe</i> plant. Do not be enveloped in blemish like the small fire (<i>tushagni</i>) with lot of smoke which burns for long. (Shl 15) It is better to burn brightly for a few moments than to have fire within forever & only emit smoke. Similarly, instead of your being merely alive, it is better to go to the battlefield and fight with full vigour, valour & might for a short time & die. Let not a soft-hearted, cowardly donkey like you be born to any king. (Shl 16) A <i>kshatriya</i> will fulfil his obligation to his dharma only if he goes to the battlefield & fights to his last breath with his full might. Such a person does not have to suffer self-deprecation. (Shl 17) A <i>pandita</i> does not grieve whether or not his ambitions are fulfilled. Nor does he feel elated if successful. He keeps on doing his work without laziness or procrastination. He pays attention only to his duty and not to his life or wealth. (Shl 20) One who is falling or sinking should not do so alone. He should drag the enemy's knees also with him. Along with own destruction he must try to destroy the enemy also. When doing so even if you are totally destroyed there is no need to regret. Just as the good breed of horse <i>Ajaaneya</i> keeps going & pulling the burden without getting tired irrespective of distance travelled or weight</p>

loaded, you should voluntarily accept the burden of war on you and achieve greatness. (Shl 22) **That person whose great achievements humanity does not talk about, or who does no wonderful deeds worthy of praise by humanity, only contributes to increasing the population count.** Such a person is neither man nor woman; this is my firm opinion. (Shl 23) Once born as man (human being) fame in some form should be achieved. It could be as a very generous/charitable person (*daansheela*), or as *tapasvi* or as a truthful person or as a learned person or as master of all *shastras*. Or at least people should say he has built huge wealth. **If none of these are achieved and the person only contributes to the count of population, he is like the excretions of his mother and not a son.**

(Shl 24) I call only such person a *purusha*. Only that person is a *Purusha* who defeats others in debates with his knowledge of *shastras*, or performs *tapas* and attains greater *siddhis* than others, or earns more wealth than neighbours & relatives and becomes known as rich, or defeats his enemies with immense valour and by doing some great deed becomes very famous.

(Shl 32) **Only that *kshatriya* who has anger in his heart, and who has no forgiveness towards his enemies, can be called a *purusha*. One who in spite of being a *kshatriya* has no anger and is given to forgiving is neither a man nor a woman.**

(Shl 34) Being content with small things, kindness, unemployment and fear cause defeat (Make one a defeatist). Throw out these defects from your heart. After this, the heart will automatically become strong as steel. With such a heart regain your kingdom. (Shl 35) The etymology of *purusha* conveys, 'opposes/takes on the enemy' and 'withstands the might of enemy'. ***Vidwans* say that it is a waste to call someone who always lives dependent on others as *purusha*.**

(Shl 40) May our enemies attain the *lokas* that are attained by those who have the habit of procrastination ('who say, what is the hurry? It can be done tomorrow') and cowards (who sit worried wondering what to do now'). Let the *lokas* attained by those who are honoured everywhere, who are *punyatmas* be attained by our well-wishers. (Shl 43) The life of that king is worth living to whom all beings go for refuge, just as those desirous of fruits go to a tree full of ripe fruits.

(Shl 45) That person who lives a great life by virtue of his valour & might will attain fame in this world & good *lokas* after death.

(*Adhyaya* 134, Pg 5827, Shl 39) You should constantly try for victory. You should never surrender. Doing this is *pourusha*. **A warrior may die at an unanticipated time, but should not bow to the enemy.**

***Adhyaya* 135**

.....**In this situation if I do not advice you, do not give suggestions in the interest of dharma & artha, my affection towards you will be called the affection of a donkey. Just as the affection of a she-donkey, it will be without capability and without reasons.** (Shl 27) In all tasks (works) we do, the *phalas* (fruits/results) can be permanent or transient. You may get the desired results or you may not. That person who has fully grasped the transient nature of fruits of labour, will always be engaged in work. (Shl 28) That wise man who knows beforehand that whatever he does may not necessarily yield results, should still think carefully/intelligently and devise solutions to weaken the enemy and to overcome one's own grief of decline (even if luck is not guaranteed to be in favour, careful thinking, planning & efforts should not be stopped). (Shl 29) **He should proceed with the resolve that, 'The work I start shall succeed', and should put in all efforts with enthusiasm and without any doubts in the mind.**

(Shl 35) Your dealings with the kings with whom you wish to establish friendship by way of *saama-daan-bheda* should be as follows: In the beginning give them a place of prominence and thus honour them. After completing your morning religious rituals meet them and talk to them sweetly. By doing so, they will do well to you and will eventually elect you as the leader.

(Shl 36) When your enemy comes to know through his spies that you are making preparations for war to win at any cost, he will be anxious/will be disturbed, just as one would be afraid of a snake which has entered the house. (Shl 37) When your enemy starts feeling that 'my enemy has become very strong', 'I cannot keep him under control', then you should give him an opportunity through trusted messengers to make a compromise using methods of *saama-daan*. Finally, even an invincible enemy can come under your control. (Shl 38) Once you make a compromise with the enemy, you will get time & opportunity for taking further actions. It gives more opportunity to increase wealth. **You should become rich by earning money whenever opportunity presents itself. A rich king is served by many friends and many seek refuge in him. Wealth has a lot of influence in human life.** (Shl 39) My child! **Relatives forsake a man without money. No one trusts a man without money. People feel disgusted when they see such a person.**

(Shl 40) The king who makes friends with enemy's enemy, seeks his help, gains his trust, can regain

	<p>lost kingdom. This becomes a possibility and will no more be impossibility.</p> <p>Adhyaya 136 (Shl 1) A king should never feel scared, whatever be the danger. Even if afraid, he should not show it. (Shl 2) If others come to know that the king is scared, they all will also be scared. People, army, ministers—all these will think against/not in favour of the king about the future happenings. (Shl 3) Some will abandon the king and go to the enemy. Some will abandon the kingdom itself. Some who were humiliated by the king on earlier occasions will consider it as the best time & try to assault him also. (Shl 4) But only the most good-hearted/sympathetic (<i>suhrid</i>) will not abandon the king and will be serving him. They will be wishing well for the king everyday even though weakened just as a calf will remain with the tied up mother cow. (Shl 5) Good-hearted & sympathetic people will be grieving with the king when he is in danger/trouble. Do you have such <i>suhrids</i> with you? Have you honoured/felicitated them on earlier occasions? (Shl 6) Do not ever separate yourself from the <i>suhrids</i> who have pride in you and think that, ‘This kingdom is ours; we should save it; we should lift up the king who is mired in danger/difficulty’. Let not such <i>suhrids</i> abandon you.</p> <p>(Return link: Neeti/Aneeti/Strategy: Enemy, Enmity, War etc related, Sl. No. 31)</p>
25	<p>Bhishma; Bhishmavadha; <i>Adhyaya</i> 43; Vol 14; Pg 1623 to 1645</p> <p>25. Yudhishtira’s excellent questure before commencing war <i>Actually it also turned out to be a master strategy, though Yudhishtira might have done it out of genuine respect for all of them. It also appreciable & notable that he used the occasion for this strategy. He was not as ‘dumb’ as he is made out to be.</i></p> <p>(Sanjaya to Dhritarashtra reporting the events soon after Bhagavadgita by Sri Krishna was completed).</p> <p><i>Maharaja!</i> At that time a strange thing happened. Yudhishtira saw that both armies were marching towards each other like the massive waves of an ocean. Next moment he removed his armour. He put down on the chariot all the weapons he was ready with. He put down the bows and arrows. He got down from the chariot and with folded hands (<i>respectful & submissive gesture</i>) & bare foot started walking straight towards Bhishma (<i>It should be noted that in the formation Bhishma was surrounded by many great warriors for his protection</i>). He started walking silently towards the enemy army. Seeing his elder brother walking thus, Arjuna also stepped down from his chariot and started walking with him. Seeing Arjuna do so, his charioteer Bhagawan Vasudeva also stepped down from the chariot and followed Arjuna & Yudhishtira. In the same way many other great warrior kings who were followers of Yudhishtira got down and started walking behind him. Arjuna went near Yudhishtira and asked him, ‘<i>Maharaja!</i> What are you thinking? You are going without all of us. You are going eastward towards the enemy army in barefoot. What is the reason for this?’ Soon after Arjuna, Bhima questioned Yudhishtira, ‘<i>Rajendra!</i> Where are you going without your armour and weapons and without even telling any of us? Yudhishtira did not respond to Bhima and kept going forward with folded hands. Then Nakula questioned him with some fear. But Yudhishtira did not answer. Then Sahadeva asked him the reason. But Yudhishtira with full control on his speech kept walking forward silently. Then Bhagawan Vasudeva said with a smile, “I know the intention of Yudhishtira. This brother of yours is going there to get the permission of Bhishma, Drona, Kripa, Shalya and such other elders before starting the war. The reason is just this. It is an ancient tradition. Whoever fights respectable persons will be subjected to their anger & curse. Therefore it is considered a good tradition to take their permission before fighting them. I also agree with this view.”</p> <p>(Shl 24) According to <i>shaastras</i>, one who fights respectable persons after obtaining their permission gains victory”.</p> <p>While Yudhishtira was walking thus, all the people were watching him without batting an eyelid. In some parts of the army there was a commotion. Some were waiting silently. Soldiers of Duryodhana, seeing him coming towards them, spoke in whispers among themselves: “Certainly this Yudhishtira is a blot on his <i>vamsha</i>. He appears to be scared for the war. He is coming with his brothers to surrender.”....Another gave his opinion about Yudhishtira’s birth itself: “It is now clear that he is not born in the family of famous <i>Kshatriyas</i>. Because, being a weakling, he is scared at the time of war, it proves it. No great warrior comes to the enemy to surrender just before the war begins.”</p> <p>Duryodhana’s soldiers speaking thus among themselves, praised Duryodhana for having won the war</p>

without ever fighting. With a joyous mood and overflowing happiness, they threw their *angavastras* in the air.....

Dhritarashtra! It became a puzzle to both armies. They were wondering and also suspicious of what Yudhishtira will tell Bhishma at this juncture.

Not caring for any of these, Yudhishtira accompanied by his brothers & Sri Krishna walked into the heavily armed army of the enemy and went straight to Bhishma. **He touched both feet of Bhishma with his palms and said politely to Bhishma: “(Shl 37) Oh invincible! I pray for your permission. We have to fight with you and hence please give your permission to do so. Grandfather! Bless us that we may win the war we are waging against you.”**

Hearing the polite words of Yudhishtira, Bhishma was overjoyed. He said, “(Shl 38) *Bharathakulanandana!* If you had not come to me like this to seek my permission, I would have cursed you to suffer defeat in this war.” (Shl 39) Child! Pandava! I am very pleased with you. Fight with me. Achieve victory. Not just this. **If you have any other desire in your heart, seek that also.** (Shl 40) **Whatever boon you want from me, ask it. In this situation you will have no defeat.**

(Shl 41) **Every man is a slave to money, but money does not stay with any as a slave. This is the truth.** Yudhishtira! **I am bound by this money to the Kauravas. By having given me money, they have tied me to their side.** (Shl 42) For this reason I am talking to you today like a eunuch. **Even though you are a *dharmishta* I have lost the freedom to come & join your side.** The children of Dhritarashtra are caring for me with this money. Therefore do not ask me to come to your side. That I cannot do. Because all my needs of living are provided by Kauravas, I am forced to fight on their side. Therefore, tell me what else do you desire?”

Yudhishtira replied, “Always be my well-wisher. **Give us suggestions that benefit us.** You can stay on Duryodhana’s side and fight him. I beg only this boon from you.”

Bhishma said, “Kurunandana! In what way can I help you?! In what way can I cause benefit to you? What do you like to tell me in this matter?”

So Yudhishtira said, “ (Shl 45) Grandfather! You are invincible. You have not been defeated by any one so far. To win this war, it is essential to defeat you. Therefore how can we defeat you? If you wish my prosperity & success, give me a suggestion in this matter.”

Bhishma said, “Yudhishtira, what you have said is true. I have not seen any warrior who can defeat me when I am fighting on the battlefield. Let alone humans, even if Indra himself comes also, he cannot defeat me.”

Yudhishtira: “Grandfather! I bow to you. It is for that reason only that I am asking you and pray to you. **Tell me the way in which you can be killed in a war. You only have to reveal this secret to us.**”

Bhishma: “I have so far not found out who can defeat me in a war. Moreover, time for my death is not yet ripe. Come to me again later to know the secret of bringing death upon me.”

Sanjaya: “*Maharaja!* Yudhishtira again bowed to Bhishma, touched his feet and even as all were seeing, went to Drona along with his brothers.

Yudhishtira to Drona: “(Shl 52) Bhagawan! I will fight you for unavoidable reasons but without any hatred and with a pure heart. Kindly permit me to do so. Armed with your kind permission, tell me how I can defeat the enemy.”

Drona replies in an identical way to Bhishma that he might have cursed him etc. He also repeats the same shloka (No. 41) and expresses his inability to fight on his side. But blesses him with victory. He also says, “*(yatho dharmasthatah krishno yathah krishnah thatho jayah)* Yudhishtira! **Sri Krishna can be found wherever there is dharma. Krishna & dharma cannot exist separately. Similarly victory. It will be on the side of Sri Krishna. Therefore go without any worries.** Fight the war. If needed, ask me again. What other matter do you wish to talk to me? I will answer your questions.”

Yudhishtira: “Oh best of brahmana! I will ask you a question that has arisen in my mind. Please answer. You are invincible in a war. You have not tasted defeat all your life. How can I defeat you in this war? Please tell me this secret.”

Drona: “What you say is true. As long as I am fighting in the battle filed you cannot win over me. Therefore along with your brothers try for my defeat at the earliest.”

Yudhishtira: “*Acharya!* It is not something which can happen with our efforts. Therefore you only have to tell us the way to kill you. I bow to you. I prostrate to you and ask for this secret.”

	<p>“True, Yudhishtira! It is not possible to kill me when I me fighting seated on the chariot and with all my weapons. But the time for my killing is approaching. I should be sitting in life-long <i>prayopravesha-vrat</i>. I should have put down all my weapons and should not be conscious meaning my consciousness should be merged in Paramatma. Only at that time I can be killed. This is the truth and told you the same.”</p> <p>“But you may ask, ‘when will you relinquish your weapons?’. (Shl 66) When I hear a very unpleasant matter from a very trusted person, I will immediately relinquish my weapons. This is the truth and told you that.”</p> <p>Then Yudhishtira bowed to him and went to Kripacharya.</p> <p>Essentially the same sequence of talk happens with him too. Then he goes to Shalya (His mother Maadri’s brother) and repeats the sequence. Then upon the insistence of Shalya to ask for something more than his blessings, Yudhishtira asks him, “(Shl 86) Please again grant me the same boon you had given when preparations for this war were still progressing. According to that, in the war you have to cause <i>tejo-vadha</i> (deprecate him) of <i>sootha-puthra</i> Karna.” Shalya promises that he will do it.</p> <p>After all this, Yudhishtira along with his brothers, exited from the army formations of Duryodhana.</p> <p>Sanjaya: “Maharaja! But Vasudeva alone went to meet Karna. With the intention of protecting the interests of Pandavas, he told him, “(Shl 90) Karna! I heard that out of hatred for Bhishma you have declared that you will not fight till Bhishma dies. Till Bhishma dies, can you not come to our side? (Shl 91) After his death, if you still feel like helping Duryodhana, you can go back to his side”.</p> <p>(Shl 92) Karna said, “Keshava! Understand clearly that I am a well-wisher of Duryodhana. I have even pledged my life to him. I will never do any thing that is not palatable to Duryodhana.”</p> <p>Then without saying anything more, Sri Krishna joined Yudhishtira and returned to his side.</p> <p>(This is a wonderful example of implementing ‘No harm in trying’ policy by Sri Krishna. It certainly will generate a smile or a hearty laugh in us!! It is also an interesting exercise just to imagine what could have happened if Karna had agreed!!)</p> <p>Then Yudhishtira stood up in the midst of his army and declared loudly: “If any brave warrior wants to relinquish the enemy’s side and join us, I will welcome him gladly.”</p> <p>Sanjaya: Hearing this, your son Yuyutsu, looking towards Pandavas said to Yudhishtira: “(Shl 96) The one without sins! If you are willing to make me a part of your army, I am ready to fight the children of Dhritarashtra on your behalf.”</p> <p>Yudhishtira: “Yuyutsu! I accept you. Come to our sde right now. Let us all join together and fight your foolish brothers.Seeing that you have decided to come to our side, it would appear that Dhritarashtra’s <i>vamsha</i> will grow only because of you and only you will remain to perform the death ceremonies for him (implying that all other sons of Dhritarashtra will be killed). ...”</p> <p>Yuyutsu hearing the welcoming words of Yudhishtira, abandoned all his children, and joined Yudhishtira’s force.</p> <p>All the Pandavas again wore/tied their armours etc and became battle ready.</p> <p>...All the kings present there started praising Pandavas seeing the honour they received for their virtuous character of showing regard for the respectable. They were talking to each other about the courtesy, kindness, habit of never lacking in practice of right traditions, kindness towards the relatives etc of Pandavas. Words of praise ‘Sadhu! Sadhu!’ resounded from all four directions...The <i>mlecchas</i> and <i>aryas</i> who had come there had heard of the great stories of Pandavas virtuosity; now having seen their greatness they choked with emotion and had tears in their eyes and cried openly.</p> <p>Return point: Table Neeti/Aneeti/Strategy: Enemy, enmity, war etc. Sl No. 46 or Table: Notable references: Story related, Sl. No. 170.</p>
26	<p>Vana; Arjunabhigaman; Adhyaya 28; Pages 2025 to 2033</p> <p><u>26. Draupadi’s discourse to Yudhishtira on anger and forgiveness</u></p> <p>Draupadi continued and said: “<i>Maharaja!</i> I will tell you a conversation that took place between Prahlada and Bali in the past about the consequence of being constantly forgiving. Listen.</p>

Once in the past Bali Chakravarti asked his grandfather Prahlada, who was very wise/knowledgeable and who had understood the secret of dharma: "Grandfather! Can one gain success/fame by having forgiveness? Or do anger and might give these? My mind is uncertain in this matter. Kindly tell me clearly in this matter and clear my doubt. I will practice accordingly."

Prahlada to Bali: (Shl 6) Child! **Anger all the time is not conducive to progress. Same holds good for forgiveness. Both these are certain. I have no doubt in the matter.** (Shl 7) Those who are always forgiving will be subject to many defects. Servants, enemies and the neutrals will treat him with disdain. (Shl 8) No one bows his head to him. Therefore *neeti-shaastras* do not praise those who are always forgiving. (Shl 9) Servants of such a person will not only be casual about him, they will commit several offences with the knowledge that he won't punish. Such wicked servants will even plan to steal his wealth. Because they will be sure that whatever they do, their master will not get angry. (Shl 10, 11) They will not be satisfied merely by stealing his wealth. Gradually they will start using for themselves his vehicles, jewellery, clothes, chairs, bed, food and all other things made/prepared for the master. If the master orders them to give something to someone, they will not do that also. (Shl 12) The person with extreme forgiveness will not get the honour he deserves from his servants. To be sure, it is better to die than live with the contempt of servants. (Shl 13) Not only servants; even wife, children and ordinary people will also behave tough with him. (Shl 14) The wicked will humiliate such a person and will even want to enjoy his wife. Even wives of such persons will be disdainful about him and be promiscuous. (Shl 15) Servants, not being punished for any offence, will misuse his forgiveness and commit more offences. Moreover, they will subject him to many difficulties. **These are many of the defects of forgiveness.**

I will also explain to you the problems due to constant anger and show of might. Listen

(Shl 17) **The angry person is full of only *rajoguna* and gets angry both when he should and should not and thus punishes/agonises people in many ways.** (Shl 18) Such a person buys opposition with friends also. For this reason of his anger both own people & others hate him. (Shl 19) One who is always angry and as a result tries to humiliate others, suffers loss of wealth also. He is rejected by all. No one is cordial to him. This not only causes grief to him, his hatred towards other only increases. He will accumulate new enemies. (Shl 20) **The man who is of highly angry temperament, will get angry and punish people associated with him either for no reason or for silly reasons.** By doing so, he develops confrontation with many & loses his wealth. If his cruelty continues he may even lose his life. (Shl 21) Just as people are scared of a serpent in the house, people will be afraid of one who reacts with anger to both benefactors and those who harm him. (Shl 22) How can the person about whom people are upset accumulate wealth? People wait for the right opportunity and destroy him.

(Shl 23) Child! **Therefore as I said earlier, man should not be too angry. He should also not be too soft. He should properly discriminate as to when to show anger and when to show tolerance and act accordingly.** (Shl 24) **One who displays both anger and tolerance appropriately will be happy both in this world & other worlds.**

(Shl 26) A certain person would have been your benefactor at one time. That same person, at another time due to circumstances, may seriously offend you. He should be forgiven in the light of his past help. (Shl 27) **Offences done by an ignorant unknowingly should be forgiven, because, common people may not have knowledge or scholarship or discriminative thinking in all matters.** (Shl 28) If offence is committed knowingly and if he argues that he has done it unknowingly, then even if the offence is minor, such a wicked person should certainly not be forgiven. (Shl 29) **Whoever he may be, the first offence can be forgiven. But the second offence committed by the same person, even if minor, should be punished.** (Shl 30) **Sometimes a person commits offences either unknowingly or incited by others. At such times, experts in *neeti-shaastra* should carefully examine his statements, his evidences & witnesses, and if proved that it was done unknowingly or under incitement from others, it can be forgiven.**

(Shl 31) Among the methods of *sama*, *dana*, *bheda* and *danda* certainly the first approach or softer approach yields better results. **If *sama* method is used with discretion, even a fearsome enemy can be won. There is no task that cannot be achieved by *samopaya*.** Finally speaking, there is more inner power in softness than might for the sake of appearance. (Shl 32) When using *sama* or *danda* methods, one should carefully consider the context of *kaal*, *desha* (place & situation/time). No actions done at inappropriate place or unproductive times will yield fruits. Therefore child! To achieve success, await right place and time. **Sometimes we may have to forgive for the reason that people around us may get angry.**

	<p>The situations mentioned above are well suited for <i>samopaya</i>. Rest of the times valour or <i>dandopaya</i> (punishment) can be used.</p> <p>Yudhishtira! Prahlada said thus to Bali <i>charkravarti</i>. Therefore I think this is right time to show your might. Greedy sons of Dhritarashtra have been troubling us from the beginning. There offences are innumerable. Therefore there is no reason to forgive them now. This is the right time to show your valour.</p> <p>Those with only forgiveness get neglected in this world. Therefore a king should have aggressiveness also; and forgiveness also. He should have the discrimination to use these two appropriately. Only such a king will be a great master.</p> <p>Return Point: Table Neeti/Aneeti/Strategy related: General Sl. No. 79</p>
27	<p>Vana; Arjunabhigaman; Adhyaya 29; Pages 2033 to 2044</p> <p><u>27. Yudhishtira in defence of complete forgiveness at all times.</u></p> <p>Yudhishtira who patiently listened to Draupadi replied to her with proper justifications that forgiveness is best quality.</p> <p>(Shl 1) Anger can kill man. Man can achieve superior or auspicious results by conquering anger. Anger is the prime reason for rise or fall. (Shl 2) One who can overcome anger improves in life. On the other hand, for the one who cannot, anger itself becomes key factor for his tragic destruction. (Shl 3) In this world anger is the root cause for destruction of people. How can someone like me use it then? (Shl 4) An angry man does many sinful acts indiscriminately. Angry man will even kill own <i>gurujana</i>. An angry person lacks discrimination of right & wrong. (Shl 5) Angry man has no sense of what should be spoken & what should not. There are no evil deeds he won't do or rude words he won't speak. (Shl 6) Angry person will kill one who is not fit to be killed and will worship one who deserves to be killed. Sometimes in intense anger he will even commit suicide (!). (Shl 7) Realising these serious defects in anger scholars who desire good results in this world & other world, give up anger with best efforts.</p> <p>(Shl 8) Do not consider those without anger as weak. Draupadi! Only dheeras (brave) can give up anger. This being so how can a person like me give refuge to anger? By considering all these factors I do not get angry. (Shl 9) Draupadi! The person who is facing an angry man should not get angry. By doing this, both will avoid getting into great danger. At such moments, one who does not get angry acts like a doctor who cures. (Shl 10) I will tell you another example, listen! If at a time when a mighty man gets angry and wishes to trouble the weak, if the weak also gets angry and starts to fight, then he will become responsible for his own destruction. (Shl 11) For the person who loses life in a fight without carefully evaluating his strengths & weaknesses, it will be a loss both here and hereafter. Therefore scholars say that the weak should always be forgiving.</p> <p>(Shl 12) Moreover, a person with discrimination (<i>viveka</i>) even if strong, even if being troubled by the angry, does not attempt to take revenge, will attain <i>uttama-lokas</i>. He will enjoy happiness in the other world also. (Shl 13) Therefore a learned man, whether strong or weak, should forgive the person who troubled him even when in danger. (Shl 14) Krishna! Therefore those who adhere to dharma praise those who have conquered anger. Satpurushas believe that true victory is achieved by the forgiving.</p> <p>(Shl 15) Speaking truth is greater than telling lies. Kindness or <i>sattwic</i> behaviour is better than wicked behaviour. This being so, even to kill Duryodhana, how can I adopt anger which is rejected by <i>satpurushas</i>, Draupadi?</p> <p>(Shl 16) Scholars who have understood the key principles (<i>tattva-darshi</i>) call only that person as '<i>tejaswi</i>' who gives no room for anger in himself and has won over anger. (Shl 17) Tattva-darshis call only that person as tejaswi who when anger rises in him, controls or neutralises it by thinking of the precedence & consequences. (Shl 18) Oh Beautiful! An angry person cannot discern the natural qualities of an object. He will not be attentive to his future also. He will have no discrimination of the right & wrong deeds. He will have ignored the wise sayings of virtuous persons. (Shl 19) It is for this reason that an angry man will kill those who should not be killed. He will hurt <i>gurujana</i> with harsh words. Therefore a <i>tejaswi</i> should keep anger at a good distance. I will further tell you the qualities of a <i>tejaswi</i>, listen. (In an earlier <i>adhyaya</i> Draupadi would have referred to the valour born out of anger as '<i>tejas</i>' and hence Yudhishtira's clarification on it)</p> <p>(Shl 20) Efficiency, courage, agility, anger under control—these are the qualities of a tejaswi. These will not even come close to an angry person. (Shl 21) Tejaswi who has conquered anger will be able to exhibit valour at appropriate times. But an angry man cannot do so. (Shl 22) Only the</p>

	<p><i>apanditas</i> will decide that anger is <i>tejas</i>. Anger whose main component is <i>rajoguna</i> is surely responsible for the destruction of the world. (Shl 23) Therefore a virtuous man should give up anger. Only one who does not deviate from <i>swadharma</i> will attain glory, not the angry person. (Shl 24) Fools and idiots trespass virtuous qualities like forgiveness. Is it appropriate for person like me to imitate them?</p> <p>(Shl 25) If there were no people who have great tolerance as earth itself, there would have been no peace in this world. Anger would envelop everything and there would only be quarrels. Anger is the root cause for mutual confrontations. Let us assume that influence of anger is present everywhere; have you guessed its impact, Draupadi?</p> <p>(Shl 26-28) Krishna! If those who have suffered from difficulties decide to inflict troubles on others, when elders punish youngsters, if youngsters were to punish back the elders, if the person being blamed gets angry and starts abusing, when father punishes his son if son were to start returning it, if husband and wife start killing each other in anger, will life survive? Draupadi! The world will be filled with sins. The evil force of anger will establish itself everywhere. There will be no peace on this earth. (Shl 29) Oh auspicious faced one! It is only forgiveness which is the root cause for compromise and mutual trust among people. (Shl 30) If kings were to give up forgiveness and become cruel, the people will be destroyed. Therefore anger is the source for destruction and fall of people. (Shl 31) It is only because there are people with unlimited forgiveness like the earth itself that creation & protection is happening. (Shl 32) Of Beautiful! Even in times of danger/crisis, forgiveness should not be given up. It is only by the forgiving that life is sustained. (Shl 33) One who does not get angry and remains tolerant even when abused or troubled by the mighty, he alone is <i>vidwan</i> and <i>uttama-purusha</i>.....</p> <p>(Shl 41) How can I give up forgiveness in which <i>brahma</i>, <i>satya</i>, <i>yajna</i> and all the <i>lokas</i> are incorporated? (Shl 42) A <i>vidwan</i> should be of forgiving nature. He should forgive most serious offence also. One who has the ability to forgive everything will attain <i>brahma-bhava</i>. (Shl 43) To the forgiving, this world is theirs. Other worlds are also ready for them. They will be respected here; they will enjoy happiness in <i>paraloka</i>. (Shl 44) Those who can reject anger which rises every moment and take refuge in forgiveness will attain <i>brahma-loka</i>. Therefore it is said that the main quality needed in a human being is forgiveness.</p> <p>....<i>Kalyan!</i> This is the path of <i>atma-jnanis</i>. Having quality of forgiveness is <i>sanatana-dharma</i>. Therefore both in theory and practice I am also kind-hearted.</p> <p>Return Point: Table Neeti/Aneeti/Strategy related: General Sl. No. 80</p>
28	<p>Vana; Arjunabhigamana; Adhyaya 30; Pages 2044 to 2053; Vol 4</p> <p><u>28. Draupadi to Yudhishtira about Dharma & Vidhi</u></p> <p>(Shl 1) My prostrations to Parameshwara who has caused the delusion to your intelligence and <i>vidhi</i> (fate) which has caused us this sorry state! Though your thinking should have taken the path of our forefathers, it has taken a different path. (Shl 2) <i>Jeeva</i> gets his place according to its karma in <i>uttama</i> (superior), <i>madhyama</i> (middling) or <i>adhama</i> (inferior) births and in <i>urdhwa loka</i> (higher worlds) or <i>adho-loka</i> (lower worlds). Therefore karma is ever present. (It cannot be reduced except by enjoying/suffering the karmas) Some are deluded by greed, and desire to be freed of grief without doing any <i>karmas</i>. (Shl 3) In this world man cannot gain wealth by practicing dharma or by being generous or by forgiveness or by being polite/humble or by being kind. If it were not so, you should not have been in this serious difficulty. Even your great brothers need not have suffered. <i>Maharaja!</i> Have you ever thought that there is something superior to dharma? When you were a <i>chakravarti</i> also you did not do anything opposed to dharma. Today even though in deep trouble, nothing which is against dharma enters your mind. You consider dharma more important than your life itself.</p> <p>(Shl 6, 7) Everyone knows that for you ‘kingdom is for dharma alone’, ‘your life is for dharma alone’. <i>Maharaja!</i> You can even give up your brothers; even me; but I feel you cannot relinquish dharma. (Shl 8) I have also heard the following being said by elders: “Dharma protects the king who protects dharma.” But today I have to consider even this statement of elders as being false. Because, no dharma is saving you though you protected it with more affection than your life. (Shl 9) Just as shadow follows an animal, your mind always follows dharma. Just as shadow & animal cannot be separated, dharma and you cannot be separated. Your body, mind & wealth (<i>tanu, mana, dhana</i>) are all dedicated for dharma.</p> <p>You have never rejected your equals, or your elders or youngsters. Even though you were the monarch of the whole world, <i>ahankara</i> (ego, arrogance) could not find any place in you. You are always satisfying/pleasing <i>devatas</i> with <i>swahakara</i>, <i>pitrus</i> with <i>swadhakara</i> and <i>brahmanas</i> with</p>

	<p><i>dakshina</i>. (Some portions skipped which essentially explain the previous point she made) Seeing the grief and sorry state you are facing in spite of your dedication to dharma, my heart is agonised. Due to this reason, my mind is confused about dharma & adharma. There are many examples in the history to show that man is subject to the control of <i>Ishwara</i> and is incapable of doing anything independently. (Shl 22) Just as Paramatma has incorporated the tree & fruit in the seed, the happiness & grief, likeable and unpleasant acts are all prepared before the man is born. (Shl 23) Just as a puppeteer moves the limbs of a puppet with his skill, Paramatma moves the lives of all as per his wishes. (Shl 24) Just as sky is all pervasive, Paramatma is also all-pervasive and directs the lives of <i>jeevas</i>. (Shl 25) Just as a bird tied to a string, all <i>jeevas</i> are controlled by <i>Ishwara</i> (<i>Jeeva</i> is neither lord of itself or others). Just a bead strung in thread, like an ox tied with ropes through its nose and a fallen tree caught in a flood, every <i>jeeva</i> is subject to the wishes of Paramatma. Man being under the control of Paramatma cannot do anything independently. (Shl 28) Man is ignorant. He knows nothing. He is not responsible for his happiness & grief. He does his works as prompted by <i>daiva</i> and then goes to <i>swarga</i> or <i>naraka</i>. (Shl 29) Just like a blade of grass caught in a storm, this human being is prompted by this powerful <i>daiva</i> and does good & bad deeds. (Shl 30) Yudhishtira! One peculiar thing about this is: It is certain that <i>daiva</i> is all-pervasive. It is also certain that good & bad deeds are done by his prompting. But no one considers (accepts) that good or bad deeds are prompted by <i>daiva</i>. (Shl 31) This body called <i>kshetra</i> is only a pretext (<i>nimitta</i>) for Brahma. The <i>vidhatha</i> performs auspicious & inauspicious deeds through the agency of this body. (Shl 32) Yudhishtira! See the power of Paramatma's <i>maya</i>. He makes the man believe that this body, which is merely a pretext, to be 'I & mine' and causes it to kill another <i>kshetra</i> (body). (Shl 33, 34) Matters understood by <i>tattvadarshi maharshis</i> at one time change at another time like the speed of wind. Man understands one thing; <i>daiva</i> does another thing. <i>Jnanis</i> have decided that this whole creation is a massive illusion. <i>Daiva</i> creates all this. <i>Daiva</i> again is responsible for the <i>laya</i> (dissolution, extinction) of all this. On one side it creates large numbers of life and on the other side also creates innumerable lives which will kill lives. Moreover, it creates discord/hatred within the same group/specie and becomes responsible for destruction of that specie. We can see this peculiarity in both <i>sthavara & jangama</i> (Literally fixed & moving or animate & inanimate). (Shl 35) Yudhishtira! To cut an inanimate tree, an axe made by using a part of a tree is used! A stone is used to break a stone. Iron can be cut by an iron weapon/tool only. Inanimate, by itself, does no action. <i>Daiva</i> does everything. (Shl 36) Yudhishtira! In this way, <i>prapitamaha</i> (forefather), <i>swayambhu</i>, <i>devadeva</i> Paramatma using his <i>maya</i> causes animals to kill animals. (Shl 37) Just as children play with dolls, Bhagawan for his pleasure (<i>leelatha</i>) creates lives and destroys the lives thus created. (Shl 38) This <i>Paradaiva</i> does not like parents show affection towards all. It sometimes appears that it treats humans as not belonging to it and behaves with rage as if revenging an enemy. (Shl 39) Because, due to the mischief or vagaries of this <i>daiva</i> we see <i>satpurushas</i>, <i>satyanishtas</i> and <i>dharma-sampannas</i> live in difficulty and the evil live in great luxury. This caused me much sadness/agitation, Dharmaja. (Shl 40) Seeing the difficulties you are suffering today and the comforts & luxuries that Duryodhana is enjoying, I certainly do not accept the Paramatma who has caused all this as being the greatest. I blame him. He is partial. (Shl 41) What great <i>phalas</i> will <i>daiva</i> enjoy which has given Duryodhana who is cruel, <i>adharmi</i>, trespasses all <i>shaastras</i>, is arrogant, is greedy and wicked all the wealth & luxury? What benefit does <i>daiva</i> gain from this? (Shl 42) If it is true that 'karmas done follow the doer and has no connection with others', then this <i>Sarveshwara</i> who has prompted all these sinful deeds should also become a sufferer of these <i>paap-karmas</i>. (Could this be why he takes <i>avatars</i> like Rama & Krishna and undergoes grief & suffering in human form?!! <i>Yada yadahi dharmasya glanirbhavathi bharatha</i>. According to Draupadi's logic it is He who has caused this <i>dharma-glani</i> and hence He suffers the result in the form of an <i>avatar</i>?!) On the other hand if it is that the good & bad deeds of humans do not attach to the all-pervasive and prompter Paramatma, then I will have to conclude that happiness & grief only depend on might and I feel sorry for the weak.</p> <p>Return Point: Several places; particularly Table: Philosophy/Vedantha related, Sl. No. 21, 22, 23</p>
29	Vana; Arjunabhigamana; Adhyaya 31; Pages 2053 to 2061; Vol 4

29. Yudhishtira's reply to Draupadi about her views on Dharma & Vidhi

(Shl 1) Draupadi! Your words certainly make one feel happy. They are full of illustrations. I have completely thought about all that you have said. **Though what you have said appears very logical they resemble the arguments of atheists.**

Yajnaseni! **I do not do my karmas with an eye on the fruits of those karmas.** I donate thinking it is my duty. I perform *yajnas* as my duty. Whatever karmas are prescribed for one in *grihasthashrama* by *smritis* I do as many of them as I can do the best of my abilities. I perform these karmas prescribed in *shrutis* & *smritis* without bothering whether they would or would not yield intended results. Panchali! I do not practice dharma with an eye on its fruits. I do so because I want to be following the path of Vedas and want to follow the path of *satpurushas*. **By nature my mind depends on/practices dharma.**

(Shl 6) **One who practices dharma with a desire of its fruits will be considered a 'trader'** (or businessman). Such a person's nature will also be lowly. There is no possibility of admitting him in the company of *dharmatmas*. That person, who follows dharma with an eye on the fruits, will not even gain *dharma-phalas*. (Shl 7) The person who has doubts about *karmas* will not gain the *karma-phalas* even if he does the *karmas*. I am saying this with Veda as the authority. The Vedas are the authoritative guides for us all. Never doubt about dharma which has the authority of Vedas.

(Shl 8) One who has doubt about dharma will have lowly births such as birds & animals. Higher *lokas* and path of *moksha* will be hard to attain for one who has weak conviction about the sayings of *rishis*. You might have heard that there is a lot of difference between Vedas & *dasyus* (impious, barbarian, enemy of gods). Same wide gap exists between an *adharmi* & *moksha*. (Shl 9) A boy who is of noble birth and studies Vedas and practices karmas ordained in Vedas, will be respected by *dharmatmas* as a *rajarshi* without bothering about his age. (Shl 10) One who rejects the path of dharma, who has doubts about karmas and does sinful deeds only for money, even if aged will be considered inferior to *dasyus* and *shudras*. Draupadi! A few days back did you not have *darshan* of Markandeya *rishi*? He attained *chiranjeevitva* (immortality) only by practicing dharma. Vyasa, Vasishtha, Maitrya, Narada, Lomasha, Shuka etc have become holy souls (*pootatma*) only by practice of dharma. Have you not met all of them? They are capable of both curse & boon (*shapa-anugraha*); are great *tapasvis*. *Devatas* also worship them. They all propound *Veda-marga*. Therefore I do not find it right to blame *daiva* or doubting dharma.

(Shl 16) **A mean person thinks of himself as all-knowing (*sarvajna*), and presents an atheist's logic rejecting dharma & daiva. But he pays no attention to the sayings of maharshis who know about past, present & future. He calls them 'insane'. For him the objects of pleasure of the senses are most important. That fool thinks that pleasure of the senses is the highest happiness. He has no thought of paraloka-paradaiva.** (Shl 18) There is no remedial measure or repentance for the offences committed by one who has doubts about dharma. That sinner who always thinks of *artha* & *kaama* only cannot attain *paraloka*. (Shl 19) The person who rejects the authority of Vedas, interprets Vedas absurdly/wrongly, is only interested in *kaama-artha* will suffer in *naraka* in due course of time. (Shl 20) Kalyani! But one who practices dharma as a duty without any doubts about Veda & dharma will certainly attain superior *lokas*.

(Shl 21) The foolish person who rejects/deplores the ancient authorities and does not practice dharma will not enjoy happiness in several births also. (Shl 24) Just as boat is the equipment to cross a sea for a trader/merchant, to those who wish to attain *Swarga*, dharma acts like that ship. There is no other option. (Shl 25) If the dharma practiced by *dharmatmas* were to be useless, by now the world would have been in total darkness.

None would have tried for *moksha*. No one would want even *artha* and *vidya*. Human beings would have lived like animals. **If *tapas*, *brahmacharya*, *yajna*, *adhyayana*, *daan*, *arjava* etc. were all useless, these *satpurushas* would not be practicing it uninterrupted for ages.** If these karmas were to be useless, even engaging in them (*pravritti*) will have to be treated as cheating. If as you say, all these karmas were to be without any *phalas*, why would proponents of dharma like *rishis*, *devatas*, Gandharvas, *suras*, *rakshasas* etc take so much interest in it? (Shl 30) They were practicing this ancient dharma with the firm belief that it will bring about auspicious results. Draupadi! When the fruits of *vidya* and *tapas* are there for us to see, can we not say that fruits of dharma & *adharmas* are also established? *Adharma* results in bad results and dharma in good results. You are yourself a proof that there is result for *tapas*.

Recollect how you were born Panchali! How did great Dhrishtadyumna take birth? Were you not both born as a result of practicing dharma? Do you need greater evidence than this? Those who practice karma while being *jitendriyas* and without desiring much will surely get the fruits of *karmas*. (Shl 34) The foolish are never content irrespective of what they get and do not enjoy here also. Not having

	<p>practiced dharma, they will not enjoy the fruits of dharma in the other world also. How do karmas acquire <i>paap</i> or <i>punya phalas</i>? And how do <i>pravritti</i> and <i>nivritti</i> (engagement & disengagement) happen in karmas is a <i>deva-rahasya</i> (secret of gods). Common people do not understand this subtlety of dharma, get confused and mistake <i>vidya</i> for <i>avidya</i> and vice versa and unable to achieve <i>shreyas</i> keep taking birth in different forms. The <i>maya</i> of <i>devatas</i> is secret. They guard these secrets. Yogis who are calm (<i>shantha</i>), <i>daantha</i>, <i>alpa-santhushta</i> (easily contented), who have given up desires, who have cleared their sins with <i>tapas</i> can understand this subtlety or secret by deep & focussed meditation. (Shl 38) Just because you don't see the results of dharma immediately enough do not doubt dharma or <i>devatas</i>. Draupadi! <i>Yajna</i> & <i>yagas</i> must be performed as duties and <i>daan</i> (charity) should be done without any jealousy/malice. (Shl 39) 'Fruits for karmas certainly exist. This is the command of dharma.' Brahma has said this to his sons. Kashyapa came to know of this secret in this manner. Let your doubt melt away like the morning mist with this discourse of mine. By thinking about all that I have said to you, let atheism in your mind be destroyed and let theism thrive. (Shl 41, 42) Krishna! Do not blame/abuse Paramapurusha who is the witness to all beings, is in everyone and is lord of all. Learn how to attain him by <i>daan-tapas-yajna</i>. Surrender to him. Never disrespect Paramapurusha due to whose grace only mortals can become immortals. (In essence Yudhishtira is saying that while atheists can come up with logical arguments & objections, the practice of dharma and acceptance of Paramatma requires faith strengthened by the long centuries of history of yogis and <i>maharshis</i> and our practical experiences)</p> <p>Return Point: Table: Philosophy/Vedantha, Sl. No. 24</p>
30	<p>Vana; Arjunabhigamana; Adhyaya 32; Pages 2061 to 2076; Vol 4</p> <p><u>30. Draupadi responding to Yudhishtira praises <i>Purusha-prayatna</i></u></p> <p>(Shl 1) I do not reject dharma or blame it, as you understand. Why should I blame Paramatma, the lord of all <i>chara-achara</i>? I only unburdened my grief to you in the context of many sufferings I am undergoing. I lamented; I will lament more. Listen to me with a kind heart. (Shl 3) Doing karma is the main duty of animals with intelligence. <i>Sthavaras</i> (inanimate) cannot do any karmas. Other than <i>sthavara</i> none others can live without doing karmas. (Shl 4, 5) Just as a newly born calf automatically goes for its mother's udders without anyone's direction and just as it finds a shade to rest, in the same way all animals live by doing their karmas. But animals other than man only do instinctive or nature driven karmas; they do not do karmas to enjoy other worldly pleasures. Only man is capable of performing karmas for his upliftment or fall in this and other worlds.</p> <p>(Shl 6) All animals know how to improve themselves. They are always enjoying the practical fruits of this visible world. (Shl 7) All animals take refuge in work that can help them grow/improve. A <i>baka</i> (Crane) will be standing as if meditating near the lake. Has anyone taught it to do that? It is its natural/born karma. In the same way all animals perform their natural karmas to live and survive. Brahma has also re-created this world just as before. Creating the world again & again is Brahma's natural karma. (Shl 8) Karma is associated by birth to all animals. No animal can live without doing karmas. As said earlier, karma follows man like a shadow. Therefore you also do your karma. Do not be lazy. There may not be even one in a thousand who can remember that the present happiness or difficulty is the result of a particular karma he did in the past (birth). (Shl 10) Man should engage himself in work towards gain, increase and protection of his wealth. If he only spends without earning wealth, even wealth the size of Himalayas will get spent in due course. (Shl 11) If people had remained without doing any karma there was no possibility of their surviving. If there were no fruits for karma there would have been no progress/growth of animals. (Shl 12) We sometimes see people doing fruitless karmas. But anyway people cannot have a livelihood without doing karmas. Therefore it is not possible to give up karmas. (Shl 13) I consider the following two types as the worst among men—one who hopes to achieve everything by depending only on <i>daiva</i> and one tests his luck. One who is always engaged in efforts is praiseworthy. (Shl 14) One who does no efforts and is sleeping depending on <i>daiva</i> will be destroyed just like an unbaked pot would melt in water. (Shl 15) A person who even though fit does not engage in work but sits waiting only for luck/fortune, will soon be destroyed like a weak orphaned man. (Shl 16) In case wealth comes accidentally, it is said to be gained by luck (<i>adrishtayattha</i>) and not due to anyone's efforts. (Shl 17) If wealth is gained by performing <i>mantra</i>, <i>japa</i> or <i>homas</i> it is called <i>daivayattha</i> wealth. (Shl 18) Wealth earned by hard work is called wealth earned by <i>Purusha-prayatna</i>. (Shl 19) If wealth is found when doing some effort, such as while digging the earth for some purpose,</p>

it should be treated as *swabhava-janya*. (Shl 20) Wealth by all the above said methods is gained by virtue of karmas done in past births. (Shl 21) The all pervasive God also gives their share of fruits of past karmas by ways described above. (Shl 22) Whatever auspicious and inauspicious karmas a man does are all done by virtue of his *karma-phalas* of past births and the promptings of *vidhatha*. (Shl 23) This body which engages in karma is only a tool for doing the works ordained by Brahma. Therefore, even though the *shariri* (one who has the body—*jeeva*) has no freedom, thinks itself to be free and keeps doing work. (Shl 24) The all pervasive Maheshwara is the director of all karmas in this birth. He causes all animals to work even though they have no freedom. (Shl 25) Man decides to do a karma driven by linkages of his past birth. Then by using his intelligence he completes the work. **Therefore, man becomes the vehicle for completing work initiated by promptings of *daiva*.**

Yudhishtira! The amount of work done by man in the past and yet to be done in future is innumerable. Huge buildings, the cities embedding them are all man-made works only. Man learnt to extract oil out of sesame by using his intelligence. He learnt to milk a cow and make curds out of it. He learnt to ignite the fire already present in wood and to cook food with it. Once he learns how to process materials, he puts together needed materials. **It is possible for him to live here only because he is able to get quick results for the work done by him.** But even when all the materials/ingredients are available, an unskilled person or one who does not know how to put them to use cannot obtain good results. By merely looking at an item we can make out whether it was made by a skilled or an unskilled person.

(Shl 30) **Maharaja! Even in works that are possible to be done by man, if we were to say that 'man is not the reason; *daiva* alone is the reason', then *yajna*, *yaagas*, constructing well, lakes etc water bodies and all such *dharmic-kriyas* would be useless.** There will be no scope in this world to discriminate between *guru* & *shishya* etc. (Shl 31) **Therefore man is the doer of his works.** If he wins in the performance of his duties he will be appreciated by all. If not, he will be subjected to infamy. If it were not established that man is the doer of his works, then why is he praised when he succeeds? Why is he blamed when he fails? (Shl 32) **Maharaja! Some believe that everything is obtained accidentally. Some others say that happiness & grief are God-given. Some others say that results are obtained only by own efforts (*Purusha-prayatna*). Thus there are three schools of thought.** (Shl 33) There are some who are of the opinion that any one of these is not adequate. They feel that everything can be gained by accident (luck), past karmas, *daiva* and *Purusha-prayatna*.

(Shl 34, 35) We see that man gets results by these three ways (*adrishtayattha*, *daivayattha*, *purushayattha*). There may be no fourth way. Even scholars dedicated to truth have this same opinion. (Shl 36, 37) **Maharaja! If *daiva* were not to give results of past karmas in suitable order why should those born here have happiness & grief? If there were no past karmas, all those born should have lived happily. All deeds done in this birth towards benefits/gains should have been successful. There would be no room for failure.** (Shl 38) Those who cannot understand these three causes are ignorant like ordinary humans. (Shl 39) Therefore man must do his karmas. Manu also says the same. **One who does not engage in needed works and just depends on luck or *daiva* will be destroyed.**

(Shl 40) **Generally a person who puts in efforts does succeed. One who is lazy, who does not do his duty will not get any fruits.** (Shl 41) If the efforts done do not yield results, one should try to analyse what was the defect and try again. If it fails even then, he cannot be blamed. He is cleared of his debts by having sincerely done his duty. (Shl 42) Only *daridra-lakshmi* (utter poverty) will grace the person who sleeps believing in *daiva* or luck. One who thinks it his duty to do the work and does so without laziness will undoubtedly gain *shreya* & *preya*.

(Shl 43) It is meaningless to doubt whether results exist or not for a work done. **Those who engage in needed work without doubting will surely attain success. Those who are always doubtful will not do the work at all; they will not obtain any fruits also.** *Maharaja!* Now we are facing difficulties. We must work towards overcoming this. If you work, we surely will avoid this situation. In case you have a doubt that efforts may not yield intended results, let Bhima-Arjuna-Nakula-Sahadeva try to regain the kingdom. If others can put in efforts and gain results (*karma-phalas*), can't we also try & succeed? **Is there a possibility of predicting that a certain work will give exactly a certain result? You can first do your efforts and then await/expect success or failure.** (Shl 47, 48, 49) Farmer first tills the land. Then he prepares the soil and sows the seeds. After all this effort he may not get any crop due to failure of rains. The farmer does not become blameworthy because of this. He consoles himself saying, 'I did like all others. I did my job with sincerity. I have not lapsed in my duty. I did not get the crop because the rains failed. Overall it is not my fault.' There is no reason for him to blame himself for having ignored his duties. Just because he lost the crop once, he does not give up farming completely. Rains may fail once, but may not fail every year. Farmer will again do all the

	<p>tasks and will get the crop. Therefore no one should give up or lose hope just because the first attempt failed.</p> <p>(Shl 50, 51) Yudhishtira! To obtain the fruits of karma there are two more causes called <i>prarabdha</i> (These are karmas which are part of <i>Sanchita</i> karmas, a collection of past karmas, which are ready to be experienced through the present body) and <i>Ishwara-kripa</i>. There is no reason to lose hope, whether we see success or failure. It is foolish not to even start a work due to the thinking that the work may not yield result even if there is some/slight defect in it. If work is done, one can look forward to results. Our work will succeed only when all the factors become favourable. (Shl 52) When all factors are not favourable, the results may be less than expected. Some times the effort may be completely wasted and we may not get any of the desired results. None of the factors can favour one who does not start the work; nor will he get any fruits.</p> <p>(Shl 53) An intelligent person will also use his intelligence, will adopt suitable ways depending on time, place & context and with efforts added will find success in work. (Shl 54) One who desires success/victory should have valour as the prime factor and do the work with care, alertness and caution. Valour is the key factor for achieving success in our efforts. (Shl 55) When you come to know that the enemy is stronger in all respects, then an intelligent person should achieve his goal by compromise etc. (Shl 56) There is no reason to nurture trust in the enemy after making a compromise. Attempts should be made to destroy the enemy depending on the opportunities that arise. Even if the enemy is like a mountain or an ocean, being a human he may experience grief/troubles at some time. Using the opportunities suitably at that time, it may be possible to destroy the enemy. (Shl 57) One who is always trying with his best efforts, looks for weaknesses/defects in the enemy and tries to destroy him, will himself be <i>nirdoshi</i> (no faults) and will make his advisors also <i>nirdoshi</i>. (Shl 58) One should never indulge in self-deprecation. Should never think of oneself as weak or incapable. Best of both worlds cannot be obtained by one who has no self-confidence.</p> <p>Yudhishtira! There are all these conditions for success/victory. One should always be exploring the time & place suited for victory; should always be trying for it.</p> <p>My father had a brahmana just to give him advice. The <i>rajaneeti</i> I have said was first preached by <i>devaguru</i> Brihaspati himself. It was taught by that brahmana to my brothers Dhritadyumna & others. I used to sit on my father's lap and listen to all this. The brahmana used to explain every thing in detail for my sake. I have told you everything he had said, <i>Maharaja!</i></p> <p>Return Points: many; particularly tables. Neeti/aneeti/Strategy: general Sl. No. 84-86 and Philosophy/Vedantha: Sl. No 25</p>
31	<p>Vana; Arjunabhigamana; Adhyaya 33; Pages 2076 to 2096; Vol 4</p> <p><u>31. Bhimasena's discourse to Yudhishtira on dharma-artha-kaama and Purusha-prayatna</u></p> <p>Bhima who became angrier after listening to what Yajnaseni said, came near Yudhishtira and said: <i>Maharaja!</i> Follow the <i>rajadharma</i> practiced by <i>satpurushas</i>. What will we achieve by living in the forest like <i>rishis</i> devoid of <i>dharma, artha or kaama</i>? Duryodhana did not win our kingdom by dharma or without crookedness or by valour. He has snatched our kingdom and wealth by cheating in the game of dice.</p> <p>(Shl 4-6) Just as weak fox snatches the food from lion by cheating, weak Duryodhana has snatched wealth from us, who are mighty, by cheating. Haven't you, under the delusion, that keeping up the promise is the prime duty given up <i>artha</i> meaning this kingdom which is the basis for dharma & <i>kaama</i> and undergoing all this suffering? Our kingdom which was protected by Arjuna and could not have been snatched by even Indra was snatched from us from under our noses by these wicked people only because of your carelessness. (Shl 7) Brother! Kauravas snatched our kingdom due to your weakness even as we are alive and right in our presence just as snatching <i>bilva</i> fruits from those who have no arms and cows from those who have no legs. Yudhishtira! You are only desirous of dharma (<i>dharma-kaama</i>). We are also suffering this grievous difficulty because we do not wish to hurt you. We are causing happiness to our enemies and grief to our friends only because we are under your control.....You make meaningless promises and call it 'dharma, dharma'.</p> <p>Only the weak lose hopes, not being capable of retrieving lost wealth. Losing hope is self-destructive and of no use. Yudhishtira! You are farsighted. You are strong and know that we all have valour. In spite of this you are too calm. You are not realising that our difficulties today are destructive. Your quality of forgiving is the reason for this. But Dhritarashtra's sons do not think so. They think that by virtue of being forgiving we are weak and that we have no valour to regain the kingdom. This agonises me intensely. I feel it is best for us to start a <i>dharma-yuddha</i>, fight till the end, be killed and attain <i>veera-swarga</i>. In case we win the war, this kingdom will be ours. With</p>

this also we can gain auspicious results. War is the right approach to us, who desire fame, who wish to gain fame & success by following *swadharma*. You may be worried that this will make us blameworthy in the eyes of the world. But the whole world knows that we were cheated. Therefore if we fight a war for regaining our kingdom, no one will blame us. **You may say that even if others do not blame, it is *adharma* to go against vow or promises. I believe that this dharma that you depend on is *kudharma* (bad dharma). Because (Shl 21) Will that dharma which puts you and your friends in deep misery be called as dharma? It is surely not dharma. It is a bad addiction; it is *kudharma*.**

(Shl 22) Brother! **Sometimes dharma itself makes the person weak who does nothing and always chants ‘dharma, dharma’. Just as happiness and grief abandon the dead, *dharma* & *artha* abandon the weak.** (Shl 23) One who follows dharma purely for the sake of dharma will suffer many difficulties. He will not understand the benefit of dharma. He is like the blind that cannot see the brightness of the Sun. (Shl 24) Similarly, **one who earns wealth purely for the sake of it will not know the usefulness of money.** Just like the cow-herd who protects the cows in the forest for earning his labour, he will be engaged only in the protection of money. (Shl 25) One who does not spend the money earned for dharma and *kaama* is an inferior person. He deserves to be killed. Just as one who commits *brahma-hatya* is deplored by all, a greedy person is also deplored by all.

(Shl 26) **In the same way, one who lives only for *kaama* and has rejected *dharma* and *artha* will be abandoned by friends & relatives and will be a pauper bereft of *dharma-artha*.** (Shl 27) One who makes enjoying the pleasures of *kaama* as the main goal and does not accumulate any *dharma-artha*, will after some time be destroyed just as fish die when the lake they live in dries up. (Shl 28) Therefore *vidwans* will be very careful in the matters of dharma & *artha*. Just as *arani* is essential for *agni*, *dharma* & *artha* are essential for *kaama*. (Shl 29) ***Artha* should always be rooted in *dharma*. In the same way, *dharma* should be of use in *artha*.** Just as clouds & ocean are mutually dependent, dharma & *artha* are mutually dependent/supportive. (Shl 30) ***Kaama* is the happiness/glee felt (in the mind) by way of pleasures of senses and the comforts of money, gold, objects, vehicles etc. *Kaama* lives only in the mind and has no body.** It is body-less. No one can see it. (Shl 31) One who desires *artha* earns it with dharma as the basis. One who desires *kaama* needs money. Meaning, ***artha* comes from (following) dharma and *kaama* from (having) *artha*.** But nothing (no object/nothing tangible) is obtained by *kaama*. (Shl 32) **It is not possible to get (satisfy) one desire from another desire; because *kaama* has the form of fruit (/result). Only enjoyment (or experience) is the use of *kaama*.** Burning firewood results in ash. **But nothing can again be produced from ash. Similarly, dharma & *artha* prepare the ground or make *kaama* possible; *kaama* ends in its experience.**

(Shl 33) The effect of *adharma* pains all the animals in the world just as the bird-hunter in this forest causes agony to the birds. Violence is the form of *adharma*. (Shl 34) **One who does not understand the true nature of dharma and is a slave of *kaama* and greed becomes eligible to be killed.** He will be considered evil or wicked both ‘here’ (*iha*) and ‘there’ (*para*). (Shl 35) *Maharaja!* *Artha* means accepting money. You know this already. You also know the true forms of money. (It can have many forms like cash, gold, land, cattle, elephant, horses, soldiers, servants etc.) You also know all that can be achieved with *artha*. You also know the right use of objects. (Shl 36) If wealth is destroyed or lost—due to old age or death—it is called *anartha*. Today such an *anartha* has happened to us.

(Shl 38) When our sense organs like eye or ear engage themselves in an object, mind resolves to grasp (take possession) of that object; the heart decides. **I call *kaama* as the pleasure/happiness we get by experiencing the objects of pleasure. For the work we do, the best result is satisfaction of the desire.** (Shl 39) **That is why *dharma*, *artha*, *kaama* have been stated by elders in that order/sequence.** From *dharma* we obtain *artha* and from *artha* we obtain *kaama*. **No one should reject *artha* & *kaama* and practice only *dharma*. One should not give up *dharma* & *kaama* focussing only in *artha*. Or *dharma* & *artha* should not be neglected in pursuit of only *kaama*.**

Shaastras say the following in respect of practicing *dharma-artha-kaama*. (Shl 40) In the pre-noon period dharma related deeds should be performed. In noon time, money should be earned. In the evening, one should satisfy his desires. This is the rule of *shaastras*. (Shl 41, 42) **In the early stages of life, desires should be fulfilled. In the middle stage money should be earned. In old age, dharma should be earned. Even when doing this following the inter-dependence of *dharma-artha-kaama* is important.** *Shaastras* thus direct us in respect of the focus areas in stages of life. It does not imply that the early years should be dedicated to pursuit of *kaama* to the exclusion of *dharma-artha*. **From *dharma* should come *artha*, and from *artha* should come *kaama*—this is valid for all times.** *Yudhishtira!* Wise people practice *dharma-artha-kaama* as I have stated just now. Brother! Is separating *dharma-artha-kaama* and following *dharma* for its own sake, or being absorbed

only in *artha* or being only absorbed only in *kaama* the way to attain happiness? Or is it better to achieve one with the help/power of the other? You have to think thoroughly in this matter. You can take a decision and either you can reject inter-related *dharmartha-kaama* and choose only *moksha*. Or by following the *shastras* you can try to regain the kingdom. But one who cannot make up his mind clearly between these two options will only have grief. His state will be like that of a sick person. Brother! Everyone knows that you are always a follower of dharma. Knowing this many well wishers encourage you to perform *yaaga-yajnas*.

(Shl 46) The following have been said to be great dharmas: *yajna, daan*, honouring *satpurushas, Vedadhyayana* and no deceit. These are capable of giving fruits both in this world and the other. Don't you agree with these? (Shl 47) But these great dharmas cannot be practiced without *artha*. Even if many other facilities are available, without money *yajna-yaaga, daan*, honouring *satpurushas* cannot be done. (Shl 48) **It is certain that this whole creation is dependent on dharma. There is nothing greater than dharma. But the practice of this dharma is possible only by one who has money.** (Shl 49) One with mere *dharmabuddhi* cannot earn money by begging or weakness. (Shl 50) A brahmana can earn money by begging/seeking. But that is forbidden for you. We can gain *artha* only by valour. Therefore, we should adopt our *swadharma* of valour and earn the money needed for *dharmakarya*. (Shl 51) The begging that brahmanas can choose or the agriculture or trading of *vysya* or the service of *shudra* is not suited for us *kshatriyas*. *Kshatradharma* is working by using might & valour. (Shl 52) Therefore you should follow the practice of dharma suited to *kshatriyas*. Destroying the enemy by any method is the main dharma of *kshatriya*. Accordingly you should get ready to conquer the enemy as per *swadharma*. With my help & Arjuna's help destroy the sons of Dhritarashtra who are like a forest.

(Shl 53) *Vidvans* say that *daansheelata* (quality of giving to charity/donating) is a great dharma. Therefore become *daan-sheela*. It is surely not appropriate for you to live in miserable state. (Shl 54) Rajendra, wake up! You know all the *sanatana* dharmas. You are born in the *vamsha* of *kshatriyas* who perform cruel deeds. For this reason people are afraid of *kshatriya*. (Shl 55) Destroy the enemies and care for citizens as your children. Enjoy its fruits. It is certainly not to be blamed. This is the *rajadharma* designed by *daiva*. It is also your *swadharma*. This is what is called *sanatana dharma*. (Shl 56) If you were to slip from this *swadharma*, the world will make fun of you. **Whatever good qualities may seem to be present in other dharmas, it is not beneficial to give up swadharma. It is not appreciable also.** (Shl 57) Kurunandana! Convert your heart to a *kshatriya*-heart and drive out this weakness of your mind. Take refuge in valour and take over the responsibility of kingdom. (Shl 58) No one king has won the kingdom or monarchy by being merely *dharmic*.

(Shl 59) Just as a hunter spreads food and catches the animals when they come to eat it or just as a fisherman ties a worm to the thread and by dangling it in water catches fish, a king defeats the enemy kings by meeting the officials of the enemy king in secret, offering/promising them plentiful wealth in various forms and dividing them from their king and finding out his secrets. (Shl 60) **Did it not happen the same way between devas & asuras. Asuras were born first; had a lot of wealth; were very valorous. Later devatas destroyed them by clever planning. Does anyone blame the devatas?** (Shl 61) *Maharaja!* **Therefore all deeds are dependent on valour. All is gained by the mighty.** Right now you conquer the enemy by *sama-daan-bheda-danda* and *koota-neetis*. There is no archer who can equal Arjuna and no *gadadhari* who can equal me. (Shl 64) Valour is the reason for earning wealth. For a *kshatriya* there is no alternative to *swadharma* of valour for gaining wealth. For a *Kshatriya*, quality other than valour is a waste. A weak *kshatriya* is as useful to the world as a tree in winter (*himantha ritu*). (Shl 65) **Sometimes a small wealth has to be spent to gain enormous wealth just as a few seeds are sown to reap abundant crops.** Do not have any doubt in the matters I have told you so far. (Shl 66) But where you know that equivalent or higher wealth will not be gained, *artha* should not be spent/invested. Spending in this way will be like *khara-kandura nyaya* (By scratching the neck of a donkey nothing is gained. The donkey does not become happy but you will have to take bath. On the other hand scratching the neck of a cow will give you punya & also help in milking). (Shl 67) Just as by spending small wealth intelligently enormous wealth can be gained, by sacrificing a small amount of dharma a lot of *dharmakaryas* can be done. One who does this is a *jnani*.

(Shl 68) Intelligent persons will find out who are friends among the enemy, will make a deal with them, will divide them and by making them to support our side, will weaken the enemy. Then they will await the right time and capture the enemy or the kingdom. (Shl 69) **Mighty do not go to war solely depending on military strength. They should also have atma-shakti** (inner power). Only those with confidence & firmness of mind can fight. It is not possible to rule people by any other kind of effort or by praising others. (Shl 70) **Many times even the weak can join together and defeat the**

	<p>enemy just as several small bees join together and chase away the man who comes to steal their honey. (Shl 71) Like this you also have to defeat the enemy by some approach. Just as the Sun both agonises and protects people with his rays, you have to punish the wicked and care for the virtuous.</p> <p>(Shl 72) We have the oft said <i>purana-vakya</i> that <i>kshatriya's tapas</i> is 'protecting the country from enemies and caring for the people (good governance).' Our forefathers followed this only. (Shl 73) Instead of this if <i>kshatriya</i> starts dedicating himself to <i>yajna-tapas</i>, the duties of brahmana, he cannot attain success. He certainly cannot attain the <i>punya-lokas</i> that can be gained by victory or death in <i>dharma-yuddha</i> by indulging in <i>yajna-tapas</i>.</p> <p>Seeing your miserable state today, people may believe that <i>tejas</i> from Sun and light from Moon can be separated someday. (If Dharmaraja can suffer such fate, what about others?) When <i>satpurushas</i> meet and when relatives & friends get together they discuss you and praise you and condemn Duryodhana. Above all this, Kauravas and brahmanas praise you. They say that, 'Yudhishtira is <i>satya-priya</i>, <i>satya-nishta</i>, never lies due to greed or miserliness or due to wealth.' (Shl 78) Even if you commit a few sins to get back the kingdom, later you can perform many <i>yajnas</i> & <i>yaagas</i> and by giving huge donations you can clear them. (Shl 79) By donating thousands of villages and cows to thousands of brahmanas, a king can clear his sins and shine like the Moon which has come out of clouds.</p> <p>People are saying that Duryodhana having the kingdom is like having milk in a bag made of dog-skin, like Vedas with a low caste person, like truthful words in a thief and like valour in a woman. <i>Ajatashatru!</i> Today you are facing this miserable situation. Because you have lost the kingdom we are also subjected to many difficulties. Therefore, you should immediately mount a chariot equipped with all the weapons, get blessings from brahmanas and go to Hastinapura. Proceed on victory march with your brothers and attack Hastinapura....Yudhishtira! Have no doubt about our victory.</p> <p>Return Points: Many; Mainly Table: Philosophy/Vedantha, SI. No. 26</p>
32	<p><u>32. Draupadi vastrapaharana</u> (Sabha Parva; Dyuta Parva; <i>Adhyayas</i> 67 & 68; Pg. 1758-1985)</p> <p>Duryodhana called the messenger who was standing at a distance and said: "<i>Praathikami!</i> Go right now and bring Draupadi to this assembly. You have nothing to fear from Pandavas. Only Vidura has fear; argues. He has no interest at all in our prosperity.</p> <p>The Messenger, as ordered by Duryodhana, quickly entered the palace of Pandavas, just as a dog would enter the cave of a lion, and said to Draupadi, the queen: "Draupadi! Yudhishtira is intoxicated with the game of dice. Duryodhana has won you also as stake. You are now a <i>dasi</i> of Duryodhana. Therefore you have to immediately come to Dhritrashtra's assembly hall. I am taking you there to work as ordered by Duryodhana.</p> <p>Draupadi had not heard such words even in her dreams. She was shocked at what he was saying and said: "(Shl 5) <i>Sootha!</i> Why are you talking like this? Which prince will ever play with his wife as a stake? Our king might have been intoxicated with the game. Did he not have any other item to stake?"</p> <p>"Draupadi! Because he was left with nothing else he staked you and lost. Yudhishtira staked his brothers after losing all his wealth. Then he put himself at stake. After losing himself also, he put you at stake."</p> <p>"<i>Soothaputra!</i> Then go back to that hall and ask that gambler, 'Did he lose me after losing himself at stake or before?' Ask this and come back and tell me what he says. I, who am aggrieved, will go to the hall after knowing what Dharmaraja wishes to do.</p> <p>The messenger returns and said to Yudhishtira, "Draupadi has asked me to question you thus. 'When you lost me in the game, to whom were you lord? Did you lose me first and then lose yourself? Or did you lose yourself first and then lose me?'</p> <p>(Shl 11) Yudhishtira did not answer. He was sitting still as if having lost all energy and vitality. He did not even say whether what he had done was right or wrong.</p> <p>Duryodhana intervened and said: "<i>Sootha!</i> Let Draupadi herself come and ask this question in the presence of all. Let the whole assembly listen to their conversation. Therefore you go back and bring her immediately."</p> <p>The messenger felt it not right to bring her to the assembly hall. But being a servant under the control of the king, he very sadly went to Draupadi and said to her: "(Shl 14) Panchali! The gentlemen are inviting you to come there. They desire that you should come there and question Yudhishtira. But I feel the time of Kauravas destruction is imminent. Whatever be the reason, those who wish that you should be forcibly brought to the assembly hall are very mean. Duryodhana can certainly not retain the prosperity he has gained.</p>

Draupadi replied. **“Sootha! When fate has decided so, nothing can be done. Happiness or grief—will come to the lowly/mean, *satpurusha*, the aged or the boy. But dharma alone is greatest. If we follow dharma it will protect us.** But let not dharma abandon *Kuru-vamsha*. You go back to the assembly hall again and present the question I have asked in the background of dharma. I am ready to follow the decision of the *dharmatmas*, *neetivanthas* and *varishtas*.

As directed by her the messenger came back and repeated her words.

After hearing him all the gentlemen were silent with bent heads and did not answer. **It was the feeling of all the gentlemen there that it is useless to talk against Duryodhana’s views.**

Having understood the thinking of Duryodhana, Yudhishtira called a trusted messenger and conveyed to Draupadi: “(Shl 19) Panchali! Even though you are menstruating, wearing *adhovastra*, come to the assembly and stand crying before your father-in-law. Seeing you in that state, all the gentlemen here should blame/abuse the wicked Duryodhana in their minds.”

The messenger immediately went to her and conveyed the message in private to her. Here at the assembly Pandavas was perplexed about what to do. They were tied by the bonds of dharma. They had to tolerate their grief with difficulty. Duryodhana was immensely pleased seeing grieving Pandavas. He said, “Sootha! No one will answer you. Let Draupadi herself come and ask the Kauravas. Therefore go immediately and bring her forcibly.”

True; he had to follow his master’s command. He had no alternative. But could he face Draupadi’s anger? Sootha was quite perplexed thinking of these. **Not bothering about the punishment he would receive from Duryodhana, he said with his palms folded as if he had not heard him.**

“What shall I tell Krishna?” Hearing this Duryodhana guffawed and said to Dushasana, “Dushasana! This foolish sootha is scared of Bhima. Therefore you go and drag her here. What can these Pandavas who are under our control do to you?”

As per the directive of his brother, Dushasana with red eyes went to Pandavas abode and said to Panchali who was sitting quite worried, “Come, Come, Draupadi! You have been won by us. Keep aside your shyness and see Duryodhana. Get ready to serve us, the torch-bearers of *Kuru-vamsha*. We have won you as per the rules of the game of dice. You have been gained by us by dharma only. Get ready to come to the assembly hall.

Hearing these words of shameless Dushasana, grieving Draupadi covered her face with both palms and ran to aged Dhritarashtra’s palace crying. **Seeing this Dushasana chased her and caught her firmly by her long, black, scattered and curly hairs and stopped her.** (Even Vyasa becomes quite sad/emotional when describing this scene) (Shl 31) “Bho! (How pathetic) The wicked Dushasana, ignoring the valour of Pandavas, caught the beautiful hairs which had been purified during *Rajasuya* yaga with sacred waters from all the holy places.”

Dushasana dragged Draupadi by her hair like a sack from Dhritarashtra’s *antahpura* to the assembly hall. Even though she had very valorous protectors, he dragged her as if she was an orphan. He brought her as a storm would drag a banana plant. The princess while being dragged by him with shrunk body said to him with a weak voice, “Idiot! It is surely inappropriate to drag me. That too when I am menstruating, you certainly should not take me to the assembly hall.” Hearing this, he started dragging her even more forcefully. At that time as Draupadi was loudly calling Krishna, Jishnu, Nara and Narayana for help, Dushasana said to her, “(Shl 34) *Yajnaseni!* **Whether you are menstruating or in single-cloth or without any clothes, having been won by us in the game you are our *dasi*. Therefore it has become your duty to live in the group of our *dasis* like a *dasi*. There is no rule that *dasi* must wear clothes.**” Saying thus, he dragged her to the centre of the hall.

With her hairs in disarray, her *eka-vastra* slipping away, feeling ashamed, dragged by Dushasana, Draupadi boiling with anger said, “In this grand assembly hall there are people who are experts in all *shaastras*. There are experts in all *neetis*. There are action oriented people. There are kings like Indra. There are persons who deserve to be my gurus. My gurus are also here. I cannot stand before them in this distraught/miserable state.” **Even though she prayed to the gentlemen there, Dushasana continued to drag her.** Highly aggrieved, she said to Dushasana harshly, “You wicked! Do not drag me. Do not disrobe me. My husbands will certainly not forgive this mean act of yours. Even if all *devatas* come along with Indra you will not be able to escape from them”.

(Shl 38) Mahatma Yudhishtira is sitting helplessly bound by dharma. Dharma is very subtle. Only true *jnanis* can understand what the subtlety of dharma is. I cannot forget the great noble qualities in my *dharmatma* husband and think that he has even an iota of defect in him; I won’t even say it in words. She again said to Dhushasana, “(Shl 39) You, a wicked man, have brought me who is menstruating to this hall. There is not an iota of doubt that this is a mean act. **But no one in this hall is condemning this base act of yours. This is very surprising to me. I have to therefore conclude that this is an acceptable act to all those present here.** (Shl 40) **My condemnation to this**

wicked feeling of these people! The **dharmic** foundation of people of **bharata-vamsha** is destroyed today. Similarly the *sadachara* of *kshatriyas* who believe in *kshaatra-dharma* is also destroyed today. If it were not so, all these people would not be sitting quietly seeing all these misdeeds in utter violation of dharma. (Shl 41) It appears that valorous Bhishma & Drona have lost their energy & power (*nirvirya*). It appears *mahatma* Vidura and *Maharaja* Dhritarashtra have lost all their discrimination. If it were not so how would all these great people just see this so quietly.” Saying many such things she was weeping.

But who had the courage to speak against Duryodhana in that assembly? Pandavas were tied down by dharma. Draupadi looked at sighing Pandavas who were like hissing snakes bound by *mantras*. Seeing her forlorn look, their anger doubled. They had not become that angry even when they had lost all the wealth & kingdom. But the moment she looked at them in that way, it was like pouring oil on their fire of anger; their grief also increased. **As soon as Draupadi looked at her husbands, cruel Dushasana grabbed her hair at the front side and pulling it hard said, ‘Oh you dasi! Oh you dasi!’ and then showing his hands at her derisively laughed loudly. This despicable act of his made Karna very happy. He laughed out loudly saying, ‘Bravo! Good work!’ Shakuni joined this by applauding. In the great assembly other than Karna, Shakuni and Duryodhana no one else liked the deeds of Dushasana. All others were feeling sad and sympathetic at the miserable state of Draupadi.**

Bhishma, who was witnessing all this, attempted to answer Draupadi. “(Shl 47) *Mangalangi!* **Dharma is very subtle. Therefore I am unable to answer your question.** To your question whether some one who has become a *dasa* by already losing himself in the stake has the freedom to stake someone else, I can say this much. He is not capable of pledging others belongings. **But whether he is right or wrong in putting at stake his own wife is something which needs thinking.** Because even though he has lost himself in gambling, his special relationship with his wife survives. **A wife is always subject to husband’s control.** Therefore it appears he perhaps may put his wife at stake. (Shl 48) Because Dharmaja may renounce the whole rich world, but will never give up dharma. This is certain and true. Moreover, Yudhishtira has declared that ‘I have lost Draupadi also in the game; Shakuni has won’ and hence has accepted his defeat. **Therefore I am unable to pass a judgment on whether this is dharma or *adharm*.** (Shl 49) Shakuni is second to none in this game of gambling. We all know that Dharmaja cannot match him. Moreover, Shakuni has played deceit. But Dharmaja is not ready to say, ‘Shakuni defeated me by deceit’, **He was putting things at stake by his own volition and was accepting defeat.** This being so, it is not possible to say that what Dharmaja has done is *adharm*. Therefore, at least I am unable to come to a firm conclusion (*idamittham*) in this matter.”

(Instead of talking purely logically, if only Bhishma had seen the enormous cruelty and inappropriateness of the situation and where it would lead to in future and showed his anger and displeasure firmly and strongly, perhaps nothing more unpleasant would have happened. In spite of his feeling of being a servant of the throne, he had both right & might to assert himself in such an extraordinary situation)

Bhishma’s words hinted that this was a conscious mistake of Dharmaraja. *Sadhwi* Draupadi completely rejected his statement and said, “The king came invited for the game. He did not come on his own. He, who is not an expert in this game, was made to agree to play against expert, cheat, and professional gambler Shakuni. Putting things at stake becomes obligatory at that time for a king. How can you say that Dharmaja put things at stake voluntarily or willingly? (Shl 41) Dharmaja who is elder to both Kurus & Pandavas, played and lost the game prompted by a wicked gambler. **He certainly did not understand the crookedness of Shakuni.** He put himself at stake and lost. After losing himself, after becoming a *dasa* to others and knowing so, knowing that nothing is left with him, how did he stake other things? Then Draupadi questioned them with intense agony, “(Shl 52) In this assembly there are fathers of a woman like me; there are also fathers-in-law. At least think for a moment what they would have done if their daughters or daughters-in-law had suffered a similar fate as me and answer my question”.

She was weeping inconsolably, was speaking in such pitiable condition, and was looking repeatedly at her helpless husbands; **but the uncouth Dushasana was saying many harsh and unbearable words. Not just that; he was dragging her around and guffawing.** Her cover for upper half of body was slipping away frequently. **Draupadi never deserved such inhuman treatment.** But as if it was a prompting of fate, all this was happening in the presence of great men known for their practice of dharma.

Vrikodara (Bhima) seeing that gruesome scene looked at Yudhishtira once. Feeling intensely agonised he started saying to Dharmaja.

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His eyes were blood-shot. His lips were trembling. He appeared like personification of anger. He said to Dharmaja in a brusque voice, "(Shl 1) Brother! There will be many prostitutes in the houses of gamblers. **Even such gamblers do not put at stake those prostitutes under their control. The reason is their kindness towards them. You do not have even such kindness.** Our enemies won all the wealth we had accumulated and our kingdom. My anger did not boil over when all this happened; because you are our master. But you put at stake Draupadi also. **I just cannot agree with this act of yours. I consider this a bad deed.** This girl is certainly unfit to deserve such treatment. Because of you today she is subjected to such horrible violence by these sinners. Because of this one reason my anger has inflamed. **I will burn these hands of yours which gambled.**" Then he roared, "Sahadeva! Go immediately and bring fire".

There is no surprise in Bhima as her husband getting so wild when even others were burning with anger. **But still Arjuna felt that such harsh words were not deserved by Yudhishtira,** the personification of dharma. So he said to Bhima, "Brother! You have not spoken in this manner in the past. Surely your *dharmic* attitude has been disturbed by these cruel people. If you give room to anger at this time, you would have played into the hands of our enemies. Never do that. Bhimasena! **Whatever be the difficulty, we should never deviate from the path of dharma. Do you consider it fit to overlook the orders of our brother who is eldest and devoted to dharma?** The king came invited for the game. This is *kshatriya* dharma. He has acted against his will only to follow the *kshatriya* dharma. Even though he knew he will lose, his having agreed to play to protect our dharma is a matter of great pride for us.

"True, Arjuna! Yudhishtira played as per *kshatriya* dharma. He was forcibly drawn into the game. He lost everything due to Shakuni's cheating. It is because I know all this I had not burnt his hands till now. Your advice is meaningful at this stage. **If he had gambled purely out of destructive addiction to it, by now I would have forcibly burnt his hands.**" Bhima's anger subsided temporarily.

Seeing the sad state of Pandavas and the weeping Draupadi, **Vikarna, a brother of Duryodhana was moved** and said, "Oh Kings! Tell your opinion in response to Yajnaseni's question. If we do not answer her question, we will all suffer in hell. The grand father and great grand-fathers of Kurus and knowledgeable Vidura are sitting silently. Our gurus Drona & Kripa are also here. None of them are speaking in the matter. **I am unable to understand why they are not answering.** Let the other kings here keep aside *kaama-krodha-lobha-moha* and answer her question without any bias. Oh King of kings! Answer her in whatever way you feel appropriate. We can verify how many support which view. He urged the kings repeatedly with such other words to answer her. But no one got up to answer. All were sitting silently. **Vikarna could not tolerate it.** He felt quite agonised, sighed and rubbed his palms together; then finally he came to a conclusion and said to the kings, "**Whether you all answer or not, I will tell what I feel is right.** (Shl 20-21) As you all know the following have been declared as wrong addiction—hunting, drinking wine, gambling and excessive enjoyment of sensual pleasures. These addictions cause a man to lapse in dharma. Therefore the world does not honour/recognise the deeds of such a person. (Shl 22-24) On this occasion, Pandu's son Yudhishtira was also afflicted with one of these addictions. Moreover he was incited by the opponent to put Draupadi at stake. If we accept that even if a *dasa*, a special relation of husband and wife exists, then Draupadi is not wife of Yudhishtira alone; she is equally wife of all five. Further, Yudhishtira lost himself first and then incited by Shakuni, pledged Draupadi. **After duly examining all these, it is my opinion that Yudhishtira did not have the right to put her at stake and therefore it cannot be deemed that Shakuni has won her and hence she is not *dasi*.**"

As soon as he finished his address, there was commotion in the hall. Many appreciated his words and said, "*Sadhu! Sadhu!*" (**well-said**). They ridiculed Shakuni with condemnation.

But Karna, one among the *dushta-chatushtaya* (the wicked four) did not at all like his words. The appreciation of many others made him angry further. **An extremely angry Karna** raised his hands and said, "Vikarna! By your words you have caused many groups & opponents to be formed and have brought up irrelevant matters. You who are born in *kuru-vamsha* are destroying your *vamsha*. The great people assembled here are not giving an answer even though she is imploring. It can therefore be decided that they have all accepted that she has been won justly. You who are still young, who is immature are talking like an old man. You, a brother of Duryodhana, do not know the nature of dharma. Because you are saying that Draupadi who has been won justly has not been won. Vikarna! How can you say that Krishna has not been won? **Did not Yudhishtira put at stake all his objects of pleasure? Isn't Draupadi also an object of pleasure belonging to him?** Shakuni only reminded Yudhishtira that Draupadi was an item which had not been staked. Yudhishtira agreed with it and put her at stake and lost. How can you say that she has not been won?"

Do you consider it inappropriate to bring this menstruating woman wearing a single cloth to the assembly hall? I will give you several reasons to show that there is nothing wrong with that also. (Shl 35, 36) **It is well known that there should be only one husband for a woman.** It is also said to be a rule made by *daiva*. **But against this normal social norm she has five husbands. Therefore she is considered a 'bandhaki'.** Therefore there is nothing surprising in bringing her, a woman of bad character, here in this state or even in disrobing her; it is not *adharna* also. All the wealth, Draupadi and Pandavas have been won by Shakuni on behalf of Duryodhana in a perfectly just manner."

Then he turned to Dushasana and said, "Dushasana! There is no point in listening to Vikarna. Even though he talks like a matured man he is still immature. Therefore we need not give consideration to his words. **Immediately you disrobe these Pandavas who are our *dasas* and this *dasi* Draupadi.** Hearing his words Pandavas took out their upper garments and threw it.

Dushasana started pulling out the only cloth that Draupadi was wearing. Dushasana was pulling hard at the only cloth worn by helpless Draupadi. How long could she resist him? **Moreover she lost all hopes that her husbands will come to her rescue.** In a few moments Dushasana would disrobe her completely in that hall. How to avoid it? How to escape from his clutches and protect her honour?

Draupadi brought into her mind *maha-mahima, dayamaya, loka-rakshaka, chinmaya, bhagawan* Sri Krishna. Immediately she prayed to him with single minded devotion. "Oh Govinda! Dwarakanatha! Oh Krishna! *Gopijana-priya!* Oh Keshava! Are you not aware that Kauravas are trying to outrage my modesty and humiliate me? Natha! Ramanatha! Vrajanatha! *Arthi-nashana!* Janardana! Rescue me from drowning in this sea of Kauravas! Oh Krishna! Krishna, Krishna! Mahayogeshwara! Vishwatma! Vishwa-bhavana! Save me, your *dasaanudasi* (servant of your servant), who is losing all energy in the midst of Kauravas and has surrendered to you."

With single minded devotion she prayed to him in many ways. Bhagawan heard her cries immediately. Sri Krishna felt pity for her state. **The kind Sri Krishna got up from his seat and came rushing to that assembly hall in a flash.** Even as Draupadi was calling him for her protection by many names such as "Krishna! Hare! Vishno! Narottama!" etc, **he, while remaining unseen by others, covered her with several kinds of saris.**

Draupadi, who was completely engrossed in praying to Sri Krishna, lost her grip on the cloth she was holding onto. Dushasana started to rapidly pull out her sari. **But in contrast to what that idiot had thought, she was not disrobed.** As soon as he pulled out one sari another of the same type would already be covering her. Draupadi was crying 'Krishna, Krishna'. Dushasana roaring with great enthusiasm pulled out tens of saris. **It became ten; then hundred; then thousand; But Krishna was not disrobed.** Seeing this unprecedented and unique sight all the kings there shouted, '*jaya jaya Draupadi*' and a few shouted '*Dhik Dushasana*'.

Bhimasena's angered again boiled over by this act of Dushasana. His lips were trembling. Eyes were like glowing like embers. Rubbing his hands together, with a voice like thunderbolt, he said, "(Shl 51-53) Oh you kings of several countries! Listen attentively to this vow of mine. No one has ever said such words in the past nor will it be uttered in future. If I do not act as per the vow I am taking now, let me not get the *sadgati* my forefathers have attained. **In the war that will take place in future, I will tear open his bosom with my bare nails, will drink his blood and will kill him thus. If I do not do this, let me not get *sadgati*.**" (*Reminds of Narasimha-avatara*)

Hearing this brave vow of Bhima the gentlemen were surprised. They praised him saying, '*Bhale Bhima*' etc. They ridiculed Dushasana saying '*Dhik Dushasana*'. **Saris of different colours piled up like a mountain.** Draupadi could not be disrobed. Dushasana's strength waned. **After hearing Bhima's vow he felt ashamed, stopped his evil act and sat down.**

Seeing the state of sons of Kunthi, the gentlemen & kings there were turning towards Dushasana and were expressing their condemnation and ridicule by saying, '*dhik-dhik*'. Their condemnation was electrifying. The noble persons in the assembly were talking among themselves saying that 'these Kauravas have not answered the question raised by Draupadi. This is regrettable.' **One could also hear words of criticism for Dhritarashtra.** At that chaotic moment, Vidura, knowledgeable in all dharmas, got up, raised his hands, requested the gentlemen to sit down calmly and addressed them.

"Assembled people! Draupadi has questioned you. She is weeping like an orphan. If you do not answer her at this time, it will result in destruction of dharma. (Shl 60-61) **If someone who is agonised enters an assembly highly worried, then it is the duty of the members of the assembly that he should be calmed by truthful words & preaching of dharma.** When the person who has come in is questioning about his freedom based on principles of dharma, the members should keep aside their *kaama-krodha* etc and answer impartially. Vikarna has already presented his opinion fearlessly before you. You also should express whatever you feel is just. (Shl 63-64) **If**

	<p>someone who has understood dharma attends an assembly and remains silent on questions of dharma, he gets half the sins accrued by telling lies. But if he, knowing dharma well, answers against dharma, he acquires the full sins of telling lies.</p> <p>There is a story in this matter that elders tell. I will tell you about it. (See SI. No. 26 in Table: Character/Behaviour etc for the crux of this story)</p> <p>Return Point: SI. No. 5, Table: Notable References: Story related</p>
33	<p>Karma Parva; <i>Adhyaya</i> 40; Pages 3999-4010; Vol 18</p> <p><u>33. Karna's scathing remarks about decadent character of people of Madra desh</u></p> <p>Perhaps women, boys, aged and students compose and sing songs about the wicked citizens of Madra <i>desh</i>. Listen to such songs sung by some brahmanas in king's assembly. Listen attentively to these and then at least shut up. Or give reasonable answers to such songs. (Shl 23) The people of Madra always commit treachery with friends. Whoever hates you without any reason can safely be said to be Madraka. A Madra citizen, worst among humans and who speaks only mean things has no feelings of cordiality. (Shl 24) A person from Madra desh is always wicked. He always lies. He is always crooked. We have heard that the wickedness does not leave him until death. (Shl 25-28) They eat flour and fish, have no <i>shihstachara</i>, in their houses father, son, mother, mother-in-law, father-in-law, uncle, son-in-law, brothers, grand children, other relatives, friends, those visiting from outside, <i>dasis</i>, <i>dasas</i>, all these people unite together without any kind of restrictions (The word '<i>sangath</i>' also implies sexual union). Without any discrimination of known and unknown person, men and women mate together. At that time they eat beef and drink plentiful wine and scream. They laugh without any reason. They always talk about sex related matters. How can dharma exist in such vain and wicked Madrakas? (Shl 29) (Shl 29) One should have neither friendship nor enmity with a Madraka. You should not have friendship because they know no cordiality. A Madraka is always impure. (Shl 30-32) Things kept in their custody in trust are always destroyed or lost. People of <i>Gandhara</i> have no <i>shouchachara</i>. Just as <i>havis</i> given in a <i>yajna</i> in which <i>kshatriya</i> is a <i>purohit</i> is wasted, just as a brahmana who performs <i>upanayana</i> etc for <i>shudras</i> gets rejected by all, just as <i>brahma-dweshis</i> always lose, one who develops friendship with a Madraka will have a fall. This proverb has been said considering the heartless nature of a Madraka. A <i>mantrika</i> who is trying to neutralise the poison of a scorpion bite by chanting <i>Atharva mantra</i>, says, "Oh Scorpion! Just as there is not an iota of cordiality in Madrakas, your poison is completely destroyed. By chanting <i>Atharva mantra</i> I have neutralised your poison". Saying thus, knowledgeable doctors apply their <i>mantra</i> to one who is bitten by scorpion. And sometimes it works also.</p> <p>Oh scholarly Shalya! At least by remembering this wicked behaviour in your country, stop blaming others and be silent. The praise of your countrymen is still not over. I will again tell you. Listen. (Shl 36) Women of Madra <i>desh</i> intoxicated with wine undress themselves and dance. Even when meeting/mating with men, they behave without any sense of honour or self-control. They mate with any man as and when they please. How can a Madraka born to such women be eligible to preach dharma to others? (Shl 37) You are trying to preach me dharma, you who are born to a woman of Madra <i>desh</i> who urinate standing like a camel's calf, who have completely lapsed in dharma and who have no shame. (Shl 38-39) If any person requests a woman of Madra desh to give some <i>ganji</i> (similar to porridge), not willing to give it, she scratches her fat bums and says the following harsh words, "No one should ask me for <i>ganji</i>, because I love it very much. To a needy, I will give my son or my husband but will not give porridge which I love so much." (Shl 40) We have heard that the women of Madra are perhaps fair skinned, tall, fat, shameless, covered with blankets, gluttonous and who have given up <i>shouchachara</i> (clean and hygienic habits). Whether I or others, we can list many more evil deeds of men and women of Madra desh who are full of them from tip of their hairs to tip of the toe.</p> <p>There is more of this in <i>adhyayas</i> 44 and part of 45 where Karna gives more & some worse examples of decadent culture of people of Vaahika, Aratta and surrounding kingdoms which were around Madra <i>desh</i>. He describes Vaahika as the area which is beyond the boundaries of Ganga, Yamuna, Saraswathi, Kurukshetra and in the middle of rivers Shatadru, Raavi, Biyas, Cheenab, Jhelum and Sindhu. He describes Aratta as follows: Shatadru (Sutlej), Vipasha (Biyas), Iravathi (Raavi), Chandrabhaga (Cheenab), Vitastha (Jhelum)—these five rivers flow with Sindhu river. In that region there is a forest of <i>gonu</i> trees. They are outside the boundary of Himalaya. These land areas are called Aratta. There is also an incident of robbers who abduct a <i>sadhwi</i> (a decent, respectable woman) and rape her. She curses them that in future all women in their families will be promiscuous.</p>

	<p>Towards the end of <i>Adhyaya</i> 45 Shalya replies to Karna: (Shl 44) Every one is an expert when finding fault in others. They never understand their own defects. Even if they do, they behave as if they do not know. (Shl 45) Kings who follow their <i>swadharma</i> are everywhere. They punish and subdue the wicked. There are <i>dharmic</i> persons everywhere. (Shl 46) Just because one lives in a certain country, everyone does not indulge in sins. Even in such countries there will be persons with exemplary character and good nature.</p> <p>Return Point: (i) Table: Notable References: Story Related Sl. No. 332, (ii) Table: Character/Behaviour etc, Sl. No. 33 (iii) Table: Social norms/traditions/beliefs, Sl. No. 66</p>
34	<p>Karna Parva; <i>Adhyaya</i> 70; Pages 4229-4243; Shl 16-66; Vol 19</p> <p><u>34. Sri Krishna's advice to Arjuna on practical approach to truth and dharma</u> (Shl 16) It is now clear that you have not served the aged. The fact that you got angry at inappropriate time shows you have not served the aged. (Shl 17) Dhananjaya! While you have fear of dharma (<i>dharmabheeru</i>) you are also a fool. Someone who knows which dharma should be followed when would certainly not have done like you did. (Shl 18) Akarya (improper acts) should not be done. Duties that should be done should not be ignored or given up—this is the general rule. But in extraordinary circumstances, improper acts will have to be done; must be done duties will have to be avoided. One who simply mixes up these two without discriminative thinking will be the worst among men (<i>purushaadhama</i>). (Commentary: It is dharma for Arjuna to honour his vow. But if fulfilling this dharma leads to another major <i>adharma</i>, that is killing of his elder brother then fulfilling that vow is not an acceptable option. If he were to kill his brother just to fulfil his vow he would be a <i>purushaadhama</i>).</p> <p><i>Acharyas</i> served by <i>shishyas</i> who follow and practice dharma teach the secrets of dharma to them. You do not know the decisions in matters of dharma of <i>gurujana</i> who have understood matters related to dharma in brief as well as detailed form. (Shl 20) Arjuna! In deciding what is action and what is inappropriate action, people without clear knowledge like you are without discrimination and are arbitrary and get confused. (Shl 21) It is not at all easy to determine what is the right thing to do and what should not be done in a given circumstance. All these matters become known by <i>shaashtra-jnana</i>. You just do not know the secret of <i>karya-akarya</i>. (Shl 22) Partha! Due to ignorance you have assumed that you are knowledgeable about dharma, that you a protector of dharma and are proceeding to commit heinous sin in the form of violence on life (<i>prani-himsa</i>). You, who think yourself to be a great dharmic person, have not realised that your actions will result in killing of lives. (Shl 23) I believe that not committing violence on lives is the greatest of dharmas. One can even lie to save a life. But for no reason should killing be done.</p> <p>This being so, (Shl 24) Great man! How will you kill elder brother, expert in dharma, the king Yudhishtira like an ordinary man? (Shl 25-26) <i>Satpurushas</i> do not approve killing of one who is not fighting, who has no enmity, who is running away from battle, who has surrendered, who has come with folded hands seeking refuge and who is inattentive/distracted (<i>anavadhana</i>). Your elder brother satisfies all these conditions. (Shl 27) You have made a vow that I will kill 'anyone who says give away your Gandiva' like a boy without maturity would make a vow. And because of that reason you are proceeding to commit a sinful deed. (Shl) Partha! Why are you rushing to kill your <i>dharmisht</i> elder brother without being able to decide the subtle ways of dharma which is extremely subtle, hard to understand and very difficult to be grasped by ordinary persons? I will tell you the secret of dharma. I will tell you the same things that Bhishma, Yudhishtira, Vidura and Kunthi can tell you about dharma. Listen attentively.</p> <p>(Shl 31) It is good to speak truth. There is no dharma better than steadfastness in truth. But, Arjuna! You have to understand this: It is very difficult to understand the true form of this <i>satyanisht-dharma</i> practiced by <i>satpurushas</i>. It cannot be understood easily. Because, (Shl 32) If at times the generally good results of telling truth are obtained by telling a lie, then at such times one has to lie. And at times if by telling the truth, the generally bad/evil results of telling a lie obtain, then at such times truth should not be told. (Shl 33) Lies can be told at the time of marriage (perhaps basis for the Kannada proverb 'tell a thousand lies and perform a marriage'), at the time of sexual union with woman, at the time of danger to life, at the time when all you have is being stolen and for protecting/saving a brahmana. Sins will not be accrued by lying in these five situations. (Commentary: It does not mean that lies must be used to achieve success in these situations. Lies can be told if needed) (Shl 34-35) It may become unavoidable to utter lies when everything you have is being stolen. (Commentary: A thief may break into house and demand to know where all the valuables are kept. It may be necessary to lie at that time. No fool will try to be truthful at that time) Telling a lie at that time gives the same <i>phala</i> as telling the truth (at least some</p>

part of the belongings may be saved). If only truth is told at such times, it will result in the same fruits as telling a lie; everything will be lost. But without understanding the real meaning of truth, the immature who merely sticks to the rote that 'only truth must be told' will consider the lie told at the time of snatching of all your possessions as sin. In such situation of potential loss of everything there will be a need not to tell the truth. At such time one should not tell the truth and suffer bad consequences and claim that steadfastness to truth was practiced. **One should assess the consequence of truth and lies based on the circumstance and then decide.** (Commentary: Truth must be told, one should not lie is the general dharma. One can tell lies in emergency situations, if required. But that should not be made a regular habit. If a lie has to be told the situation should be analysed). One who does such discriminative thinking and then acts will be a *dharmavid*. (Shl 36) If one who has the right sense of what should or should not be done, then even if he is cruel he can earn great *punya-phala* like Balaaka who killed a blind animal and still gained *punya*. Where is the surprised in this, Partha?! (Shl 37) One who merely has the desire to be a *dharm-nisht* (staunch practitioner of dharma) but is ignorant about the discrimination needed about *karya-akarya* will only acquire sins just like Koushik *muni* who was sitting at the meeting point of rivers (*sangam*). Where is the surprise in this, Arjuna?! Hearing Sri Krishna say this Arjuna asked him, "Bhagawan! Tell me in a way I can clearly understand the story of Balaaka and Kaushika *muni*."

See Table: Stories/Similes etc., Sl. No. 86 for a narration of these two stories.

One who does not have much *shastra-jnana*, who is lacking in discriminative capability, who does not know the intricacies of dharma, should serve the aged and learn from them secrets of dharma when in doubt. I will briefly tell you a few *lakshanas* (characteristics/attributes) of dharma-*adharma*. Some try to get this knowledge by logic. Many are of the opinion that whatever is said in Vedas is dharma; dharma is stated only in Veda. **I have no objection to dharma which can be decided by logic or Vedas. But all kinds of dharmas are not ordained by Vedas alone.** (Commentary: Some times other supporting documents like *smrithi*, *puranas* also will have to be depended upon. Veda ordains, '*Satyam vada*', speak truth. If we accept this as the only directive then what Kaushika did will have to be considered as being right. But he should have thought of the consequence. He could have also taken refuge in *smrithi-puranas* which clarify the secrets of Veda). Therefore, *maharshis* in the know of dharma have proclaimed this dharma in the interest of all living beings.

(Shl 57) There is no doubt that any act which has no relation with violence is an act of dharma. Non-violence is dharma. *Maharshis* have proclaimed dharma so that no violence is committed on life-forms. (Shl 58) It is called dharma because it 'holds/bears' it. (*dharanaath dharmo ityahuh*). Dharma holds/bears all lives. (*dharmo dhaarayathe prajaah*). **It has been decided that that which has the quality of holding/bearing is dharma.** (*yatsyadhaarana-samyuktam sa dharm ithi nishchayah*). (Commentary: Holding/bearing implies holding/bearing what? It means holding/bearing the whole creation. It holds the planets and stars. It holds/bears all moving and unmoving objects. This dharma is present everywhere. It is because of the dharma that it is possible to know accurately the movement of planets and stars. That same dharma also holds life-forms. That which holds is called dharma. It is for this reason that the word 'dharma' also means 'Paramatma'). (Shl 59) (Commentary: There are two versions of this shloka which differ in the very first phrase) (1) Some are always snatching others wealth in various forms by illegal ways. But still they wish to show themselves as *dharmic* in some form. (Commentary: By doing such acts of dharma such as building mutts, temples, rest-houses; performing *yajna-yaagas* etc.) We should not speak to them and free ourselves from their company. For no reason should we talk to them. (2) It apparently appears to be just; but it will actually be the ultimate limit of unjust/illegal ways. A wise & knowledgeable person should behave in a way that pleases everyone. This itself is the worship of Ishwara. It is true that by doing so even Ishwara will be pleased. Even one who commits adultery would like to make this principle as the basis and claim that he is *dharmic*. Saying so, he tries to steal dharma. We should not mix with such persons. They should not be spoken to for any reason. It is true that one who remains silent and merges the mind with *antaratma* will get *moksha*. Here 'silence' is a subsidiary characteristic. Merger of the mind with *antarama* is something that cannot be seen. Therefore if by merely sitting still and silent could give *moksha*, many would somehow remain silent. Meaning, just as mere silence does not obtain *moksha*, similarly there is no use of dharma that is adopted purely for selfish purposes; it is not dharma also. (Commentary: Though as per commentators all the above meaning can be given to the shloka, because this shloka and the next one are related to the story of Kaushika, it can be interpreted as follows) Those who wish to adopt dharma by just ways, practice *mouna-vrata* towards attaining *moksha*. Such persons should not speak for any reason. (In this context, if Kaushika *muni* had remained silent in response to the query of thieves, the travellers could have escaped from them.

	<p>Kaushika would not have told a lie also. Those discriminating persons who wish to avoid telling lies and escape from thieves would do that. This is right approach) (Shl 60) If speaking is inevitable—if it is felt that not talking will lead to suspicion by thieves—then in that situation a lie plays the role of truth. There is no need to think too much about this. Telling a lie is the best option. (Shl 61) Scholars opine that one who makes a mental vow to do something and then tries to fulfil it without discriminative thinking will not get the fruits of fulfilling the vow. (Shl 62) If the words spoken are distanced from truth they will not be treated as ‘lies’ under following circumstances: At the time of losing life, marriage, when all members of family are likely to be destroyed, during times of humour/jesting and merriment/amusement. One who has understood the principle of dharma will not consider lies at these times as <i>adharmā</i> or as resulting in accrual of sins. (Shl 63) Even if by making hundred false vows one should escape from the clutches of thieves. At such times telling a lie leads to welfare. Without bothering in the least, in such times of danger, one should insist that he is telling the truth even when it is a lie. (Shl 64) Even if a hundred false vows have to be made, they should be done to gain the trust of thieves and get freedom from them, but under no circumstance they should be given the money even if one is capable of doing so. Because, money given to sinners will hurt the donor and others. (Shl 65, 66) Therefore even if a lie is told for the sake of dharma it will not be considered as a lie. Arjuna! I who am interested only in your welfare, have told you the <i>vidhi-niyamas</i> as they are, the nature of dharma as it is, its characteristics and the objectives briefly.</p> <p>Return Point: Table: Notable References: Story Related, Sl. No. 347</p>
35	<p>Souptika parva; Adhyaya 2; Vol 20; pages 5092 to 5101</p> <p><u>35. Kripacharya’s exposition on Purusha-prayatna and daiva</u> (Shl 2) All men (human beings) on earth are bound by two types of <i>karma</i>—<i>dainaukula</i> (favourable destiny/God) and <i>Purusha-prayatna</i> (self-efforts, hard work). Other than these, man is not bound by anything else. (Shl 3) Success does not come by luck alone. Similarly it does not come by self-efforts alone. Tasks will be successful when both these combine. All works we do, the best to the worst, are controlled by these two. All deeds related to <i>pravaritti</i> and <i>nivritti</i> (our natural tendencies to engage or disengage in activities) are also regulated by these two factors. (Shl 5) Does <i>Parjanya</i> (rain god) gain any benefit by pouring rains on mountains? Would the same rain god not get benefit by pouring rains on well tilled and fertile land? (Commentary: The falling of rains is activity of <i>daiva</i>. But rains on mountains is not combined with human effort and hence is wasted. <i>Daiva</i> can give rains, but <i>Purusha-prayatna</i> is necessary to grow crops. Hence for any work to succeed both are required). (Shl 6) Self-efforts without favourable destiny and favourable destiny without self-efforts are both a waste. But it is sure that without favourable destiny, efforts are useless.(Shl 8) Of these two, <i>daiva</i> decides the consequences and acts on its own. Wise persons, who depend on wisdom and skill, always engage themselves in self-efforts. (Shl 9) It appears that all activities of men begin and stop only due to the influence of these two factors. (Shl 10) If you keep making your efforts towards a task it will succeed due to help of destiny. Even the prompter of the task is the daiva. If you keep working from your end as prompted by daiva, that same daiva will help complete the work and yield desired fruits. (Shl 11) It is seen in many circumstances that actions done with foresight and systematic efforts fail if not supported by <i>daiva</i>. (Shl 12) But the lazy and the ones who are not <i>jitendriyas</i> make this a pretext to blame need to make efforts. But the wise do not agree within this opinion. They do not find it palatable. (Shl 13) The reason the wise give for not to give up/stop self-efforts are these: Perhaps it has not been seen in this world that efforts have completely failed. There may be delay in reaping the fruits. By trying repeatedly, fruits of efforts will certainly become available, even though with some delay. Therefore man should engage in needed efforts. If efforts are not made doubting that <i>daiva</i> may or may not be favourable, there is no possibility of obtaining any fruits. Not doing our work will lead to great grief. Therefore it is better to be engaged in one’s efforts. (Shl 14) A hard working, clever/skilled man will be able to live happily. But the lazy will not enjoy any happiness or comforts. In this world those who are skilled and put in efforts will perhaps also be <i>hitaishis</i> (benevolent, well-wishers). (Shl 16) If a skilled man starts the efforts and continues it sincerely, even if he does not get the results he will not be blamed. If he continues his efforts steadily, he will eventually surely get the desired fruits. (Shl 17) One who puts in no efforts and gets some results only due to luck will be criticised by others. All hate such a person. (Shl 18) One who ignores or disrespects this co-operation of efforts and <i>daiva</i> and acts will bring worthless or evil results upon himself. It is the <i>neeti</i> of the wise that efforts should be made continuously and also obtain the favour of <i>daiva</i>. (Shl 19) Men face failure due to two reasons: Not making efforts but waiting only for luck; putting in efforts but not having favourable daiva. (Shl 20) Nothing can succeed in this</p>

	<p>world without self-efforts. A person who is efficient, has good qualities like generosity etc., does all his works systematically & nicely and also prays to gods for their support, will never suffer from failure. (Shl 21) Those who are capable of such integrated effort are: those who serve the aged, who find out from them what is best for them, and who follow the advice of the aged. Only they can make this integral effort. (Shl 22) Everyday in the morning, one should approach aged (experienced) scholars and ask them what is the best thing to do for achieving well-being. Because, Aged scholars are the key factor for achieving success in tasks. The methods they suggest will be the root cause for success. (Shl 24) Whoever desires to gain prosperity (<i>artha-siddhi</i>) by <i>raga</i> (coloured feelings, envy) <i>krodha</i> (anger), <i>bhaya</i> (fear), <i>lobha</i> (greed) will not only become incapable of getting it, he will also be subjected to humiliation. He will also be very quickly be deprived of the wealth....(Shl 35) If actions are not initiated, there will be no benefit of any kind. In case self-efforts are made but results are not obtained, it should be understood that it is impaired by <i>daiva (daivopahata)</i>. There is no need to further analyse in this matter.</p> <p>Return Point: Table: Notable References: Story Related, Sl. No. 398 and Philosophy/ Vedanta Related, Sl. No. 121.</p>
36	<p>Stree parva; <i>Jalaprada</i>nika upa-parva; <i>Adhyaya 2-7</i>; Pages 5228-5264</p> <p><u>36. Vidura's extensive philosophical exposition to console Dhritarashtra</u></p> <p>(Adhyaya 2)</p> <p><i>Maharaja!</i> Get up. Why are you lying down? Firm your mind by using your thinking. For all animals, this alone (death) is the final resting place.</p> <p>(Shl 3) All accumulation (of material objects) ends in their decay. All (materialistic) rises end in their fall. Mutual coming together ends in separation. Life ends in death. (Shl 4) When Yama (the god of death) takes away the brave and the coward without any distinction, why would not the brave fight in war? (Shl 5) One who does not fight, dies. One who is fighting may survive. When the time is ripe, whether he is brave or a coward, or a poor or a scholar, all will go to the abode of death. This law is insuperable. (Shl 6) Before taking birth animals (life-forms) will be in unseen state. After birth only for a short time they are seen. After death they again go back to unseen state. Why do you agonise over this? (Shl 7) By grieving the living cannot follow the dead. Someone grieving for another cannot die by grieving alone. Those who have to die do so according to the rule of fate. When this is the natural state of this world why do you grieve? (Shl 9) Just as wind moves the top ends of grass from one side to the other, all animals under the control of time move from here to there. (Shl 10) All of us who travel in this world together have to go to <i>paraloka</i> one day. One whose time comes first goes first. The remaining also will have to go someday when their turn comes. What is to be grieved in this? (Shl 13) They had all come from unseen places and have again gone back to unseen places. Now neither they are yours nor are you anyone to them. This being so, why do you grieve? (Shl 14) If one dies in war he attains <i>swarga</i>. If you kill enemies in war and win, you gain success. Both are therefore beneficial. Therefore war is never without fruits. (Shl 16) The way (ease with which) brave attain <i>swarga</i> by sacrificing their life in a war, man cannot attain it with major <i>yajnas</i> or <i>tapas</i> or <i>adhyayana</i>. (Shl 20) In this world we have all had thousands of <i>janmas</i> (births) and by virtue of it have had thousands of parents, children, wives etc. But now how are they all related and to whom? To who are we related? (Shl 22) There can be thousands of reasons to grieve. There can be hundreds of reasons to be scared. These grief and fear bother only the fool everyday. But they do not even come close to the scholar. (Shl 23) There is none whom the <i>kaal</i> (time) loves; nor one who hates; nor one whom he ignores. <i>Kaal</i> forcibly pulls everyone to him without any partiality. (Shl 24) <i>Kaal</i> ripens all. It kills people. It is awake when all are sleeping. Therefore <i>kaal</i> is insuperable (<i>kaalo hi duratikarmaha</i>). (Shl 25) Beauty, youth, life, wealth, health, company of loved ones—all these are transient, not permanent. Therefore a scholar does not get attached to these. (Shl 27) If one has some valour, he should not grieve for what has happened, but find the root cause for it and try for its removal. Not worrying for what has already happened is the best medicine for overcoming the grief. For one who is always worrying, worry will only increase and by virtue of worrying the grief or worry will not go away. (Shl 28) Stupid people grieve a lot and burn themselves when in contact with undesirable things and when separated from loved objects. (Shl 29) Your grieving now neither helps in achieving <i>artha</i> (<i>artha-sadhak</i>) nor <i>dharma</i> nor happiness. By continuously grieving, man lapses from his duties. (Shl 30) By experiencing different states of money (Commentary: coming of money and its loss, gain and loss of kingdom, company of loved ones and their separation etc.), discontented people get confused. But the scholars remain happy at all states (because they</p>

understand that these changes are in accordance with the rule of fate). (Shl 31) **Illness of the mind should be cured by thinking abilities. Physical illnesses should be cured by medicines.** This is the power of special knowledge (*vijana-samarthyam*). Instead of doing this one should not equate himself with 'boys'. (Shl 32) **The karmas of past birth sleep with the sleeping man. They stand with the standing man. They run with the running man** (Commentary: The fruits of past karmas—*punya or paap*—does not leave the man for any reason. The fruits of *karma* come attached from the foetus stage. Man experiences those fruits in this birth). (Shl 33) **Whatever good or bad deeds have been done in the past births in different states, the fruits of those karmas are experienced in the same respective states** (Commentary: If sins were done in youth in the past births, in this birth the fruits of those karmas will be experienced in youth only). (Shl 34) With whatever bodies (physical forms) a man has done good or bad deeds, he will experience the fruits of those karmas with the same bodies. (Shl 35) Man is his own relative; he is his own enemy (Commentary: Whether something good or bad happens to oneself, do not make others responsible for it). He is himself the witness for his good or bad deeds (Commentary: One may say verbally that he has not committed a mistake. But his conscience knows if he has done or not and it will be indicating the truth at every instant. But man, for the sake of a transient benefit/advantage, even though is at fault will cheat the conscience and say that he is not at fault). (Shl 36) Good deeds bring happiness. Bad deeds cause grief. All *karmas* done will have their fruits. But there can be no fruits for *karmas* not done. (Shl 37) **Maharaja! Intelligent people like you do not indulge in self-destructive (suicidal) acts which are against *jnana*, which are destructive and are full of many defects.**

(Adhyaya 3)

Dhritarashtra asked Vidura, "...How do scholars free themselves from the grief due to the happening of undesirable things and separation with desirable things?"

Vidura: (Shl 3) **Maharaja!** A scholar trains/regulates his mind with whatever 'tools & techniques' help him free himself from happiness and grief and achieves peace. (Shl 4) If one thinks carefully it becomes clear that this whole world is impermanent. This world lacks essence/substance like the plantain tree (Commentary: If you keep peeling off the stem of a plantain tree finally nothing is left). (Shl 5, 6, 7) Whether a scholar or an idiot, a rich man or a poor---all finally reach the burial ground and sleep peacefully. All the dead bodies which reach the burial ground have no flesh. They only have a shape and volume having bones. They are bound by sinews. Can you differentiate among the hundreds of dead bodies which are brought there? By what means can anyone understand the *kula* and *roopa* of those dead bodies? The identifying characteristics of *kula* and *roopa* which existed when alive will not be seen in the least in the dead bodies. Despite this being so men try to snatch other's wealth by cheating etc. (Shl 8) Scholars say that just as houses the bodies of men are impermanent. Just as built houses are destroyed after several years, human bodies also are destroyed in due course. Only the *atma* which is the essence survives permanently. (Shl 9) Men like to wear new clothes irrespective of whether the present ones are torn or not. The bodies are also like clothes (for the *jeeva*). One who understands this secret will not fear death). (Shl 10) **Happiness or grief is obtained by living beings due to their own good or bad karmas.** (Shl 11) According to the *paap* or *punya* karmas, man obtains *naka-naraka* and *sukha-dukha*. According to the *satkarma* or *dushkarma* of past births, men must suffer the burden of happiness and grief either with dependence on others or without any dependence. (Shl 12, 13, 14) **Our body is like a clay pot. It can get destroyed at any stage from the stage of being made to the stage of being in use.** The pot may break even as the potter has just started it on his wheel. It may break after half the shape is formed. It may break after the complete shape has appeared. It may break when it is being lifted off the potter's wheel. It may break after it is dried. It may happen so while baking it. It may also break after baking when it is being picked up. Finally it can break when it is in use. **Similar is the fate of bodies.** (Shl 15, 16) It may get aborted or miscarried when in the womb. It can die as soon as it is born. It can happen so after a few days. Or after about half-a-month; or after completing a month; or after completing a year; or after two years. It can die after reaching youth; or at middle age; or after reaching old age. Overall this body, like the pot, has the quality of being destroyed at some stage and has no quality of permanency. (Shl 17) All *pranis* (life-forms) may be born in this world according to their past *karmas* or they may not take birth. When the law of nature is like this, why do you grieve? (Shl 18, 19) When an animal or man is swimming in a river to cross it, sometimes it will remain under water (hence will be unseen) and sometimes will be seen on water. In this world which is characterised by being above (birth) and being below (death), fools with low intelligence are bound by experiencing *karma* (*karma-bhoga*) and also suffer grief due to it. (Shl 20) **The wise and the knowledgeable (*prajna*) develop *sattva-guna* and desire good of all life-forms, realise the secret of this coming together under the control of *karma*, and attain best *sadgati*.**

(Adhyaya 4)

Dhritarashtra: How to know the form of this huge ocean of *samsara* (mundane existence)?

Vidura: (Shl 2, 3) *Maharaja!* From the time of union of sperm and egg the action of developing life starts. After one night of the union of these, the foetus gets the name *kalila* (*jeeva* resides in *kalila*). After five nights it is called *budbuda*. Continuing to develop like this by the time five months elapse it takes the shape of a *pinda* (a lump). *Chaitanya* (consciousness, Universal soul) resides in that *pinda*. After five months all the organs start developing and eventually the child becomes fully developed. (Shl 4, 5, 6) At that time it will have flesh and blood and lives in the middle of impurities (*amedhya*) in the womb. As the time for delivery nears due to the forces of air the baby makes its head down and legs up. As it comes through the vagina it suffers many difficulties and finally emerges out freed from it, but faces several difficulties in this world. Just as dogs go in search of meat, several *balagrahas* trouble the child. (Shl 7) Then, as time elapses, that *jeeva* bound by its own karmas is troubled by many diseases. (Shl 8) That *jeeva* bound by *indriyas*, attracted by many pleasures of the senses, is again troubled by many attachments and addictions. (Shl 9) The *jeeva* which is repeatedly bound by *indriyas* and company of variety of people, does not feel satisfied with the pleasures of the senses. **At that time it will not even have the awareness of whether what it is doing is right or wrong.** (Shl 10) Those who are dedicated to the *dhyana* of the God (*bhagawan*) will live according to the *shastras* and protect themselves from the bondage of the *indriyas*. But ordinary people do not realise even if *yamaloka* (abode of death) is standing before them (Commentary: For those who are slaves of the *indriyas*, at the time of enjoying the pleasures there is no awareness of the existence of death. They believe that the life of sensual pleasures is eternal). (Shl 11) When time is ripe, the *jeeva* dragged out by the *yama-dootas* (messengers of death) comes out and comes under control of death. At that time the *jeeva* cannot even talk. All the good and bad deeds he has done stand distinctly before him. Then the awareness dawns that he is bound by his own karmas. **But even though being bound by the karmas again and again he lives with carelessness. He just does not try to free himself of this bondage and to try for *atmoddhara*.** (Shl 12) This world which is enchanted by greed has been cheated. This world which is behaving madly due to *lobha*, *krodha* and *bhaya* has not understood who it is and what its true form is. (Shl 13) A man born in *satkula* (noble family) abuses one born in lower families and flaunts it with arrogance. In the same way the rich make wicked fun of the poor and is fattened with the arrogance of his wealth. (Shl 14) Man belittles others as fools believing that he alone is intelligent. But he never examines the extent of foolishness in himself. **He always has the tendency to accuse others. He does not like to have control on his own mind.** (Shl 19) In this impermanent world, that person who understands the preaching of Veda practically or through *acharya*, who practices *dharma* from birth, he will attain best of *sadgatis* after death. (Shl 20) In this manner, one who understands all secrets of life, who practices these great principles, travels the path of *moksha*.

(Adhyaya 5)

Vidura explains *samsara* through the analogy of a dense forest

I will explain this dense forest named *samsara* to you exactly as great *rishis* have described it. A brahmana was travelling in a large and inaccessible forest. As he was travelling, he came across a place which was full of carnivorous animals and was very dense. That place was fearsome and filled with roaring lions, tigers, elephants and bears. Seeing such a fearsome place which was impossible to go further the brahmana was quite scared and worried. He experienced several physical and mental perturbations. He was running from here to there and was staring in all directions with deep concern to see if he could find a place which could offer him protection. He found an opening without carnivorous animals and ran in that direction. But he could not run far. He could not escape from the violent animals. Soon he saw that the dense forest was covered by a net all around. A woman of horrible appearance was spreading that net with both arms enveloping the forest. Next moment he saw another scene. That fearsome forest had mountain like serpents with five hoods and very tall huge trees. At the centre of the forest there was a well. Its mouth was covered with strong creepers overlaid with grass. Brahmana fell into that well head down. But since there were many strong creepers he was caught in it and was hanging upside down. In such a state he had to face another trouble. (Shl 14) He saw a powerful serpent in the centre of the well. Outside near the edge of the well he saw a huge elephant. That elephant had six faces. It was both black and white. It had twelve legs. It was coming slowly towards the well. In the branches of the tree (in whose wide spread roots the creepers had grown and the brahmana was caught) bees had built several hives. These bees were of different shapes. They were horrible to look at. They were scary. They were sitting covering

the honey. The bees desired to suck the honey repeatedly. The honey was dripping down copiously from several such hives. The brahmana who was hanging from the creepers was constantly enjoying the honey that was dripping. In spite of the great danger in which he was, he was not contented with the honey he was drinking. The discontented brahmana was thirsting for more honey. While drinking and enjoying the honey he had no awareness of the danger he was in. Even though he was in acute danger he did not develop disinterest (or indifference to worldly objects) of any kind. Even in the midst of that danger he fulfilled his desire in life by enjoying the honey. (Shl 22, 23) In the meantime, black and white rats were gnawing at the tree that was supporting the creepers.

To that brahmana who was travelling in that dense and fearsome forest the first fear was due to the huge serpent. The second fear was from the fearsome woman who was spreading a net around the whole forest. The fear from the huge serpent at the bottom of the well was the third. The fear from the huge elephant above was the fourth. The gnawing of the tree by rats was the fifth. The fear that the bees may sting him was the sixth fear. (Shl 24) In this way that man who fell into the ocean of *samsara* was living amidst six fears. In spite of all these fears he was pulled by the desire to live and did not develop any *vairagya* (indifference to worldly objects and to life)

(Adhyaya 6)

Decoding the analogy

Vidura: This is an analogy given by those who know the *moksha-tattwa*. If one reflects on this story he will develop detachment and will enjoy the fruits of *punya* in *paraloka*.

(Shl 5) This dense and difficult to travel *samsara* has been compared to that dense & fearsome forest. (Shl 6) In this analogy, the huge serpents have to be understood as physical diseases. Whoever he may be the person suffers from diseases. The woman with the net is to be understood as ageing and old age. Old age and ageing cannot be escaped by any one. It encroaches upon all animals without any distinctions. (Shl 8) The well represents the *sharira* (body). The serpent in the well stands for *kaal-purush* (time personified, a servant of the god of death). He is the agent who brings end of all animals. He takes away everything of those with a 'body'. (Shl 9) The creeper with the help of which the man was dangling is the hope/desire of living (The hope/desire to live activate a man under all circumstances). (Shl 10) The elephant outside represents *samvatsara* (Year personified). (Shl 11) The six faces stand for the six *ritus* (seasons). The twelve legs are the *masas* (months). The black and white rats which constantly gnaw at the tree are day and night. (Shl 13) The bees represent variety of desires. The various hives which were dripping honey are the *kaama-rasas* (the enjoyment of various desires). Man immerses himself in these. (Shl 14) The scholars understand the rotation of this *samsara-chakra* (wheel of *samsara*) and cut off the bonds with the weapons of *jnana* (knowledge) and *vairagya* (disinterest).

(Adhyaya 7)

I will gain tell you about *mukti-marga*. Wise people free themselves from this bondage of *samasara* by listening to this.

(Shl 3,4) A man who undertakes a very long journey stops at a few places due to exhaustion of travelling. It is the same in *samasara* also. (The final destination of all life-forms is Brahma. The *jeeva* with no knowledge starts off towards that destination but rests in several births). But scholars do not go and stop at these resting places (living in the womb many times) and free themselves from this *samsara*. (Shl 5) Just as *samsara* was compared to the dense forest, this living in the womb is compared to the resting places in a long journey. This is the wheel of *samsara* of human beings and animals. A *pandita* should not get attracted to this wheel. (Shl 7) Vidwans opine that all diseases of the body and mind, whether seen or unseen, are poisonous serpents. (Shl 8) People with low intelligence (*alpa-buddhi*, unwise) even though being agonised and obstructed daily by these diseases which are fruits of karmas, are not bothered by it. (Shl 9) Perchance it may be possible to be free of diseases. But ageing cannot be prevented. (Shl 10, 11) The appearance and age of the man immersed in the mire of *samsara*, which is constituted by pleasure of senses like *shabda* (sound), *rasa* (taste), *sparsha* (touch) and various *gandhas* (smell) and has no place of refuge, is steadily being eaten away by *samvatsara*, *masa*, *paksha*, day and night. (Shl 12) *Samvatsara*, *ritu*, *masa* and *dina* are agents of *kaal*. A fool does not understand this. Vidwans say that Brahma has already written the happiness and grief of all animals according to their karmas. (Shl 13, 14) The body is itself like the chariot. The *jeeva* in the body is the charioteer. The *indriyas* are horses. The *manas* (mind) which is formed according to the karmas forms the reins. One who runs behind the horses in the form of *indriyas* galloping after the pleasures of senses, will be caught in the wheel and keeps rotating with it in this *samsara*. (Shl 15, 16) One who learns self-control and controls the horses called *indriyas* with his *buddhi* will not return to this *samsara*. One who even though caught in this wheel of constant

	<p>changes does not get delusional will not roam in this <i>samsara</i> again. (Shl 17) For those who roam in this <i>samasara</i> birth, death and grief are inevitable. Therefore scholars should necessarily make every effort to 'retire' from this <i>samsara</i>. This matter should not be ignored at all. If you ignore, this tree of <i>samasara</i> will keep growing into thousands of branches (millions of births). (Shl 18) One who is <i>jitendriya</i>, who is devoid of anger and greed, who is content with whatever becomes available, and is steadfast in truth will achieve peace of mind. (Shl 19) <i>Maharaja!</i> This <i>samsara</i> is said to be <i>yamaya-ratha</i> (chariot which takes to abode of death). Fools are enchanted with this <i>samsara-sukha</i>. Such people will suffer the same state as you have. (Shl 20) This tendency of thirst leads to great grief. It is this which can become the cause for grief due to loss of loved ones and kingdom. (Shl 21) A <i>satpurusha</i> should learn to control his mind, obtain the difficult to get medicine of knowledge (<i>jnana</i>) and treat himself for grief. In this manner from the medicine of <i>jnana</i> the disease of grief should be destroyed. (Shl 22) This disease cannot be cured with valour or wealth. His friends or loved ones cannot cure this. (Shl 23, 24) Therefore character should be developed by banishing <i>kaama</i>, <i>krodha</i>, <i>lobha</i> and having love towards all. <i>Dama</i> (<i>jitendriyatva</i>), <i>tyaga</i> (sacrifice), carefulness—these are the three horses that take you to brahma. One who sits in the chariot called mind, harnesses these three horses, controls them with the reins of character, will attain <i>brahmaloka</i> without fear of <i>mrityu</i> (death). (Shl 25) Of king! One who provides assurance of safety to all animals will go to the eternal and great abode of bhagawan Vishnu. (Shl 26) The splendid fruits a man obtains by this assurance of safety to all cannot be obtained even by performing thousands of <i>yaagas</i> or by regular fasting. (Shl 27) It is established that nothing is dearer to animals than <i>atma</i> (self). It is for this reason that all animals detest the word death. Therefore a scholar should show kindness towards all animals. (Shl 28, 29) Fools who are slaves to several attractions, who are caught in the net of vile sentiments, who have no subtle vision keep struggling in this world in various births. But those with the vision of the 'subtle', cut through the bondages of this <i>samsara</i> with the sword of <i>jnana</i> and attain <i>brahmaloka</i>.</p> <p>Return Points: Table: Notable references: Story related, SI. No. 415 and Table: Philosophy/Vedanta etc., SI. No. 123.</p>
37	<p>Vana parva, Tirthayatra upa-parva; <i>Adhyaya</i> 149; pages 2908-2913; Vol 6</p> <p><u>37. Hanuman's description of the characteristics of the four yugas</u> Hanuman to Bhimasena</p> <p>Krita Yuga (Shl 11) Child! 'Krita' is the name of first Yuga. In that Yuga there will be no work or dharma other than <i>adhyatama-chintana</i>. Because there will be no other duty it is named 'Krita'. All will be engaged in <i>adhyatma-chintana</i> and attain <i>brahma-sakshatkara</i> there will be no work to be done. Dharma would have completely evolved in that Yuga. There will be no defects in the bodies of people. Though the status will be like this at the beginning of Krita, as time progresses and the next Yuga approaches, dharma will reduce. In the first leg of Krita there will be no <i>deva-danava</i>, <i>yaksha-rakshasa-kinnara-kimpurusha</i>. There will be no <i>Veda-varnas</i>. There will be no need to buy or sell. There will be no need for man to work and earn for his livelihood. Any item desired will become available merely by wishing for it. The main dharma of that Yuga will be <i>Sanyasa</i>. People of that Yuga will not have any mundane problems. They will not have mental and physical diseases. There will be no jealousy. No one will cry for anything. People of that Yuga do not know ego and pride. They do not know fraud or deceit. There will be no enmity or hatred. No one will be lazy. All will be forgiving (Where is the need to forgive?!). No one will have any kind of fear. No one will worry on any account. All people will be <i>brahma-jnanis</i> and will always be in a state of <i>brahmananda</i>. In that Yuga Shriman-Narayana, the <i>atma</i> of all living beings, will shine with white colour. In Krita Yuga the qualities and actions (<i>guna-kriya</i>) of the four <i>varnas</i> will be natural. Everyone will automatically be engaged in acts of their <i>varna</i>. But the resolve, actions and practices will all culminate in <i>brahma-jnana</i> only. They act only to attain <i>brahma-sakshatkara</i>. They will not have any other resolves or desires. For all four <i>varnas</i> meditation (<i>dhyana</i>) was the main <i>karma</i>. Paramatma who shines like a lamp in all hearts will be the <i>adhishatna-murty</i> for all <i>varnas</i>. 'OMkara' alone was their main mantra. All four classes were dedicated to <i>brahma</i>. Though there were four natural <i>varnas</i> called <i>brahmana</i>, <i>kshatriya</i>, <i>vysya</i> and <i>shudra</i>, they all followed only <i>Upanishad-dharma</i>. They all worshipped only the <i>jyoti-swarupa</i> Paramatma who resides in all hearts. In this way people of Krita Yuga always attained <i>jeevan-mukti</i>. (Shl 22) Dharma founded on <i>atma-yoga</i> is the main characteristic of Krita Yuga. The dharma of all</p>

four *varnas* was complete with all four legs. *Pravritti, prakasha, moha* or **rajas-tamas-sattva gunas did not exist in that Yuga**. Bhimasena! That greatest Yuga was full of only *brahma-nisht* people.

Treta Yuga

Next I will tell you the characteristics of Treta Yuga, listen, child! In that Yuga dharma had declined by one-fourth. *Sarvantaryami* Vishnu shone with red colour. **People were truthful. They performed the daily religious rituals (*nitya-naimittika-karma*) without fail.** Many *yajna* & *yaagas* took shape in that Yuga. People were performing many *yajnas* and *daans* for fulfilment of their desires. (Commentary: In Krita they were getting desired items just by wishing. But they did not have any intense desire other than *brahma-sakshatkara*. In Treta **the *brahma-nishta* declined. Several desires germinated. To fulfil those desires they started performing *yajna, yaaga and daan*.** People in Treta never lapsed from their respective *dharmas*. People of that Yuga had *sattva-guna* as the dominant quality.

Dwapara Yuga

In the third Yuga, Dwapara, half of dharma declined. *Sarvantaryami* Narayana shone with golden hue. In Krita and Treta Veda were in a single form (monolithic). **As soon as Dwapara started, they were divided into four parts called *Rig, Yajur, Sama and Atharvana*.**

The reason was that in this Dwapara Yuga people did not have the ability to study the Vedas in full. In this Yuga also some studied all four Vedas, some three, some only two and some only one. There were many who did not know *rik* at all. **As Vedas were divided, the *karmas* were also divided.** People with dominant *rajo-guna* (desire-motivated) would engage themselves in *tapas* and *daan*. The number of *brahma-nisht* people fell. Due to this the *jnana* in people declined. This in turn resulted in decline in *satya-nishta*. **One people lapsed from the path of *satya*, mental and physical diseases started (See <http://www.nextavenue.org/article/2012-08/truth-lying-makes-you-sick>) and dangers started attacking.** Greed increased in people. People started indulging in *yajna, yaagas and daans* to overcome diseases and to fulfil desires. Some performed *yajnas* for fulfilment of material pleasures and some to attain *swarga*. In this way **people of Dwapara are becoming dominant in *rajo-guna* and are indulging in *adharma* and hence being destroyed.**

Kali Yuga

Bhimasena! In Kali Yuga only one-fourth dharma will survive. In that Yuga Shriman Narayana will shine with black colour. **That Yuga will be dominated by *tamo-guna*.** *Vedadyayana, sadachara* and *yajna-yaagas* will decay in that Yuga. People will be troubled by excessive rains-drought, famines, rats, cheaters, birds which eat food (grains?) and by enemies. Several kinds of diseases will trouble people. People will tend to be lazy. They will tend to get angry very soon. There will be fear of hunger. **As Yugas pass, dharma also will decline. As dharma declines the moral and ethical standards will fall. As this happens, the nature and qualities of people will change.** For this reason the *karmas* that they perform will yield opposite results. Such a Kali Yuga is about to start soon.

The *chiranajeevis* like me who continue to live from Yuga to Yuga adjust ourselves according to the changes of the Yuga. (This statement is interesting. Could it be a lesson to some of our die-hard traditionalists?!!)

Return Point: Table: Other Notable References, Sl. No. 111

38

Vana, Tirthayatra; *Adhyaya* 150; Pages 2919 to 2925; Vol 6

38. Hanuman's exposition about duties of four *varnas* and principles of Governance

Duties of four *varnas*

(Shl 31) *Vedabhyasa* (study of Vedas) for brahmanas, agriculture and trade for *vysyas*, and governance for *kshatriyas* is prescribed. **There are *dharma-shaastras* to give knowledge of how to do the *Vedabhyasa*, how to do agriculture, how to do trading, how much profit margin should be there, how the governance should be, how many ministers should be there etc.** If these *vrittis* (professions) are done according to *dharma-shaastras* there will be no famine or diseases. (Shl 32) Anything done outside the Veda dharma will not be rooted in dharma. If a *danda-neeti* (system of punishments) does not exist people will transgress the regulations of the society. (Shl 33) People who do not engage in *varta-dharma* (agriculture, commerce and cattle protection) will be destroyed. Citizens who practice these three systematically will be the supporters of dharma. That is will live a life of dharma.

(Shl 34) The main dharma of brahmanas is *satya* or realisation of *satya-swaroopa* Paramatma. *Satya* alone is the characteristic of brahmana dharma. *Yajna*, *adhyayana* and *daan* are said to be the common dharma of all three viz *brahmana*, *vysya* and *kshatriya*. (Shl 35) Conducting the performance of *yaaga*, teaching Vedas and accepting *daan* are the *dharmas* of brahmana. Governing the country on the basis of dharma is the dharma of *kshatriya*. Animal husbandry and agriculture are dharma of *vysyas*. (Trading and commerce are omitted!)

(Shl 36) Serving the *dvijas* is the dharma of *shudras*. For them beggary (mendicancy), performing *homa* and *vrata* etc are banned. Living in the house of guru and serving him are the best dharma.

(Shl 51, 52) Just as brahmanas attain *sadgati* by *tapas*, teaching of *dharma*, *shama-dama*, and *yajna-yaagas*, just as *vysyas* attain *sadgati* by *daan*, *atithi-satkara* (hospitality to guests) and *dharma-karya*, *kshatriyas* who have given up *kaama-dweshha*, who are not greedy, and who punish the wicked and foster the good will attain *sadgati*.

Principles of Governance

Bhimasena! Since you are a *kshatriya* it is your duty to follow *kshatra dharma*. In this the most important is the dharma of governing the kingdom (*rajya-paripalana-dharma*). **You should practice it with humility and by being a *jitendriya*.** (Shl 38) A king should rule the country by periodically consulting ministers who are intelligent, *satpurusha* (a worthy, wise man), expert in *neeti-shaashtra* and aged (experienced?) and by following the *danda-neeti*. A king who is slave to addictions will be destroyed soon. (Shl 39) **Punishing the wicked (*dushta*) and fostering the good (*shishta*) are the main dharmas of a king. Only when he becomes efficient in and capable of these two there will be prosperity in the country.** The world will progress in an orderly manner. (Shl 40) King should act after very carefully examining who is *dushta* and who is *shishta*, and who is friend and who is enemy. **Clever spies are an important asset of the kingdom.** Through them king should find out: who are enemies, what is their internal/native tendencies, what are the natural characteristics of their kingdom, who are their friends, what are their strengths and weaknesses, which are the security sensitive places in their kingdom, are they unchanged in their behaviour, how are they progressing/prospering, and what are their deficiencies etc.

(Shl 41) There are four 'tools' for the king to achieve success. They are *sama-daan-bheda-danda*. Factors that help succeed in goals are: good spies, good intelligence, secret consultations, valour, destruction, compromise, capability, and awarding/rewarding. (Shl 42) **One should achieve the set goals by *saama* (gentle, conciliatory approach), *daan* (giving generously), *bheda* (breaking, divide and rule), *danda* (punishment) and indifference. To achieve success any one can be used or more than one can be used at the same time.** (Commentary: When using the method of *saama*, when speaking good words with the enemy or when holding peace talks, there is no rule that *bheda* should not be used. Normally *bheda* and *danda* may have to be used together. If by using *saama* the enemy appears to come around for the time being, it should not be assumed that he has been transformed to a friend. He might have yielded because of a temporary weakness in him and may not have become a permanent friend. He may also be waiting for right time) (Shl 43) Consultations with ministers is the basis for the *neetis* to be followed by king in respect of: citizens, enemies and officials of the country. *Neetis* should be formulated only after detailed consultations with *neeti-shaastrajnas*. The spies should be aware of the techniques of governance. All actions can succeed by proper consultations. At such time he should consult brahmanas who are experts in *neeti-shaashtra* and achieve success in intended tasks.

(Shl 44) Secret matters should certainly not be discussed with women, person with no intelligence, a boy (immature), a miser, a crooked/silly minded person and an intoxicated person. (Shl 45) Consultations should be done with scholars. The decisions made in such consultations should be implemented through capable officials who have allegiance to dharma. King should consult personal matters with close friends. Whether matters of State or personal matters, they should never be discussed with fools. (Shl 46) people who are *dharmic* and who know *dharma-shaashtra* should be appointed for works related to dharma. In matters of *artha* (resources, finances) only such experts should be appointed. For the protection of women in *antahpura* only eunuchs should be appointed. For undertaking cruel deeds, only cruel hearted should be appointed. (Shl 47) A clever king should gauge the thinking of the enemy by the good and bad acts the enemy does. He should get to know the enemy's strengths, weaknesses and deficiencies not only from his own spies, but also he should attract the spies of the enemy by feeding their greed and collect information. (Shl 48) Those who surrender to save their lives and *satpurushas* should be protected in every possible way. Those who violate the law of the land, the wicked and those who transgress accepted rules of honourable living

	<p>should be severely punished. (Shl 49) By doing this the respect for the king will increase and the society will also function systematically.</p> <p>Bhimasena! <i>Raja-dharma</i> or following <i>raja-dharma</i> is not a bed of roses. It is horrible like a bed of thorns and very difficult to practice. I have explained such <i>raja-dharma</i> as desired by you. Since you are a <i>kshatriya</i>, practice this <i>kshatriya-dharma</i> with humility and by being a <i>jitendriya</i>.</p> <p>Return points: Table: Other Notable references, Sl. No. 112.</p>
39	<p>Shanti, Rajanushasana; <i>Adhyaya</i> 8; Pages 42-52; Vol 21</p> <p><u>39. Arjuna's strong arguments in favour of earning money</u></p> <p>(Shl 6) That person whose all means of betterment are lost, who is utterly poor, who has become a non-entity in this world, who has no wife or children or cattle, who due to his inability cannot earn/accumulate kingdom, wealth etc, he should resort to living by begging. (Shl 7) <i>Maharaja!</i> Have you at least thought what people will think of you if you relinquish all this kingdom and wealth and go about with a begging bowl and leading such despicable life? ...(Shl 11) When Nahusha chakravarti was penniless, he did very cruel karmas and said these sad words, 'Condemnation to utter poverty! Giving up everything and suffering poverty is the dharma of <i>munis</i>. It is not the dharma of king'. (Shl 12) You are aware that not accumulating for tomorrow but living from day to day by begging is the dharma of <i>rishis</i>. Similarly, whatever has been prescribed as <i>kshatriya</i> dharma is fulfilled only through money. (Commentary: If the respective dharmas are not followed it is a loss to the nation and, the one who follows the dharma not suited or ordained for him will also be destroyed). (Shl 13) <i>Dhana</i> and <i>dharma</i> (money and dharma) are complementary to each other. When you snatch someone's money, you snatch away his dharma also. When money and along with it dharma is snatched away how can we be forgiving? That is why we have regained our kingdom from the enemies in a way befitting <i>kshatriyas</i>. It is deserving of us to do so.</p> <p>(Shl 14) In this world if a poor person is standing next to you, people think he is born cursed. In this world poverty has been considered a <i>pataka</i>. Therefore never praise it.... (Shl 16) Just as many rivers take birth in mountains and flow out, the collection of taxes and gifts from several places results in increase of wealth and promote the conduct of all auspicious deeds. As money fills up in the treasury, one feels like doing many good deeds and <i>yajnas</i>. Therefore money is the foundation for all kinds of good deeds. (Shl 17) Of king! What more to say! Practice of dharma is possible only through money. Only if money is there one can enjoy all material pleasures. With money you can perform <i>yajnas</i> and attain <i>swarga</i> also. Even living in this world is not possible without money. (Shl 18) Just as small rivulets dry up in summer, all the works of a foolish and moneyless person vaporise. (Shl 19) (Shl 19) Friends seek the rich. Relatives also seek the rich. Only the one with money will be considered a 'man' (<i>Purusha</i>). One who has money is the <i>pandita</i>. (People do not oppose the person with money. Whatever he says is accepted as sacrosanct). (Shl 20) Even if a <i>daridra</i> (pauper) desires money he cannot accumulate enormous money. On the other hand, the money with the rich keeps growing. His wealth accumulates from several sources. Just as tamed elephants help bring the elephants from the forest and tame them, the wealth of the rich keeps helping them to attract wealth outside. (Shl 21) As I said earlier, practice of dharma is possible only with money. With money, you can satisfy the desires. You can even attain <i>swarga</i> by performing <i>yaagas</i> if you have money. Joy is where the money is; even the anger of the rich is fruitful. Only money makes education possible; If you have money you can suppress enemies. All these are possible only with money.</p> <p>(Shl 22) With money the fame and status of the <i>kula</i> increases. Dharma also increases. A pauper knows no happiness in this world, and because he cannot practice deeds prescribed by dharma, he has no happiness in <i>para-loka</i> also. (Shl 23) One without money cannot implement <i>dharma-karyas</i> as prescribed by <i>shastras</i>. Just as water oozes out/flows from mountain, dharma also flows out from money. (This is the irony even today. Even remedial measures to overcome poverty or its consequences are so expensive!). (Shl 24) A man cannot be said to be weak just because his body is thin. One does not have money or has very little, is in reality weak. One who does not have cattle wealth is weak. One who does not have servants is weak. One whom guests do not visit is weak.....</p> <p>(Shl 29, 30) <i>Devatās</i> have themselves devised systems for and implemented whatever I have said about money. This is also the eternal canon of Vedas. It is only with money that brahmanas teach</p>

	<p>Vedas and conduct the <i>yajnas</i>. Similarly, kings defeat enemies and take control of their treasury. This is the best approach for a king. One king can accumulate money only by hurting another. So far I have not seen with any king money accumulated without hurting another king. (Shl 31) Brother! In the same way kings win the earth. Just as children say that father's property is their own, kings after winning a kingdom from another, say it is their own. (Shl 32) Many <i>rajashis</i> of the past also ruled kingdoms in the same way and have gone to <i>swarga</i> by their good deeds. The dharma of those <i>rajashis</i> has been praised. Just as water from the full ocean spreads everywhere through clouds, from the filled treasuries of the king wealth spreads to all parts in various forms. (Commentary: Wealth is not accumulated purely for selfish purposes. Kings spend it for the prosperity of the kingdom). ...</p> <p>Return points: Table: Notable References: Story Related, Sl. No. 433 and Table: Neeti/Aneeti related: General, Sl. No. 207</p>
40	<p>Shanti Parva, Rajanushasana upa-parva; <i>Adhyaya</i> 56, pages 456-470</p> <p>40. Bhisma's discourse to Yudhishtira on Raja-dharma</p> <p>Many of the points which have appeared here have already appeared earlier in discourses/discussions by others also. Also they are a mix of different subjects considering the division of topics in my work here.</p> <p>Self-effort most important</p> <p>(Shl 14) Child! Yudhishtira! One should always engage in efforts towards achieving <i>purusharthas</i>. If there is no <i>Purusha-prayatna</i> (self-efforts, initiative) <i>daiva</i> by itself will not provide results. Only after doing our efforts fully, one should pray for grace of God; one who simply believes that all achievements will happen merely by <i>daiva-bala</i> will not accomplish anything. Therefore, for a king, efforts are the main dharma. (Shl 15) For success of a work, luck (fate, unseen) and <i>Purusha-prayatna</i> are the two general pre-requisites. But it is my opinion that of the two, <i>Purusha-prayatna</i> is more important. Because, luck factor is pre-decided. (Shl 16) If a work that has been started once does not succeed fully, or remains incomplete, one should not grieve about it. Efforts should be made once again to accomplish that task. This is a very important policy and <i>neeti</i> for kings. (These points have been made earlier by Draupadi and Kripacharya also)</p> <p>Honesty, soft nature</p> <p>(Shl 17) Other than truth no other dharma helps the king in accomplishing something. A king who is steadfast in truth will be happy both here and hereafter. (Shl 18) Truth is the best wealth of <i>rishis</i>. Similarly other than truthfulness nothing helps a king in gaining confidence of people. (Shl 19) A king who has the following qualities will never be deprived of <i>rajya-lakshmi</i> or wealth: Good character, has mind and senses under control, is soft-natured, dedicated to dharma, <i>jitendriya</i>, pleasing attitude and very generous and a big donor. (Shl 20) A king should be honest & sincere in all matters of state. But by understanding <i>neeti-shastra</i> he should maintain secrecy in three matters. (Commentary: (a) Ones own defects, (b) confidential discussions with ministers and commander-in-chief of army and (c) ways of finding the weaknesses of enemy). (Shl 21) King should be soft-natured, but should not be soft at all times. If he remains so all the time, people will violate his orders more often than following it. This does not mean he should be cruel. If he is always cruel people will be disturbed (anxious, afraid etc). Therefore a king should have the discretion to take both stands appropriately.</p> <p>How to treat/punish brahmanas</p> <p>(Shl 22) Never punish brahmanas. Because, in this world brahmana is the greatest being. (Because by definition he is expected to be devoted to dharma, and practice and teaching of spirituality). In this matter there are two <i>shlokas</i> of Manu. It is better that you memorise them. (Shl 24) Fire is born of water. <i>Kshatriya</i> is born from brahmana. Iron (metal) is born from stone. The power of these three will be effective everywhere except where they were born from. If they display their power on their birth places they will be not only ineffective, they will get destroyed. (This point has appeared earlier in <i>Udyoga-parva</i> in a conversation between <i>Agni</i> and <i>Brihaspati</i>) (Shl 26) Knowing this secret of birth, you should always have a worshipful attitude towards brahmanas. Because, virtuous brahmanas bear the knowledge of Vedas which brings auspicious results to this world. But even though this is the prescription of <i>shastras</i>, if a brahmana attempts to destroy the three worlds, he must be suppressed by your might. In this matter two <i>shlokas</i> of <i>maharshi</i> Shukra are well known. Listen to them. (Shl 29) If a brahmana comes fighting with a weapon in the battlefield, even if he is a great scholar in Vedas & Vedangas, he must be killed according</p>

to *kshatra dharma*. (This point has appeared earlier in the arguments between Bhishma and Parashurama when they fought each other) (Shl 30) **One who saves/protects dharma which is being destroyed is the one who truly knows dharma.** A brahmana who comes with a weapon to fight has not come to save dharma. He has come driven or controlled by some distortion of mind such as anger, jealousy or greed. By killing him, king would not have killed a *dharmatma*. The unnatural anger of the brahmana is his death. (Commentary: Anger is opposed by anger and brings death)

(Shl 31) King should protect brahmanas at all times. In case they commit ordinary offences, driving them out of the kingdom is the highest punishment to be given. (Shl 32, 33) **In case a few in the group of brahmanas are guilty of great sins, still you should be kind to them.** A brahmana who has committed *brahma-hatya*, who has mated with wife of guru, who has killed a foetus and who has committed treachery against the king should at worst be driven out of kingdom. No physical punishment (whiplash, injuring body parts, physical torture etc) should be given. Those who are devoted to the brahmanas will have love towards the king also.

Popularity, the strongest fort

There is no treasure more valuable than popular support for a king. (Shl 35) Maharaja! Among the six forts viz desert, water, land, forest, mountain and man, the 'man-fort' is the main one. **Those who know *neeti-shaastra* well, opine that 'man-fort' is the most difficult to break into and access** (The fort of popularity is the strongest fort of all). (Shl 36) **Therefore a wise king should be kind to all four *varnas*.** A king who is *dharmatma* and truthful will be capable of keeping the people happy.

Mix soft-nature with harshness

(Shl 37) Child! **But you should not be forgiving at all times.** Just as no one fears the tamed elephant, people will have no fear of a king who is always forgiving. Therefore being always soft-natured becomes *adharma* (it promotes acts of *adharma*). In this matter I will tell you a shloka of Brihaspati from his *neeti-shaastra*. (Shl 39) A *mahut* sits on the head of an elephant even though it is much bigger and mightier than him. In the same way, wicked ignore a king who is always forgiving. (Shl 40) **Just as bright Sun in Spring season is neither too hot nor too cold (pleasant to all) a king should not be too soft-natured or too harsh-natured. He should generally be soft but at times will have to be harsh or cruel.**

How to identify friends/enemies

(Shl 41) By using the four methods of *pratyaksha*, *anumana*, *upamana* and *aagama* a king should examine everyday who is enemy and who is friend. (Commentary: *Pratyaksha*: benefits and offences done); *Anumana*: Guessing and figuring out from facial expressions and other body language; *Upamana*: Learning from comparisons or analogies; *Aagama*: *shabda-pramana*; some scholars have interpreted as *samudrika lakshana*—relating to marks on the body, palmistry etc).

Avoid addictions

(Shl 42) **A king should completely give up all addictions (*vyasanas*).** That does not mean he should not show might or valour. These qualities are necessarily needed for defeating the enemy etc. The attachment to addictions should not be too much. (Commentary: *vyasanas* are eighteen. Born from *kaama* are 10. Born from *krodha* are 8. The ten *kaamaja-vyasanas* are: hunting, gambling, sleeping in daytime, always abusing/blaming others, being always in the company of women, behaving very arrogantly, being always engaged in music, dance and drinking wine. The *krodhaja-vyasanas* are: carrying tales, adventure, treachery, envy, finding fault in others, blaming *purusharthas*, harsh speech and giving harsh punishments) (Shl 43) That king who is always busy in his addictions, hates others and causes disturbance in other's minds will be subject to contempt of people.

How to care for citizens

(Shl 44) Maharaja! **A king should be like a pregnant woman.** I will tell why it should be so. (Shl 45, 46) Just as a pregnant woman ignores all her personal desires and is totally interested only in the welfare of her child in the womb, in the same way a king who follows dharma should keep aside all his personal desires and act in a way that brings welfare to the people at large. (Shl 47) Yudhishtira! **For any reason and at any time you should not lose courage.** For one who punishes the offenders in time and is brave, there will be no fear.

How not to behave with the servants

(Shl 48) **You should not indulge in too much of jovial and friendly conversations with the servants. This is a duty of the king.** I will tell you the defects of being so with the servants. (Shl 49) Since the servants live their lives by being close to the king, they will treat him lightly. **They will not give him due respect.** They will not do their tasks with interest. On many occasions they will transgress the king's orders. (Shl 50) **If you assign them a task, they will express doubt about its success or will do it in the opposite way.** Their goal will not be to complete the task given by the king. They will do the job negligently and spoil it. **They will listen to king's secrets.** Due to the proximity they gain to the king, they will ask for things they should not. They will not hesitate to even eat the food prepared for the king. (Shl 51) The servants who are overly friendly with the king will sit in places meant for the king. They will talk loudly without the caution or courtesy that the person is their lord and master. They will display extreme anger. **They will spoil the king's work by bribery and cheating.** (Shl 52) **They will weaken the nation by distributing copies of king's orders as they please.** When they feel like going into *antahpura* they will wear the guise of the watch-guards deployed there and enter. (Shl 53) They will sit close to the king and yawn nonchalantly. They will also spit around. They will shamelessly spread the sayings of the king outside. (Shl 54) If the king becomes too jovial and soft-natured, his servants will completely ignore him and will even climb on the horse, elephant and chariot meant for the king. (Shl 55) **These servants will not remain quiet in the assembly of noble persons. They will advise the king as his cordial friends would do and talk very lightly** such as by saying, 'Oh king! This is a very difficult task for you. Do not take it up. This act of yours is very mean. You should not have done so' etc. (Shl 56) If the king by chance gets genuinely angry, they will think it is a joke and will laugh at him. In case the king rewards them also they will not be too happy. In the interest of mutual selfishness, they will even argue with the king. (Being always with the king becomes their main aim). (Shl 57) **They will reveal to others the confidential discussions with ministers. They will publicise king's faults.** These servants, who will have utter disregard for the orders of the king, will treat *raja-karya* with indifference and as if it is a play. (Shl 58) They will even speak derogatively within his ear-shot about his dressing up, items of eating, bathing, cosmetics etc. (Shl 59) **They will criticise the tasks assigned to them.** They will drop the tasks midway without completing them. **They will never be satisfied with their salaries. They will steal from the donations given by the king for *dharmakaryas* or the taxes/levies due to the king.** (Shl 60) **They like to play with the king as if he is a bird on a string.** They will be boasting with public that the king listens to us and acts accordingly. (Shl 61) Yudhishtira! If a king is too soft-natured and jovial, many more defects in addition to what I have stated will be seen in the kingdom. Therefore a king should not be too soft and too jovial.

Adhyaya 57

(Shl 1, 2) A king should always be active. **If a king is inactive like a house-wife who has lost interest in daily house-hold chores, he will not earn appreciation.** There is *shloka* of Shukracharya in this matter. Listen. (Shl 3) Just as a serpent swallows rats, frogs etc in holes, earth will swallow the king who does not fight the enemy and a brahmana who does not tour the country. (Shl 4) You should make compromise with the deserving. You must oppose those who should be. (Shl 5) One who poses hurdles or problems to the seven wings of a kingdom viz *swamy* (master), *amatya* (minister), *suhrit* (ally, friend), *kosha* (treasury), *rashtra* (nation), *Durga* (fort) and *bala* (might, military), even if he is a guru, deserves to be punished with death. There is an ancient *shloka* of Brihaspati, listen. (Shl 7) *Sanatana dharma* says that one who takes to wrong path out of sheer arrogance without understanding which work to do and which not to do, deserves to be punished even if he is *acharya*.

There are kings who abandoned their sons in the interest of nation...(Shl 11) Therefore keeping the citizens happy is the main *sanatana-dharma*. In addition, defending truth and simplicity in interactions are also main dharmas. (Shl 12) **Other's properties should not be destroyed. Money owed to a person should be paid off without delays and salary for servants should also be paid at the fixed time.** A valorous, truthful and kind king will never deviate from the path of dharma.

(Shl 13, 14) **That person is fit to be king who has** his mind under control, has won over his anger, has clear knowledge of *shastras*, is always engaged in accomplishing *dharmartha-kaama*, knows the secret of three Vedas, and can keep the confidential consultations a secret. There is no sin greater than not protecting the citizens. (Shl 15) A king should protect the dharmas of all the four *varnas*. Protecting the citizens from mixing up *varnashrama-dharma* (*varna-sankara*) is *sanatana-dharma* of the king.

Alertness/cautions

(Shl 16) **A king should not trust anyone totally. Even in respect of people who deserve to be trusted he should not have total trust.** Everyday he should personally examine using his own intelligence the defects in *sandhi* (making compromise with a stronger enemy), *vigraha* (continuing the enmity, if he is equal), *yaana* (declaring war on the weaker enemy), *asana* (defending and protecting oneself from a stronger enemy's attack by closing the fort etc), *dwiadi-bhava* (half the army should be sent to destroy food stock of the enemy when he attacks, and other half should be retained for defending) and *samashraya* (aligning with other kings and destroying the enemy). (Shl 17) A king who always finds out the weaknesses of the enemy will be appreciated by people. A king who knows the essence of *dharmartha-kaama* fully, has capable spies to know the secret discussions of enemy kings, and buys up ministers and commanders of enemy king by money and other attractive offers of power will be praised by people.

(Shl 18) King should be always engaged in filling the state treasury. He should be like Yamaraja in his system of justice and like Kubera in collecting wealth. He should know very well the five departments relating to *sthana*, *vridhdha* and *kshaya* of both own side and enemy side. (Commentary: Nation, ministers, fort, treasury and *danda*—these five are known as *Prakriti*. Adding up these on both sides—own and enemy's—it is ten and becomes *dasha-varga*. If on both sides these five departments are equal it is called *sthana*. If the enemy side is stronger it may cause decay of own side. If own side is stronger it helps in growth).

(Shl 19) The king should immediately make arrangements for the food and shelter of those who are orphaned/without these facilities. He should regularly supervise the works in this regard. When speaking to others he should always have a peasant countenance and be smiling. (Shl 20) He should serve the aged (grasp their knowledge which comes from experience). He should win over laziness. He should not indulge too much in hunting etc. Follow the path of *satpurushas*. **Express happiness about deeds done by others in the interest of the nation.** Wear impressive dresses so as to look attractive when meeting visitors.

(Shl 21) **For no reason should money ever be taken from *satpurushas* (virtuous persons). Money should be collected as fine from the wicked.** Out of money so collected, a small part should be donated to the virtuous. (Shl 22) **You should punish the wicked personally.** Be generous and charitable. Keep mind under control. Should have delightful tools/equipment (*ramya-sadhana?*). Should give to charity at regular intervals. **Should use wealth himself also. Should always have pure practices (*shuddhachara*).**

What type of assistants a king should have

(Shl 23-25) **Select persons with following qualities as your assistants:** Brave/valiant, who are interested in serving you, who will not fall for the attractions enemy will offer to excite their greed, born in noble families, strong and healthy, eminent, relatives of the eminent, honourable, do not have a nature of humiliating others, learned, know worldly affairs, understand/know the actions of the enemy, are dedicated to dharma, are *satpurushas* and are firm like the mountain. **They should be rewarded with wealth. All such assistants should be provided with the same comforts as the king. The king should be higher than the assistants in only two respects: having the white umbrella and issuing orders.** (Shl 26) **The behaviour of the king with the assistants should be same whether within their sight or out of their sight.** If king is like this he will not face any grief.

Characteristics of a good king

(Shl 27) **The king, who is crooked and greedy, doubts everyone, and snatches money, gold, items, vehicles etc of people out of greed will be killed by his own people.** (Shl 28) The king who is pure from both inside and outside, is engaged in attracting peoples mind by his courteous behaviour and actions taken in the interest of people will never fall from his position attacked by enemies. Just in case he does lose his position, he will regain it soon with the help of assistants with all the good qualities. (Shl 30-32) He becomes a great among all kings who is: wise, capable of sacrificing, always engaged in finding the weaknesses of enemy, who cares well for all *varnas*, who knows what is *suneeti* and what is *durneeti*, **who completes any task quickly**, who has won over anger, who is merciful to those under refuge, broad-hearted, is soft-natured, who acts logically, engaged in actions and does not indulge in self-praise. (Shl 33) Just as children play with full freedom and without fear in the house of their father, that king in whose kingdom the citizens can lead their lives without fear will be considered a great king. (Shl 34) That king in whose kingdom people show off their wealth openly (no fear of thieves or guards of the king) and know justice and injustice, is great among kings.

Good citizens

(Shl 35, 36) That king in whose kingdom the citizens are governed with dharma, are engaged in their duties, are dedicated to dharma and not just material/physical pleasures, are *jitendriya*, are obedient and under control of the king, are goaded to follow path of dharma, are not quarrelsome and are generous is great. (Shl 37) that king's dharma is considered *sanatana-dharma* in whose kingdom there is no cheating, fraud, *maya* (using trickery to snatch money) or envy. (Shl 38) That king who encourages *jnana*, honours *jnanis*, is dedicated for the good of citizens, follows the path of virtuous men and is capable of sacrifice (*tyaga-sheela*) becomes fit to rule the kingdom. (Shl 39) Such king is worthy of ruling whose spies, confidential discussions, daily determined tasks and future *raja-karyas* do not become known to the enemy. There is a *shloka* of Shukra in respect of *raja-neeti*. (Shl 41) For a person who wishes to live well first he must find a good king. Only after that he should marry. He should accumulate money. If you cannot find a good king or if you have to live under the rule of a wicked king or if there is no king, why should one marry? (There is no safety for wife or wealth in such kingdom). (This has come earlier also) (Shl 42) Therefore there is no better *sanatana-dharma* for those who want to be kings than protecting the citizens well. It is protection of citizens which bears the world.

Persons to be rejected

Manu has said two *shlokas* about *raja-dharma*. Listen. (Shl 44, 45) Just as travellers to save their lives give up the boat which gets damaged due to heavy wind when sailing in the sea, the following six should be rejected: An *acharya* who does not preach matters of *dharma-adharma* or duties and actions that should not be done. *Ritwija* who has not properly and fully studied Vedas. A king who cannot provide protection to citizens. A wife who always speaks unpleasant things. A cowherd who wants to be in the village only (He is expected to take cows to forest to let them graze and bring back). A barber who desires to live in the forest (He will not be available for various auspicious and inauspicious occasions when he is needed). (This *shloka* has also appeared earlier)

Adhyaya 58

(Shl 5-12) **A king should have trusted spies both of the secret (not known to others) and known types. Meaning, the unrecognised type should be deployed in own country and the known type in foreign countries.** (Perhaps like today's envoys and attaches at foreign embassy who may be involved in spying).

The servants should be paid their wages on time without any malice. King should collect taxes and levies just as a bee collects juice from flowers without hurting them in the least.

He should not collect in a way that displeases them. He should make friends with *satpurushas*. Should be brave, efficient, truthful, dedicated to deeds of welfare to citizens.

Whether by straight or crooked ways, the enemy should be broken.

Should pay attention to old and dilapidating buildings (houses, temples, palaces etc) and have them maintained regularly and keep them clean. Offenders should be given physical or financial punishments (such as fines) in a timely manner. *Satpurushas* should never be abandoned. He must take care of the livelihood of relatives of noble birth. **Items worthy of collecting should be collected.** Should serve the intelligent and wise. Soldiers should be given rewards in a timely manner and their happiness should be ensured. **Problems and difficulties of citizens should be examined daily.** There should be no regret in doing works in the interest of citizens' welfare. Treasury should be regularly filled. Full arrangements should be made for the security of the town. **The king should personally take responsibility for the security of the town. He should not delegate it to others by trusting them. In case any of the citizens have contacts with the enemy by way of trade etc, it should be found out through spies and their strength or group should be broken by punishing them.**

He should regularly check who is friend, neutral and enemy. He should interact with them appropriately. **Carefully and by being alert, he should ensure that enemies do not create differences between self and servants/associates by way of bribes and other gifts.** He should offer attractions/bribes to enemy's servants and bring them under control. **King should personally go to all parts of the town under disguise and get to know the difficulties and happiness of citizens.** He should give total assurance to those who seek refuge. Should act according to *rajaneeti* and *raja-dharma*. **He should be always active.** Should be careful about enemies. Should not neglect them thinking they are weak. Never have the company/friendship of the wicked. They should always be kept away.

Being active in purposeful works is the key to *raja-dharma*. Listen to Brishapati's *shlokas* in this matter. (Shl 15) **There are two kinds among the *vira* (heroic/brave)—*udyoga-vira* (heroic in doing work) and *vag-vira* (heroic in merely talking).** The former will always outperform the latter in terms of

	<p>results. The <i>vagviras</i> will keep on praising the <i>udyoga-viras</i> and make them feel happy. But they spend all their lives in doing just this.</p> <p>(Shl 19, 20) There will be many secrets which the king should bear with propriety, such as: secrets of his words, the resources he collects to gain victory over enemies, the tricks he may have thought of to win a war and evil deeds that may happen in a war in order to win and whatever he may do at that time. (Commentary: A king should be sincere and straightforward but may have to adopt crookedness to gain victory over enemies, to suppress <i>adharma</i>, to protect the citizens etc. This is not a defect. Not doing these could be a defect). Governance is a great technique. Those who are not <i>jitendriyas</i> cannot rule a kingdom. Only soft-natured persons also cannot rule a country. Because ruling a country requires a lot of effort/hard work. (Shl 22) Yudhishtira! Kingdom is something everyone desires. But only one who is honest/sincere can bear this burden. Though he may be straightforward, he should be cruel to the cruel and soft to the soft. He should incorporate both natures suitably. (Shl 23) In case the king faces a serious danger in his efforts to protect the citizens, it brings him only <i>punya</i>.</p>
41	<p>Shanti parva; Rajadharmanushasana upa-parva; <i>Adhyaya</i> 59; pages 492-521; Vol 21</p> <p>41. Bhisma explains the contents of Brahma's neeti-shaashtra</p> <p>Yudhishtira questioned Bhisma thus: "(Shl 5) The word 'king' is well known throughout the world. How was this word born? When was it born? Is there any reason for this? I wish to understand this matter from you. (Shl 6-8) When the qualities of all are same, why one person is called the 'king'? The physical attributes like arms, shoulders, necks etc are all same for all humans. Mind and intelligence are also common for all. Happiness and grief also exist for both. (Shl 9) How does just one king protect the earth full of brave, courageous, valorous, noble and virtuous people? Even though he is the protector/ruler of all, why does he desire the happiness of people? (Shl 10) This much is true. If the king is happy, whole world will be happy. If king is unhappy or sad, all citizens become sad.</p> <p>I want to understand this matter from you factually. ..The reason for the whole world to see one person as equivalent to god and bow to him may not be trivial. It must be very significant."</p> <p>Bhisma responded: "I will tell you how kings and kingdoms were born in the beginning of Krita yuga. Listen with attention. In the past there were neither kingdoms nor kings. There was no <i>danda</i> or punishment. All were living on the path of dharma and hence protected each other. By protecting mutually by following dharma, after some time it resulted in distress to many. Then they were all overtaken by <i>moha</i> (delusion). Once they were overwhelmed by <i>moha</i> and failed to protect mutually, they lost the sense of what is the right thing to do and what is not (<i>kartavya</i> and <i>akartavya</i>). This resulted in decay of dharma. Greed took over. They started trying to get what they could not. Then their minds were 'occupied' by another enemy called 'kaama'. Then another demon called 'raga' also took root in them. Having become slaves to raga they were not discriminating between right and wrong deeds (<i>karya, akarya</i>). (Shl 20) They met even those who were unworthy of being met. They were not rejecting anything among worthy of speaking, unworthy of speaking; worthy of eating, unworthy of eating; having defects, not having defects. (Shl 21) Thus due to the agitation in the society, the study of Vedas also stopped. Once this happened, all the dharmic activities like <i>yajna-yaagas</i> also stopped.</p> <p>As a consequence of this, fear enveloped the minds of <i>Devatās</i>. They went to Brahma and said to him, "The human world is in the grip of evil feelings of greed and delusion. As a result the ancient traditions of <i>yajna-yaagas</i> have stopped. Therefore we are afraid of the consequences. (Shl 25) Due to the destruction of <i>vaidic-jnana</i>, the <i>yajna-dharma</i> has also been destroyed. For this reason we have become equivalent to humans.....Pitamaha! Therefore think what can be done to bring auspicious times to us. The <i>daivatva</i> that we have got due to your grace should not be destroyed for any reason.</p> <p>Brahma replied, "I will think about your auspiciousness. Give up the fears in your mind." Then Brahma created a <i>neeti-shaashtra</i> with one lakh (100,000) <i>adhyayas</i>. (The list of topics covered in this work is really amazing. It clearly indicates highly intelligent, evolved and comprehensive thinking. Unfortunately its original version appears to be lost and only two condensed versions Viz Brihaspati neeti and Shukra neeti are referred. Another interesting point to observe is that there is no mention of building <i>vimanas</i> or flying machines which were being used by <i>devatas</i>)</p> <p>In that work there was complete description of <i>dharma-artha-kaama</i>. Therefore it became known as <i>trivarga</i>. The fourth one is related to <i>moksha</i>. Its benefits and attributes are different from these three. (Shl 31) There is another <i>trivarga</i> related to <i>moksha</i>. That consists of <i>sattva, rajas & tamo gunas</i>.</p>

There is yet another *trivarga* based on *danda*. These are *sthana*, *vridhdha* and *kshaya*. (*Sthana*: keeping the profits of traders in balanced equilibrium; *Vridhdhi*: growth of *tapasvis*; *kshaya*: decline of thieves and robbers).

(Shl 32) In the *neeti-shaashtra* created by Brahma there is description of following six categories: *atma*, *desh*, *kaal*, *upayas*, *karya* and *sahayakas*. Implementation of this system brings overall prosperity. (Shl 33) There is description of several *vidyas* related to *trayi* (*karma-kanda*), *anvishiki vidya* (*jnana-kanda*), *vaarta* (agriculture, cattle rearing and trade) and *danda-neeti*. (Shl 34, 35) In this work there is extensive dealing with the topics of protection of ministers, characteristics of ambassador/king's messengers and prince, spies and various techniques they should adopt, placement of right spies at different locations, the five methods of *sama*, *daan*, *bheda*, *danda* and *upeksha*. (Shl 36) All types of confidential consultations, benefits of applying *bheda-neeti*, the fear that may result due to secret consultations becoming public, results if secret consultations succeed, bad results if they fail are all described in this. (Shl 37) There are three categories in *sandhi* (compromise)—*uttama*, *madhyama* and *adhama* (best, medium and worst). They are respectively called *vitta-sandhi*, *satkara-sandhi* and *bhaya-sandhi*. Taking a huge amount of money and making a compromise is *uttama*. Accepting good hospitality and making a compromise is *madhyama*. Making a compromise out of fear is *adhama*. There is complete description of all these types in Brahma's *neeti-shaashtra*.

(Shl 38, 39) Waging war on enemies: There are four 'time-slots' for this. Growth and prosperity of own friends, treasury being full, destruction of enemy's friends, destruction of enemy's treasury—these are the favourable times for marching out for war. In respect of victory, three categories viz *dharma-vijaya*, *artha-vijaya* and *asura-vijaya* have been described in detail in this *neeti-shaashtra*. The characteristics of the five assets viz minister, nation, fort, army and treasury and three classifications in each of them as *uttama*, *madhyama* and *adhama* have been described in detail. (Shl 40) In the army there are two kinds: known (*prakash*) and secret (*gupt*). In the 'known' category there are eight components. There is very detailed description about the secret army. (Shl 41) The eight components of the 'known' army are: chariots, elephants, horses, foot soldiers, those who carry loads, **sailors**, spies and *acharyas* who will advice on actions at appropriate times.

(Shl 42) The secret components of the army are: poisonous powders etc generated from moving animals like snakes and created from non-moving sources like trees, creepers etc. (Shl 43) These secret components should be made to touch the enemy by way of weapons or clothes. They should be mixed in the food or drinks of the enemy. Many *mantras* which can cause destruction of the enemy should be recited. In addition, in this *neeti-shaashtra* there is description about *ari* (enemy), *mitra* (friend) and *udasina* (indifferent).

(Shl 44) **All the paths of planets and stars** (Commentary: the changes that occur due to movement of planets from one sign to another, results of stars rising and setting etc), **84 qualities or strengths of earth**, self-protection by way of *mantra* and *yantra*, giving assurances, **construction of chariots and their inspection** are all described in Brahma's *neeti-shaashtra*.

(Shl 45, 46) Various ways of strengthening the army, several *vyuhas* that could be organised with elephants, horses, chariots and soldiers, varieties of skills of fighting, jumping up or falling down in a duel, fighting face to face according to dharma, hitting the enemy hard and running away-- all these are described in this. Also given in detail are the ways of sharpening the weapons, their maintenance and use. (Shl 47) The difficulties faced by armies, ways of encouraging and making the soldiers happy, trouble by enemies, time when one should live away from the capital, ways of examining the loyalty of foot-soldiers are all given in this work.

(Shl 48, 49, 50) Methods for digging a moat around the fort, arranging the army's (*chaturanga-sainya*), march to war, creating serious trouble to enemy through fearsome people of forest and thieves/robbers, making the senior functionaries of enemy suffer losses by way of setting fire, poisoning and **creating fake documents**, cheating the enemy by sending persons in the guise of their ministers/commanders, creating difference of opinion among the enemy's leaders, destroying crop ready to be harvested, enraging the elephants of the enemy's army, creating anxiety and worry to the citizens of enemy's kingdom, attracting prominent persons of the enemy to own side--all these are also described in this.

(Shl 51, 52) Description of kingdom which has seven constituents and its decay, growth and equilibrium, methods of improving self and nation with the help of envoys/messengers are given. Extensive discussion about enemy, neutral and friend, destroying powerful enemies by clever methods, causing failure of enemy's approaches at times are all described in this. (Shl 53) Subtle aspects of ruling, *kantaka-shodhana* (detecting those who are causing obstacles and destroying them), *vyayama-yoga* (use and practice of weapons), *parishrama* (physical oriented prowess like wrestling), sacrificing and amassing money, all these are also described in detail in it.

(Shl 54) The king should himself organise care for those who are not able to care for themselves, who are incapable of doing work and who have no one to depend on. Vigil should be maintained on such people. Money should be given to charity/donated at suitable times. Should not get attached to addictions. All these matters have been stated in this huge work. Similarly, qualities of the king, of commanders, reasons for implementing *trivarga* and its defects and advantages are all described. (Shl 56, 57, 58) Variety of bad dealings, responsibilities that can be assigned to the faithful followers, doubting everyone, rejecting laziness in duty and interest in unworthy tasks, obtaining things which are not yet acquired, protecting the things obtained, increasing it, duly distributing such things to *satpurushas*, sacrificing/giving up such amassed wealth in the interest of dharma, spending on luxuries and comforts, spending saved wealth in times of danger/crisis, the four ways of spending such accumulated wealth are all described in Brahma's *neeti-shaashtra*.

(Shl 59) Ten types of fearsome addictions/grief that can arise from *kaama*, *krodha* are described. (Shl 60) The following four viz hunting, gambling, drinking wine and being always interested in women are addictions born of *kaama*. There is detailed description of all these in that work. (Shl 61) Harshness in speech, wrath/ferociousness, punishing cruelly, punishing own body, abandoning relatives out of intense anger without sufficient reasons, misuse and destruction of *artha* (commentary: breaking things in anger) are *vyasanas* born of *krodha*.

(Shl 62) **There is description of several machines (*yantra*) and the work they do.** It also has mention of destroying enemy's kingdom and destroying the houses & other structures in the capital city of enemy. (Shl 63) Methods of destruction of huge trees in enemy land and laying siege on enemy's capital from all four directions are also described. **It also describes how to do agriculture and *shilpa* (architecture, sculpting). Building various parts of a chariot, methods of building houses in villages and cities,** various options for making a living are all described.

(Shl 64) Techniques of sounding various war-time instruments like *panava*, *anaka*, *shankha*, *bheri* etc. Ways of gaining/obtaining gems, cattle, land, clothes, servants-male & female; destroying these same six assets of the enemy are all described in this. (Shl 65) Establishing peace in the kingdom, hospitality to and honouring of the *satpurushas*, having close contacts with scholars, understanding the procedures of *daan* and *homa*, touching auspicious things, methods of decorating/dressing up with clothes and ornaments, arrangements for food, living always with faith in God are all described in this *neeti-shaashtra*. (Shl 67) How a king can come up in life even if he is alone, truthfulness, **speaking sweetly on special occasions and in society, matters relating to his duties and house-hold chores** are all stated here.

(Shl 68) **A king should constantly observe through his spies all the things being done in the kingdom, directly or indirectly, openly or secretly by the officials (the translation refers to judicial officials).** This is also stated in this *neeti-shaashtra*. (Shl 69) Not punishing the brahmanas physically/bodily, awarding balanced punishments to offenders, and how to arrange for comforts & facilities to followers, relatives and men of good qualities are stated in this. (Shl 70) Protection of citizens of the town and thinking about twelve kinds of kings surrounding the kingdom (*mandalastha*) are all described here. (Commentary: Group of 12 kings. In all four directions four enemy kings, four friendly kings and four neutral kings. This can be expanded as: (i) enemy king (ii) friendly (iii) enemy's friend (iv) friend's friend (v) enemy's friend's friend (vi) King standing behind to defend (vii) king behind the enemy king to protect him (viii) king who will come to help after being requested so (ix) king who has come to help the enemy upon his request (x) king desiring victory (xi) king who is neutral to both self and enemy (xii) who is stronger than both self and enemy but neutral).

(Shl 71) **72 types of treatments to the body as per medical *shaashtra*, dharmas of nation, *jaati* and *kula* have been described in Brahma's *neeti-shaashtra*.** (Shl 72) In that *maha-grantha*, methods of obtaining *dharma*, *artha*, *kaama* and *moksha* and different types of desire for wealth have been described. (Shl 73) **It states how to carry out agriculture and trade etc which are foundations to increasing the wealth in the treasury.** It also says how & when to use *maya* techniques. Also given are ways of polluting running and standing water bodies. (Shl 74) **The ways by which this world can be prevented from deviating from virtuous path have been described.**

After creating this mammoth *neeti-shaashtra*, an immensely pleased Brahma said to *devatas*, "(Shl 76) In order to do good to the world and to establish *dharma*, *artha*, *kaama* I have disclosed the essence of all needed information like extracted butter. (Shl 77) It incorporates *danda-neeti* which will protect the whole world. **It is always focussed on suppressing the wicked and supporting the virtuous.** (Shl 78) Through this *neeti-shaashtra* the world can be made to take to the virtuous path. Or the king will enforce a system of punishment through this and hence it will be famous as *danda-neeti* also. (Shl 79) This *shaashtra* is the essence of the six qualities of *sandhi* & *vigarha*. In the opinion of *mahatmas* this work will occupy the highest and best place. All the four *purusharthas* viz *dharma*,

	<p><i>artha, kaama and moksha</i> have been expounded in this.</p> <p>Umapati Bhagawan Shankara first accepted this <i>neeti-shaastra</i> from Brahma. Considering the falling longevity of humans and hence their inability to study and absorb all of it, Shankara condensed it. That work became known as Vaishalaksha. Then Indra obtained that version from Shankara. When Indra studied it, it had 10,000 <i>adhyayas</i>. Then Indra further condensed it. It got the name '<i>Baahudantaka</i>' and had 5000 <i>adhyayas</i>. Then Brihaspati condensed it further by his great intelligence and it became known as Barhaspatya and had 3000 <i>adhyayas</i>. Then the great Shukracharya, a great <i>tapasvi, acharya</i> of <i>yoga-shaastra</i>, further condensed it to 1000 <i>adhyayas</i>. Thus finding the declining longevity of human race on earth, great <i>maharshis</i> have been continuously condensing it to benefit the human race.</p> <p>This is followed by a story of succession of kings, many of whom refuse to take up ruling & take up <i>tapas</i> and finally king Vainya taking up the responsibility of ruling the world as per <i>neeti-shaastra</i>. All people were very pleased & happy in his time and hence he was called 'raja'.</p> <p>Bhishma continues: Therefore you must rule such that no enemy attacks you, monitor the state of the nation through spies who won't sell themselves, and using <i>danda-neeti</i> you should constantly protect the nation. (Shl 130) All auspicious works done by the king with sense of equality in mind and actions will culminate in good of the people. If all the people in a kingdom have to be under the control of one man, what other than his divine qualities can cause it? Because a king has especially divine qualities and has a portion of Mahavishnu in him, all the citizens will be obedient to him. (Shl 132) From <i>dharma, artha</i> was born in Shridevi. Thus in the kingdom of Prithu, <i>dharma, artha and Shri</i> were all established. By following <i>dharma, artha and kaama</i> can also be accomplished. Therefore in the kingdom of Prithu there was prominence for dharma. (Shl 133) After the <i>punyas</i> done in many <i>janmas</i> decay, man falls from <i>swarga</i> and is born as a king, expert in <i>danda-neeti</i>....(Shl 138) The <i>danda-neeti</i> described earlier has clear characteristics. It is only by virtue of that <i>neeti</i> that the world is enveloped in <i>neeti</i> and <i>sadachara</i>.</p> <p>Puranas, birth of <i>maharshis</i>, group of pilgrim centres, groups of stars, four <i>ashramas</i> viz <i>Brahmacharya</i> etc, <i>yajna-karmas</i> performed by four <i>ritwijas, brahmana, kshatriya</i> etc four <i>varnas</i>, four <i>vidyas</i>, Vedas, <i>nyaya-shaastra</i> all these have been comprehensively described in Brahma's <i>neeti-shaastra</i>. It also has complete exposition on <i>tapas, jnana, ahimsa, brahmavastu</i> which is beyond satya & astaya, service of the aged, <i>daan, shoucha</i>, being engaged in activity and kindness towards all animals.</p> <p>Return Points: Table: Administration/Governance/Rajadharma, Sl. No 59; Table: Notable References: Story related, Sl. No. 469.</p>
42	<p>Shanti parva, Rajadharmanushasana upa-parva; Adhyaya 60; Pages 521-539; Vol 21</p> <p>42. Bhishma explains dharmas of the four varnas to Yudhishtira</p> <p>Yudhishtira again bowed to Bhishma and asked him thus: "(Shl 2) Grandfather! Which <i>dharmas</i> are satisfactory to all <i>varnas</i>? What are the dharmas to be followed by each <i>varna</i> separately? Which are the four <i>ashrama-dharmas</i> in <i>chaturvarnas</i>? Which dharma is considered as <i>raja-dharma</i> by scholars? (Shl 3) By what methods or by whom does the country progress? By what methods or by whom does the king develop/grow? By whom or by what do the citizens and servants prosper? (Shl 4) What kind of persons in following roles should be rejected by the king: Treasurer, commander, official in-charge of fort, associates, ministers, <i>ritwijas, purohits</i> and <i>acharyas</i>? (Shl 5) Grandfather! In times of danger or crisis, whom should the king trust? From whom should he protect himself strongly?"</p> <p>Bhishma replied: "(Shl 7) The following nine are common dharmas to be followed/practiced by all four varnas: No anger, always speaking truth, enjoying earned wealth by sharing, having forgiveness, begetting children from <i>dharma-patni</i>, being pure/clean both internally and externally (<i>antaranga & bahiranga</i>), not committing treachery towards any, living with honesty and simplicity, and caring (supporting & <i>nourishing</i>) for the members of one's family.</p> <p>Dharmas for brahmanas:</p> <p>(Shl 9) Knowledgeable persons say that the best <i>sanatana dharma</i> for brahmanas is <i>dama or indriya-</i></p>

nigraha. Secondly, a brahmana should always be engaged in the study of Vedas and *shastras*. By just studying these he would have accomplished all his stipulated karmas. (Shl 10, 11) In case wealth takes refuge in a brahmana who is engaged in *swadhyaya-abhyasa*, is *jitendriya*, is calm, is content with the *jnana and vijnana* he possesses, does not do anything against the *varnashrama dharma*, then he should get married and beget virtuous children. He should give to charity and perform *yajnas*. He should himself also enjoy, as well as share the wealth that has come his way with relatives and friends. This is the duty of brahmana. (Shl 12) **Whether he does any other karmas or not, a brahmana is fulfilled by study of Vedas and shastras.** Because a brahmana has friendship towards all, he is also called '*maitra*'.

Dharmas of a kshatriya:

(Shl 14) *Kshatriya* should give charity to the deserving (*satpatra*). But he should not ask others for anything (should not take *daan*). He should perform *yaagas*. But should not conduct (guide in the procedures and conduct of *yaagas* which brahmanas do) *yaagas* for others. He should study Vedas and *shastras*. But should not teach them to others. Should govern the people. Should always be engaged in destroying thieves, robbers etc who trouble the citizens. Should display valour when fighting enemies in the battlefield. (Shl 16) Scholars who know *puratana-dharma* do not appreciate a *kshatriya* who goes to the battlefield and returns defeated and unhurt. (Shl 17) Scholars say that fighting is the main path for a *kshatriya*. There is no duty better than destroying thieves, robbers and other trouble makers. Doing *dhyana*, *adhyayana* and *yajna* brings success to a *kshatriya*. **But since fighting with enemies and dasyus is the main dharma of a king, a king who wishes to stick to the path of dharma should always be ready & willing for war.** (Shl 19) A king should ensure that all citizens follow their respective *varnashrama-dharma* and through them should execute all deeds according to dharma in the interest of peace. (Shl 20) **Whether he does any other karma or not, a king is fulfilled by governing the people with dharma. Governing the people is the most important and greatest dharma for a king.** Since the king is powerful as related to Indra, he is also called *Aindra*.

Sanatana dharma to be followed by vysya

(Shl 22) The following are the karmas of *vysya*: *daan*, *adhyayana*, performing *yajnas* and **earning money in clean ways**. He should always be active & perseverant and should care for all the animals with love and alertness just as a father would take care of his children. If he does anything other than cattle rearing it will be *vikarma* (unlawful occupation). (Shl 23) *Vysya* obtains great happiness by cattle rearing. Prajapati created cattle and handed the responsibility of their care to *vysya*. (Shl 24) Prajapati has handed over the responsibility for caring and *nourishing* of people to *kshatriya* and brahmana. Next I will tell you about his occupations and how he should earn his living. (Shl 25) If a *vysya* has obtained six cows from the king or citizens, he can utilise the milk of one cow for his personal use. If he is rearing a hundred cows, he can utilise one cow and one ox for his personal use. Or out of the total value obtained by the milk, butter, ghee etc of these 100 cows, he can utilise one seventh for his personal use. He can also keep for his living one seventh of sale proceeds of horns of dead cattle, and one sixteenth of the sale proceeds of their hooves. (Shl 26) **From all kinds of food-grains he grows, he can keep one sixteenth for personal use. This is like his annual salary. But he should never think of not caring for the cattle.** (Shl 27) As long as he wishes to care for the cattle, he should not sub-delegate their protection and care to others for any reason.

Dharma to be followed by shudras

(Shl 28) Prajapati Brahma created *shudra* in the form of servant to brahmana, *kshatriya* and *vysya*. Therefore for a *shudra* serving the other three *varnas* is the karma assigned by *shastras*. (Shl 29) *Shudra* attains great happiness by serving the three *varnas*. Therefore he should serve the three *varnas* sequentially. (Shl 30) **A shudra should not ever accumulate money. Because, if he accumulates money he will indulge in sinful deeds. He may bring persons greater than him under his control by virtue of money-power.** (Shl 31) **Or a shudra who is a dharmatma can accumulate money with the permission of the king and perform dharmic acts as he wishes.** I will tell you about his occupation and livelihood. (Shl 32) All the three *varnas* should necessarily take care of his *bharana-poshana* (support and nourishment). Because, he deserves it. To a *shudra* who serves, **used** umbrella, head gear, beds, foot-wear and fan should be given. (Shl 33) The other three *varnas* should give him unusable (old, torn etc) clothes. Because, all such items are the wealth of *shudra* according to dharma. (Shl 34) People who know dharma have said that if a *shudra* comes to a person with the intention of serving him, that person must make arrangements for his living. (Shl 35, 36) **In case the master does not have children, the serving shudra should perform his pinda-**

pradana (rites upon death). If the master is old or weak, the *shudra* should take care of his *bharana-poshana*. When the master is in some danger, the servant should never desert him. In case the master loses all his money and becomes penniless, even then the *shudra* should not desert him and out of the money left after caring for his family, he should care for the master (**Where does he get this money from?**). **A *shudra* has no money of his own. He can only get money from his master. Meaning, the rights to the money with the *shudra* rest with the master.** (Shl 37) The *yajnas* prescribed for the three *varnas* should be done by *shudra* also. But in the *yajna* done by *shudra* there will be no *swahakara*, *vashatkara* and *vaidic mantras*. (Shl 38) Hence a *shudra* should perform *yajna* without himself undertaking a *vrata*. The *dakshina* of such *paka-yajna* is called *poorna-patra-mayi*. (Shl 39) We have heard that a *shudra* named Paijavana performed a *yajna* by the method of *Aidragna-yajna* without using *swahakara* and *vashatkara* and gave away one lakh *poorna-patras* as *dakshina* upon completing the *yajna*. (Shl 40) **Because a *shudra* is always dedicated to serving the other three *varnas* the *yajnas* they perform belongs to the *shudra* also. There is no need for him to separately perform *yajnas*.** He will also obtain fruits of *yajna* even though he himself does not perform, by virtue of his dedicated service to them. Before all *yajnas*, the *shraddha-yajna* is prescribed. (Faith in what you do). ***Shraddha* is greater *devata* than all others. It is *shraddha* which brings sacredness to the performers of *yajna*.**

Role of brahmanas w r t other three varnas

(Shl 41) Brahmanas with a balanced mind, with mutual co-operation of others, worship the Paramatma by way of several *satra-yagas* with several kinds of desires. (Shl 42) **The process of creation in other *varnas* has happened only through brahmanas. Other three *varnas* have been created by brahmanas only.** (Therefore *shudras* also have right to perform *yajnas*. This is why all four *varnas* perform *yajnas* in order to fulfil their desires). (Shl 43) What the brahmanas, who are *devatas* of the *devatas* also, say in respect of *dharma-karma* by virtue of their understanding of Vedas and *shastras* is for the benefit of all *varnas*. Therefore the other three *varnas* should perform *yajnas* as prescribed/recommended by brahmanas and not as per their will or wish. (Shl 44) **Brahmana who has completely studied *rig-yajur-sama* Vedas will be worthy of worship by all just like *devatas*. Brahmana who has not studied these will be considered an *upadrava* (mischief-maker, trouble maker, misfortune) for *Prajapati*.** All *varnas* perform *yajna* with willingness and faith. (Shl 45) Therefore it is never that either *devatas* or other people do not desire such *yajna* done with faith. **Hence all *varnas* have the right to perform *yajnas* with full faith.** (Shl 46) Brahmana is an extraordinary *devata* for other *varnas* by virtue of his *karmas*. Therefore, it is never so that brahmanas, who are friendly towards all, do not perform *yajnas* for the benefit of all *varnas*....Brahmana has been created to perform *yajna* for the benefit of other *varnas*. (Shl 47) **Brahma has created other three *varnas* only through the brahmana. Therefore the other *varnas* are equivalent to brahmana *varna*. The other *varnas* also have earnestness and simplicity and are 'brother *varnas*' of the brahmana *varna*. *Kshatra-vysya-shudra* are variations born of *brahma-varna*. Just as *rig-yajur-sama* born of 'a'*kara* are not different from it, in the same way other *varnas* born from brahmana *varna* are not different from it.....**

Importance and necessity of yajnas

(Shl 51) One who knows different forms of *yajna* and their respective fruits has firm & clear knowledge of *yajnas*. Such brahmana who is a *jnani* and has *shraddha* has the right to perform *yajnas*. (Shl 52) Whether he is a thief, a sinner, or worst among sinners, if he desires to perform *yajna* he will be said to be *sadhu* or *satpurusha*. Therefore, what to speak of *kshatriya-vysya-shudra* who are forms of brahmana himself? (Shl 53) *Rishis* also praise one who desires to perform *yajnas*. Performing *yajna* is very auspicious. There is no doubt in this matter. It is the decision of *shastras* that people of all *varnas* should regularly be performing *yajnas*. (Shl 54) **There is no karma superior to *yajna* in the three *lokas*. Therefore human being should perform *yajna* without jealousy, with full faith and in accordance with his capability and desire.**

Return Point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No. 146

43

Shanti parva, Rajadharmanushasana upa-parva; Adhyaya 61; Pages 539-546; Vol 21

43. Bhisma explains the four stage ashrama dharma

I will tell you the names and dharmas of the four stage *ashramas*.

(Shl 2) *Brahmacharya*, the great *Garhasthya*, *Vanaprastha* and *Bhaikshya-charya* (*Sanyasa*) are the four *ashramas*. **The fourth viz *Sanyasa* should be taken up only by brahmanas.**

(Shl 3, 4) After the *choodakarma* (the rite of tonsure), a brahmana should become *upanita* (initiation) in the eighth year and thus obtaining *dvijatwa* should study Vedas, complete *vrata-samavartana*, get married, regularly perform *oupasana-agnihotra-vaishvedeva*, beget good children, **get fulfilled in grihasthashrama**, and then being a *jitendriya*, having *jata*, being dedicated to the realisation of *atma* enter *Vanaprastha* (living in forest) along with his wife or alone. (Shl 5, 6) Such a person in *Vanaprastha* should study the *aranyaka-shaashtra* (*atma-vidya*) and practice *Vanaprastha-dharma*. Being *urdhwa-retaska* (*brahmacharya-vrata* or super sublimation of the sexual instinct), he can change to *sanyasahrama* and by doing *atma-sandhana* will attain the eternal *brahma-bhava*. These are the characteristics of *munis*. They would have gone through all these karmas in that order. A scholarly brahmana should also do all these karmas. This is his duty.

(Shl 7) **If a brahmana-vatu** (The Brahmachari or religious student, after his investiture with the sacred thread) **who is strictly/rigorously practicing brahmacharya-vrata desires moksha, it is auspicious to grant him rights to perform karmas related to Sanyasa directly** (*Sanyasa-deeksha*).

(Shl 8) One who wishes to be a *muni* or *sanyasi* should first gain victory over external and internal *indriyas*. He should not have anything called desire. There should be no *mutts* (A building inhabited by ascetics of the same order) or *kutiras* (cottage, hut). He should always be travelling. He should stay at a place soon after Sunset. He should consume whatever food he gets due to God's grace and be content with it. (Shl 9) **A sanyasi should be without desires. Should look upon all with sama-bhava (equality). He should be away from all kinds of bhogas** (enjoyments) (should not desire them in the mind also). *Ashrama* with such dharmas is called '*Kshemashrama*'. A brahmana who is in such *ashrama* will attain oneness with Brahma.

(Shl 10) **Listen to Grihastha-dharma**. After becoming *upanita* he should study all Vedas. After completing this he should pay *guru-dakshina*, obtain guru's permission, complete karmas prescribed in the Vedas and get married. Should beget good children in his *dharma-patni* and enjoy pleasures and comforts of *Grihasthashrama*. In this manner with single minded dedication, he should practice **this extremely difficult Grihasthashrama** consisting of dharmas befitting *munis*. (Shl 11) He should love and find contentment in his wife only. Should mate with his wife only during fertile periods. Should perform all *nitya-naimittika* karmas as prescribed in the *shaastras*. He should never become a cheat or a rogue. Should eat limited quantities of food. Should be devoted to worship of *devatas*. Should remember/be grateful to those who have caused benefits to him. Should be truthful. Should be soft-natured. Should be kind and forgiving. (Shl 12) He should have the *indriyas* under control. Should be obedient to gurus, the aged and *shaastras*. Should not miss out on offering *havya-kavya* to *devatas* and *pitrus* at right times. Should always donate food to brahmanas (*anna-daan*). Should be free of jealousy and hatred. Should support and nourish persons of all other *ashramas*. Should be devoted to performing *yajna-yaagas* regularly. Yudhishtira! In this matter many *maharshis* quote *Narayana Gita*. Listen to it. (Shl 14) 'A *Grihastha* should be truthful; simple; should treat the guests well; should be devoted to practice of dharma; should earn money and wealth in the path of dharma; should be attached to his wife; in this manner he should enjoy happiness in the world. It is my opinion that such a *Grihastha* will enjoy happiness in *para-loka* also.' (Shl 15) Great *Rishis* say that supporting and caring for wife and children and bearing (studying) Vedas are the main duties of a person in *Grihasthashrama*. (Shl 16) In this manner a brahmana who is devoted to performing *yajnas*, practices *Grihastha-dharma* properly and earns money in clean ways will obtain good fruits in *swarga-loka* also. (Shl 17) When such a *grihastha* dies, all his desires will be fulfilled infinitely. He will enjoy un-decaying pleasures in *swarga*.

(Shl 18) Yudhishtira! A **brahmachari** who is smeared with dust and mire should be thinking about *Vedamantras* by being alone. Should recite *Gayathri mantra* sitting alone. Should do all his chores himself. Should have only one *acharya* and be always dedicated to his service (like a *shudra*, in a sense). (Shl 19) He should always keep his *indriyas* and mind under control. Should be dedicated to *vrata*. Sometimes should be *deeksha-baddha*. Should always be studying Vedas and live in the house of the guru. (Shl 20) Should be constantly engaged in the service of guru. Should prostrate to the guru. Should not give up the *shat-karmas* of *yajana-yaajana*, *adhyayana-adhyapana*, *daan-pratigraha*. But should not always be engaged in them only. They should be done without affecting the serving of the guru. (For example *yaajana*, *pratigraha* should be done as per order of guru for the sake of his service and not for oneself). **Guru-shushrusa is the main duty**. (Shl 21) Child! Yudhishtira! A brahmachari should not attempt *nigraha* (control/suppress) or *anugraha* (grace,

	<p>conferring benefits) of others. Should not have company of those who hate. These are stated <i>ashrama-dharmas</i> for Brahmacharis.</p> <p>Return point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No. 147</p>
44	<p>Shanti parva, Rajadharmanushasana; Adhyaya 62 & 63; pages 546-560; Vol 21</p> <p><u>44. Bhisma continues exposition on <i>varnashrama-dharma</i> and superiority and criticality of <i>raja-dharma</i></u></p> <p>Adhyaya 62</p> <p>Yudhishtira asked Bhisma: “(Shl 1) Grandfather! Tell us the dharma which is auspicious, happy, brings prosperity in future, has no violence, is acceptable to the world, and which makes people like us happy.”</p> <p>Bhisma said: (Shl 2) All four <i>ashramas</i> are suited for a brahmana. The other three <i>varnas</i> are not practicing all these <i>ashrama dharmas</i>. (Shl 3) <i>Shaastras</i> have prescribed several karmas for <i>kshatriyas</i> which are suited for them and will take them to <i>swarga</i>. But wars etc which are primarily violence oriented are not suited to brahmanas. Meaning these karmas are not aligned with the karmas for brahmanas. (Shl 4) Even though a brahmana, if that dull-headed person does karmas fit for <i>kshatriyas</i>, <i>vysyas</i> or <i>shudras</i>, he will be blamed in this world and will also go to <i>naraka</i> later. (Shl 5) The derogatory words applicable to slave, dog, wolf or animal will also apply to the brahmana who is <i>karma-bhrashta</i>. (Shl 7) That brahmana who is engaged in performing the <i>shat-karmas</i>, adopts the four <i>ashramas</i> sequentially at the right stages of life, and follows their applicable dharmas, who is protected by the shield of dharma, who has won over his mind, is of purified self, is always engaged in <i>tapas</i>, who has no desires and who is generous, will attain un-decaying <i>punya-lokas</i>. (Shl 9) Just as agriculture, trade and <u>earning money by interest</u> are main dharmas of <i>vysya</i>, governing people so that they live happily is the main dharma of <i>kshatriyas</i>, in the same way for a brahmana the karma of studying Veda is the main dharma. (Shl 10) Prompted/goaded by <i>kaal</i> and influenced by <i>vasanas</i> of past births, they perform <i>uttama</i>, <i>madhyama</i> and <i>adhama</i> karmas, though their karmas are clearly defined. (Commentary: Bhisma is answering the possible question why people of different <i>varnas</i> do not do their prescribed karmas. Whatever <i>varna</i> a person may be born in, his karmas are influenced by his past <i>vasanas</i>. It will be in accordance with the times in which he is living. Moreover man does not enjoy total freedom to act. He is controlled by <i>kaal</i>. Therefore according to <i>kaal</i> and <i>desh</i>, he does his <i>karmas</i> which are <i>uttama</i>, <i>madhyama</i> and <i>adhama</i>). (Shl 11) The factors which were responsible for obtaining this body end with the body. Therefore one who is dedicated to <i>swakarma</i> becomes eternal and all pervasive.</p> <p>Adhyaya 63</p> <p>Characteristics of a brahmana</p> <p>(Shl 1) Dharmaja! Stretching and tying the bow string, destroying enemies, agriculture, trade, cattle rearing and serving others driven by desire for money—these are strictly banned for a brahmana. (Shl 3) A brahmana (Grihastha) should reject serving the king, earning money from agriculture, earning livelihood from trading, crookedness, company of adulterous women and living on interest earnings. (Shl 4) That brahmana who has wicked practices, has no dharma, has relationship with <i>shudra</i> woman, who carries tales, is a dancer, is a servant of the king and who does evil deeds known to be highly against brahmana dharma becomes equal to a <i>shudra</i>. (Shl 5) A brahmana who has the above stated bad qualities, whether he studies Vedas or not, he will be equal to a <i>shudra</i>. Just as one does not eat with a slave/servant (<i>dasa</i>), one should not eat with such a brahmana. Such brahmanas should be rejected for acts related to <i>devatas</i> (their worship, <i>yajna</i> etc). (Shl 6) That brahmana who has no honour, who is impure, who is cruel, given to violence, who has given up his dharma and <i>sadachara</i>—inviting such brahmana for performing <i>havya-kavya</i> (<i>devata-pitru karya</i>), <i>daans</i> etc is as good as not doing them. (Shl 7) Therefore for a brahmana, control of <i>indriyas</i>, inner & outer purity and simplicity are prescribed. All the four types of <i>ashrama dharmas</i> are applicable only to the brahmana, because brahmana was born before all others. (Shl 8) Only that person who has <i>indriyas</i> under control, has drunk <i>soma-rasa</i> by performing <i>soma-yaga</i>, who is <i>sadachari</i>, kind, capable of withstanding difficulties, has no desires, is soft natured, is not cruel, is forgiving is worthy of being called a brahmana. Person with opposite qualities to these and</p>

who does *paap-karmas*, even if a brahmana should be considered as one.

Restrictions on preaching *moksha-dharma*

(Shl 9) Pandunandana! All people who desire dharma seek refuge of *shudra*, *vysya* or *kshatriya* for help/support. **Therefore for those *varnas* who are not interested in *moksha-dharma*, Bhagawan Vishnu does not like to preach the methods of *moksha-dharma*.** (Shl 10) In case Mahavishnu preaches *moksha-dharma* to even those who do not desire it, there would be no happiness related to *pravritti-marga* in this *loka*; it would not be there in any *lokas*; there would be no *chaturvarna* or *Vedadhyayana*. No *yajnas* of any kind would be performed. There would be no worldly affairs. There would have been no *ashramas* like *brahmacharya* etc.

Conditions for *Vanaprasthashrama*

(Shl 11) Yudhishtira! If the king wants that in his kingdom the people of four *varnas* should live according to their *varnashrama-dharma*, listen to the dharmas stated for the four *varnas*.

(Shl 12, 13) *Maharaja*! That ***shudra*** who has done the service of all three *varnas* and has become fulfilled, has got good children, who has only slight difference in *sadachara* and *sadvyavahara* in comparison to other *varnas*, who is practicing the ten dharmas, such a *dharmatma shudra with the permission of the king* can take any *ashrama* other than *sanyasashrama*. (Commentary: Since he is not formally initiated he cannot be a brahmachari, since he should have got children he would have been a Grihastha and hence only *Vanaprastha* is left). (Shl 14) Just as *Vanaprastha* has been allowed for a *shudra* who has met the above stated conditions, in some circumstances ***vysyas* and *kshatriyas*** have also been allowed to take *Vanaprastha*. (Shl 15) A ***vysya*** who has been properly following the dharma prescribed for his *ashrama* and is hence fulfilled, after reaching old age can accept *Vanaprastha with the permission of the king*. (Shl 16-21) For a **king** to take up *Vanaprastha* he must complete all activities prescribed for him in his *varnashrama*. Should study Vedas. Should study *raja-shaastras* (*neeti-shaastra*, archery etc). Should get married and beget good children. Should drink *somarasa* in *yajna*. Should govern the people with dharma. *Mahayajnas* like *Rajasuya*, *Ashwamedha* etc should be performed. Should earn and accumulate money and other wealth as prescribed in *shaastras* and should donate them to brahmanas during *yajnas*. Should gain huge victories in wars. Should install his son on the throne to govern the people. In case he does not have a son, he can select a suitable person of another *gothra* or an excellent *kshatriya* youth and enthrone him. Should spare no effort in pleasing *pitrus* (by *pitru yajna* including *shraadhha*, *tarpana* etc), *devatas* (by *yajnas*) and *rishis* (by *Vedadhyayana*). When his end nears, if the king desires change of *ashrama*, he can take up *Vanaprastha* and find *siddhi*. (Shl 22) Even though a king gives up *grihasthashrama* as stated above, he should have the attitude of a *rajarsi* and adopt begging (*bhiksha*) for his survival. He should not live by serving others. (Shl 23) **Surviving by *bhiksha-vritti* is not compulsory for the *kshatriya-vysya-shudra*. It is optional for all the four *varnas*** (and for those in *Vanaprastha*).

Overwhelming superiority of *raja-dharma*

(Shl 24) Yudhishtira! *Raja-dharma* depends on physical might. **This *raja-dharma*, served by *kshatriyas* and which protects all *manava-dharmas* is greatest in the world. I have heard *Vedavakya* which says that *brahmana-vysya-shudra* and other auxiliary dharmas are all protected by *raja-dharma*.** (Shl 25) Just as the footprints of all other animals get merged in the footprint of an elephant, all dharmas and their variations merge in *raja-dharma* or depend on *raja-dharma*. (Shl 26) *Arya-purushas* who know dharma say that taking refuge in all other dharmas are lowly refuges (*alpashraya*) and yield very limited fruits (*apla-phala*). It is the decisive opinion of *arya-purushas* that *kshaatra-dharma* is the refuge of all other dharmas, is very auspicious and none are equal to it. (Shl 27) Yudhishtira! All dharmas have accepted *raja-dharma* as the prominent dharma. Because all dharmas are protected/governed by *raja-dharma*. **All types of scarifices are incorporated in *raja-dharma*. Aryas say that *tyaga-dharma* is the most ancient dharma and greatest of all.** (Perhaps the last two shlokas highly emphasise *raja-dharma* to convince Yudhishtira to proceed with his duty as monarch and not again get into doubts). (Shl 28) If *danda-neeti* is destroyed, all three Vedas will hide in *rasatala*. If Vedas are destroyed, all dharmas in practice in the world will be destroyed. If the ancient *raja-dharma* were to lapse, all *ashrama-dharmas* will be wiped out. (Shl 29) All types of *tyagas* can be found in *raja-dharma*. All types of *deekshas* (initiations, religious observances) are propounded in *raja-dharma*. (Shl 30) **Just as killing of birds and animals by *vyadhas* & others, causes sadness to those who practice non-violence, in the same way dharmas without *raja-dharma* lose their protection and cause sadness to followers of dharma. People, worried or afraid that their dharma has no protection, ignore their *swadharma*. Therefore *raja-dharma* is**

	<p>superior to all others. (In general we face this situation even today when the law, order and justice is not maintained in an unbiased manner by the Governments)</p> <p>Return point: Table: Philosophy/Vedantha/Ashrama dharma, Sl. No. 148.</p>
45	<p>Shanti parva; Rajadharmanushasana; Adhyaya 64-66; Pages 561-590; Vol 22</p> <p>45. Bhisma on the greatness and superiority of Raja-dharma or kshatra-dharma (Continued) (Some points that are repeated from previous sections or within the section have been omitted)</p> <p>(Shl 3) The sanatana dharma of the different ashramas has many paths and is invisible. Scholars determine the form of these dharmas through Vedas and <i>shastra</i>. (Shl 4) Some explain the worldly matters (<i>lokika</i>) with beautiful <i>Veda-vakyas</i>. In this way, those who hear mutually opposite interpretations of dharma get confused about the definitive meaning, and are destroyed due to doubt in matters of dharma not clarified by examples. (Shl 5) That dharma which is clearly visible (<i>pratyaksha</i>), brings greater happiness, is prompted by <i>atma-sakshi</i>, is not fraudulent and is beneficial to all <i>lokas</i> is established in <i>kshatra-dharma</i>.</p> <p>Once, many kings sought refuge in <i>devadeva</i>, <i>prabhu</i> Narayana. Their doubt on whether <i>danda-neeti</i> is greater or karmas prescribed for <i>varnashramas</i> are greater had not been cleared. ...I will now tell you a history full of dharma which resulted in deciding the meaning of <i>tattva</i>.</p> <p>A great monarch called Maandhata performed a <i>yajna</i> addressed to Mahavishnu. At that time Mahavishnu appeared before him in the guise of Indra. At that time a long discussion took place between Maandhata and Indra regarding Mahavishnu.....Maandhata said: "(Shl 19) Bhagawan!..... About obtaining boons from you, now I wish to give up all desires and desiring only dharma want to go to forest as all <i>satpurushas</i> do at the end. (Shl 20) Indradeva! I have obtained many <i>punya-lokas</i> by virtue of my <i>kshaatra-dharma</i>. But I have not learnt to implement/practice the greatest dharma (<i>moksha-dharma</i>) expounded by <i>Adideva Mahavishnu</i>.</p> <p>Indra said: " (Shl 21) Maandhata! It is not correct to say that those who do not have military might, who are dedicated to dharma and who are well established in <i>Vanaprastha</i> will neither help others attain <i>shreshta-gati</i> (best course for soul) nor will they themselves attain it. But that is not the only approach to attain <i>shreshta-gati</i>. Kshaatra-dharma was born first from Adideva Narayana himself. Other dharmas were born later from it as constituent dharmas. (Note that in the earlier <i>adhyaya</i> Bhisma has said that <i>brahmana varna</i> was born first and all other <i>varnas</i> came from that <i>varna!</i>). (Shl 22) ...But the other dharmas will decline over time. The kshaatra-dharma which consists of best traditions is special compared to others. All other dharmas are incorporated in this dharma. Therefore this dharma is said to be the greatest. In the past Bhagawan Vishnu killed all enemies through kshaatra-dharma only and protected all devatas and rishis. (Shl 24) In case <i>aprameya bhagawan</i> had not killed <i>asuras</i>, the enemies of <i>devatas</i>, through <i>kshatra-dharma</i>, there would have been no <i>brahmanas</i> by now. The original creator of world <i>Brahma</i> also would not exist. <i>Kshaatra-dharma</i> also would be non-existent. (Shl 25) ...With the destruction of brahmanas the chaturvarnas and ashrama-dharmas all would have been destroyed. (Shl 26) The eternal <i>sanatana dharmas</i> have many times been lost due to the troubles created by <i>asuras and rakshasas</i>. But the <i>sanatana dharmas</i> have been resurrected only due to <i>kshaatra-dharma</i>. ... (Shl 27) The following are all main dharmas of king's <i>kshaatra-dharma</i>: Sacrificing life in war, being kind towards all animals, knowledge of worldly affairs, governance of people, curing the despair of people and curing the grief of grieving people. (Shl 28) Those who have a tendency due to their <i>kaama & krodha</i> to cross the limits (expectations of moral conduct) imposed by society do not indulge in sinful deeds out of fear of the king. Virtuous people who are practitioners of all dharmas, practice <i>sadachara & sad-vyavahara</i> and preach dharma to the world when protected by the king. (Shl 29) Kings protect the citizens as their own children due to raja-dharma. That is why all can live without fear in this world. (Shl 30) In this manner, <i>ksaashtra-dharma</i> is greater than all other dharma. It is the birth place for other dharmas. It is an all-round dharma which is <i>sanatana, nitya</i> (continual), indestructible and helps attain <i>moksha</i>.</p> <p>Adhyaya 65 Mahavishnu in the guise of Indra to Maandhata: (Shl 5, 6) A king, when he enters the task of governance, should with a special effort completely give up the differentiation between people he likes and dislikes (<i>priya, apriya</i>). He should treat all with equality. By duly establishing and practicing the <i>chatur-varnas</i> by adopting several approaches, regulations, valour and by every possible effort, <i>kshaatra-dharma</i> is said to be the best and an accomplished dharma</p>

(Grihasthashrama is said to be the best *ashrama-dharma*). Because, the dharmas of all *varnas* and *ashramas* can be protected and followed only with the co-operation of *kshaatra-dharma*. (Shl 7) **Those who are always engaged in accumulating limitless money/wealth leaving aside all *maryada* (set expectations of moral conduct of society and dharma) are said to be animal like humans.** But *kshatriya-dharma* along with helping to make money also creates good knowledge of *neeti* among the citizens. That is why *kshatra-dharma* is greater than others.

(Shl 10) If a brahmana does karmas other than the ones prescribed for him, then he becomes undeserving of the *vritti* of a brahmana. Because, **dharma grows only by doing the prescribed karmas. The nature of a person reflects his dharma.** If a brahmana has brahmana-dharma in him, he will shine as a brahmana. If he does karmas opposite to this, he will have a fall.

(Shl 12) It is *kshatriyas* who have to uplift the *varnashrama-dharma* which is integral in all dharmas. This is the dharma of *kshatriyas*. It is because this raja-dharma uplifts all other dharmas, it is superior to others. It is my opinion that *kshatriyas* who have valour as their uniqueness are followers of *veera-dharma*.

(The following clarification sought by Maandhata is very interesting in the context of current day world)

Maandhata questions him: (Shl 13, 14, 15) Bhagawan! In my kingdom there are **Yavanas**, Kiratas, Gandharas, **Chinas**, Shabaras, Barbaras, Shakas, Tusharas, Kankas, Pahlavas, Andhras, **Madrakas**, Poundras, Ramatas, **Kambojas** etc who are *dasyu-ganas* and live everywhere. (*Dasyu*: Impious, any outcast who has become so by neglect of the essential rites, robber). Among them some are born from *brahmanas* and *kshatriyas* and some from *vysya-shudras*. Generally many of them make a living by thieving and robbery. **How can these people practice dharma? Into which limits of dharma and how should kings like me bring them?**

Dharma to be practiced even by *dasyus*

Indra replied: (Shl 17) *Maharaja!* *Dasyus* who do not practice any well-defined dharma, should also serve and care for parents, *acharyas* & *gurus* and *munis*. This is their main dharma or duty. (Shl 18) All of them should serve the kings. Performing karmas stated in Vedas is also a karma under the *shastras* for them. (Shl 19) Performing *shraadha* of *pitrus*, digging/arranging to dig wells for public use, building places where water is distributed to cattle and people/travellers, building free accomodations (*dharma-shaala*) and giving charity to brahmanas at appropriate times are also the duties of *dasyus*. (Shl 20) Non-violence, truthfulness, transacting/interacting with people without anger, practicing the trade that has come down from generations, protecting and nurturing property/wealth that has come from forefathers, caring and *nourishing* wife and children, maintaining internal and external purity and not committing treachery against any are also dharmas to be followed by *dasyus*.

Maandhata again asked Indra: (Shl 23) Bhagawan! We see such *dharma-bhrashtas* (fallen from dharma) among all four *varnas* and all four *ashramas*. But they present themselves in the guise of right *varnas* and *ashramas* and hide the fact that they are into crooked acts.

Indra replied: (Shl 24) *Maharaja!* What you say is true. Due to the wicked nature of king the *danda-neeti* gets destroyed. Once this happens *raja-dharma* gets rejected. At that time all human beings gets confused about what to do and what not to do. (Shl 25) **Once this *Satya-yuga* ends, *bhikshus* (*sanyasis*) in innumerable guises will be born. The *ashrama-dharmas* will also develop several variations/distortions (*vikalpa*).** (Shl 26) **These people driven by *kaama-krodha* will take to many unjust ways.** They will just not listen to the most auspicious ancient *sanatana dharma*. (Shl 27) When the *mahatma* kings retire the sinners from their sinful deeds through *danda-neeti*, then the truth-filled and greatest *sanatana dharma* will not decline.

(Shl 28) The *daan*, *homa* etc done by the man who humiliates the king, who is like a guru to the whole world, will not be fruitful. Bhagawan Prajapai Brahma created this whole universe. At that time he desired *kshaatra-bala* (the might of *kshatriyas*) to encourage *satkarmas* and discourage *dushkarmas*.....Therefore, take refuge in *raja-dharma*.

Adhyaya 66

Bhishma explains to Yudhishtira **how the practice of Raja-dharma alone results in obtaining the fruits of all other dharmas.**

(I have done some relevant grouping of *shlokas*, wherever possible)

What gives fruits of *sanyasashrama* & equivalent *ashramas*

(Shl 5) **There is no need for a king to become a *sanyasi***. If he becomes free of desires and hatred, treats all with equality and rules with *danda-neeti*, he obtains the same ultimate fruits of *sanyasashrama*. (Shl 13) By caring for all animals, freeing the nation from the troubles of thieves etc, and by performing several types of *yajnas*. (Shl 14) By studying the Vedas everyday, by being forgiving, by worshipping the *acharyas* and by serving the teachers (*brahmashrami*). (Shl 16) King who fights in a war with the determination that, 'either I should defend the country or I should give up my life'. (Shl 17) *Kshatriya* who deals with all in a straight and honest way. (Shl 31) A king who honours deserving *sadu-purushas* by giving them wealth and gifts.

What gives fruits of *Grihasthashrama*

(Shl 6) Who knows *tattva-jnana*, knows the secret of what to sacrifice, who has done *indriya-nigraha*, has kind feelings towards animals, **practices what he says**, such a brave *kshatriya* will obtain the fruits of *grihasthashrami*. (Shl 15) Who does *japa* of *ishta-devata mantra* everyday and who always worships *devatas*. (Shl 24) The *kshatriya* who shows great hospitality to and provides protection to *atma-jnani sadhus*.

What gives fruits of *brahmacharyashrama*

(Shl 7) *Kshatriya* who regularly honours the worship-worthy persons by giving them whatever they desire.

What gives fruits of *Vanaprasthashrama* & *deekshashrama*

(Shl 8) A *kshatriya* who uplifts relatives, brothers & friends who are in difficulty. Who continuously provides hospitable treatment to the great persons and *varnashrama-dharmis*. (Shl 10) Who does everyday the prescribed morning religious karmas, *pitru-yajnas*, *bhoota-yajnas* and *manushya-yajnas* (i.e., *atithi-seva*: hospitality to the guests). (Shl 11) Who suppresses the enemies in order to protect the virtuous. (Shl 18) Who donates very generously to those in *Vanaprastha*, brahmanas and to scholars who have studied the three Vedas.

What gives fruits of all *ashramas* combined

(Shl 19) A *kshatriya* who is kind towards all animals and who generally has tendency towards karmas devoid of cruelty. (Shl 20) Who behaves with extreme kindness towards the young (boys & girls) and the old. (Shl 28) The king who gives due respect to the position of citizens, their *kula* and their age. (Shl 29) A king who follows *desh-dharma* and *kula-dharma*. (Shl 31) **The following ten are common dharmas for all *varnas* (Manu smriti): *dhriti, kshama, dama, astheya, shouch, indriya nigraha, dhi, vidya, satya and akrodh***. The person who follows these and is more interested in *kshatriya dharma* becomes worthy of being a king and enjoys fruits of all *ashramas*.

Share of fruits earned by others

(Shl 32) In that king's country where people skilled in dharma, practice dharma protected by the king, the king obtains one sixth of the fruits of such dharmas practiced by citizens. (Shl 33) The king who does not protect those who enjoy dharma and are dedicated to dharma, will obtain all the fruits of sins they may be having. (Shl 34) Those who assist the king in protecting dharma will also obtain a share of fruits of dharma done by others.

Kshatriya* in *grihasthashrama

(Shl 21) A *kshatriya* should remain in *grihasthashrama* protecting those who are being subjected to violence/oppression (*balatkara*) and those who have sought refuge. (Shl 23) **Whether the queen (main wife), or the youngest wife, or brothers or son or grandson—if they commit an offence the king should punish them**. If they are living on the path of dharma they should be favoured. This is the *garhasthya-dharma* that must be followed by a *grihastha* king. (Shl 25) He should bring home the persons who are in different *ashramas* and satisfy them with good food etc.

General

(Shl 26) That person who practices the prescribed *varnashrama* and its dharmas will obtain the fruits of all *ashramas*. (Shl 27) **Whatever *varna* or *ashrama* a person belongs to, if his *sadgunas* (virtuous qualities) do not get destroyed for any reason, then he will be considered as being in all *ashrama-dharmas* even if he is in one *ashrama* and will be great among men**. (Shl 36) The human being who considers all as equal to himself, who gives up *danda* and has overcome anger,

	<p>will be happy here and also hereafter. (Shl 38) When all desires retire from a man, then he will be in <i>sattva-guna</i>. He will realise the Brahma.</p> <p>(Shl 37) Raja-dharma is like a boat. It is the ocean of dharma. The power that moves it is (the sailor) <i>sattva-guna</i>. The rope that binds it is <i>dharma-shastra</i>. That boat is pushed by the wind of <i>tyaga</i> and quickly crosses this ocean of <i>samsara</i>.</p> <p>(Shl 40) Yudhishtira! You should get actively engaged in the protection of brahmanas who are dedicated to the study of Vedas, are devoted to truth as well as all other citizens. (Shl 41) The king who protects the <i>rishis</i> who build <i>ashramas</i> in forests and follow dharma, will obtain hundred times the fruits obtained by them. Yudhishtira! All the fruits that people obtain by being in the respective <i>ashramas</i> and being dedicated to their respective dharmas, you can obtain just by governing them with dharma (<i>praja-palana-dharma</i>).</p> <p>Return point: Table: Philosophy/Vedantha/Ashrama dharma, Sl. No. 149.</p>
46	<p>Shanti parva; Rajadharmanushasana; Adhyaya 67, 68; Pages 561-569; Vol 22</p> <p><u>46. Importance of having a king and risks of anarchy</u> <i>(It would appear that many of these could be applied even today to any system of governance with appropriate interpretation)</i></p> <p>Yudhishtira asked Bhishma: Please tell me what is main duty that the country (meaning citizens) must do?</p> <p>Bhishma explained: (Shl 2) Main duty of citizens is to enthrone a worthy person as king. Because, a country without a king becomes weak. Such a country will be regularly troubled by wicked elements like thieves and robbers. (Shl 3) In a country without king dharma will not be sustainable. People will be trying to 'swallow' each other. Therefore, condemnation to a country without a king! (Shl 4) There is a <i>shruti-vakya</i> that when a nation chooses a king, they choose Indra himself. Therefore a citizen who desires good of all should worship the king. (Shl 5) I do not like to live in a country without a king. Even <i>agni</i> does not carry <i>havya</i> to <i>devatas</i> in such a country.</p> <p>What should the citizens do if another powerful king attempts to take over (Shl 6, 7) In case a powerful king desirous of expanding attacks a country which either does not have a king or has a weak king, it is better for the citizens to come forward and welcome him. This is the best suggestion that can be given to citizens who do not have an efficient king. Because, there is no sin greater than having a sinful anarchy. There is another advantage of welcoming a powerful king where there is none. (Shl 8) It is possible that the attacking king will be pleased by the welcome and honour of the people and may look upon them with affection. Then the whole kingdom will enjoy happiness. In case these people were to oppose him and anger him, then that king being mighty and angry may destroy the kingdom. Therefore welcoming him is a better <i>neeti</i>. (Shl 9) That cow which makes it difficult to milk will be beaten its legs will be tied etc and will be milked. That cow which does not kick and gives milk easily without causing troubles will not be agonised by any one. It will be cared for with affection. (Shl 10) That which bends without being heated will not be heated. No one tries to bend a stick which is already bent. (Similarly polite and humble citizens will not be punished by the attacking king). Remember these analogies and know that man should always be polite/submissive with the mighty.</p> <p>Risks of anarchy (Shl 12) Therefore a nation which desires progress should enthrone a capable king; this will be their main duty. There is no use of money or wife in a kingdom without a king. Because, in a country with anarchy neither can be protected. (Shl 13) In a country with anarchy, the sinners will happily keep snatching the properties/assets of others. But if other mightier wicked persons snatch his assets, he will also desire the existence of a powerful king. (Shl 14) Therefore in a country with anarchy there is no safety to sinners also.....(Shl 15) In an anarchic country even those who are free will be made slaves. Women will be snatched away by force. It is for this reason that <i>devatas</i> created king to govern & protect people. (Shl 16) If there were no king with powers to punish, the mighty would have swallowed the weak just as bigger fish eat up the smaller ones.</p> <p>We have heard that in a kingdom without king people fought each other and brought destruction upon themselves. Then the remaining few formed some rules for their own survival. (Shl 18) People of all the four <i>varnas</i> got together and decided that, 'we will excommunicate from our society those</p>

who speak harshly, punish cruelly, who commit adultery and snatch others properties'. (All these existed in the society!!) They threw out the wicked among them and lived happily from some time. **But this mutual understanding and regulations did not last long.** That grieving group went to Pitamaha (Brahma) and said to him: "(Shl 19) Bhagawan! If there is no king to punish the wicked we will all be destroyed. Grace us with a king who is capable of ruling, who will care for us and in return whom we can respect and worship."

Then Brahma directed Manu to become the king. But Manu did not accept. Giving reasons for it he said, "(Shl 22) Brahmadeva! **I am very scared of the sins that humans commit.** Governing is a very difficult task. Particularly establishing a rule over the humans who are always *mithyacharis* (hypocritical) is nearly impossible." Hearing these words of Manu, the men who had gone to Brahma gave their full assurance of support and co-operation and said, "(Shl 23, 24) *Maharaja!* You need not fear. **The sins of the sinners will attach to themselves and not to the king.** To grow your treasury we will give one cow out of every fifty we have, one gold coin out of every fifty we have, and one tenth of the crops we grow. Apart from this we will also gift you beautiful *kanyas* (virgins) worthy of marriage. Important persons will follow behind you with weapons and vehicles. With this co-operation of citizens you will become mighty and impossible to oppose. You can protect us all and keep us happy just as Kubera is doing to the *yakshas* & *rakshasas*. (Shl 27) Once the citizens are protected by the king, you will get one fourth share of the fruits (*punya*) of whatever *dharma-karyas* they do....Manu, please protect us. Proceed on your march to suppress on the evil doers. Pulverise the *ahankara* of the enemies. May victory always be yours."

Bhishma said to Yudhishtira, "After listening to the citizens, Manu proceeded to accept the monarchy of the earth....Seeing the *maha-tejas* of Manu, people were scared and decided to stay firmly in their dharmas. Touring extensively in all four directions, he ensured that all were established in their respective *varnashrama-dharma*. (Shl 35) **One who is honoured by own people will be honoured by others too.**

If a king is defeated by the enemies it is not merely a defeat of the king. It is the defeat of citizens of the kingdom. Therefore the citizens should do everything to increase the might of the king.....A king who is thus strengthened by the citizens becomes difficult to defeat and becomes efficient in governing them. A king should always speak to citizens with a smiling face. If the citizens question him on any matter he should answer them with soft & sweet speech. (Shl 39) The king should always remember the help/beneficence done by others. Should have firm friendship in those who are loyal to him. Things which are meant for enjoying should be shared with others suitably and enjoyed. Should be a *jitendriya*. Should look at those who look at him. Meaning he should immediately inquire about those who have come to him for any help or for any other matter. By nature he should be soft and have sweet speech and be simple.

Adhyaya 68

This *adhyaya* essentially repeats the same points made in the *adhyaya* 67. Hence full translation is not provided. Only a few *shlokas* have been translated below.

(Shl 15) **If a king does not govern a country with dharma**, in this world it would not be possible to have wife, children, money, houses etc. It would not have been possible for any citizen to say that something is 'mine'. All the wealth all around would be destroyed. (Shl 18) **If a king does not govern a country with dharma, wicked people would have harassed mother, old father, *acharya*, guest, guru etc due to the thirst of money and perhaps even have killed them.** (Shl 22) If a king does not govern a country with dharma, there would be no *yajnas* performed, there would be no auspicious events like marriage and no social activities would happen. **There would have been no organised society.**

(Shl 32) **If a king is ruling the country with dharma**, women could deck themselves up with all ornaments and walk on the main streets (*raja-marga*) without fear even when not accompanied by a man or husband. (Interestingly this is still the benchmark for safety in public places!!) (Shl 33) **If a king is ruling the country with dharma, the citizens will also practice dharma.** They will not quarrel with each other. They will live with an *anugraha-buddhi* (mutually co-operative spirit).

(Shl 36) When a king takes up the heavy responsibility of the kingdom and rules it with dharma with the help of a large army, then the people will be very pleased.

(Shl 48) A person who is an expert in all tasks, capable of accomplishing tasks easily, who is desirous of leading a dharmic life and who is without jealousy **should not indulge in blaming or**

	<p>reproaching the king who is like Ishwara. (Shl 49) Whether son or brother or friend or equal, one who works against the king will face difficulties. They will not see happiness. (Shl 51) Man should stay away from all things under the protection of the king. He should not even go near it. Just as man fears death, he should also fear stealing property of/things belonging to king. (Shl 52) Just as an animal gets caught in the trap the moment it touches it, man who touches king's belongings will also be destroyed. Just like protecting one's own property, king's properties should also be protected. (Today we talk of nation's property).</p> <p>Return Point: Table: Administration/Governance/Raja-dharma, Sl. No. 60</p>
47	<p>Shanti parva; Rajadharmanushasana; Adhyaya 69; Pages 616-643; Vol 22</p> <p><u>47. Main duties of a king and how to govern (Specific matters)</u></p> <p>Prime duties of the king & his top officials like mantris (Shl 4) A king should first gain victory over his mind. Mind, which can be the cause for any kind of danger/accidents, should first be brought under control. Should not try to do the <i>raja-karyas</i> whichever way the mind pulls it. Mind, which by nature is very volatile & changing, should be reined in by <i>dharma</i> & <i>viveka</i>. Then he should try to win the enemies. How can a king who has no control over his own mind gain victory over enemies?</p> <p>How to protect the key places (Shl 6) King should place small units of army in the fort, all over the kingdom, and in gardens in the cities and towns. (Shl 7) Similarly units of the army must be placed in all provinces, big towns, city zones, border areas, centre of cities and in palaces.</p> <p>Selection and placement of spies (Shl 8) After thoroughly examining the nature, practices, <i>kula</i>, lineage etc, only wise and intelligent should be selected as spies. Spies should generally show themselves as if idiots, blind, deaf etc. They should be capable of withstanding hunger and thirst. (Shl 9) There is no such rule as to where the spies should be placed and where they should not be. A king dedicated to governing the country should have spies even on ministers. A king will have many kinds of friends. He should spy on these friends also. (These days it politics it would become a scam called 'snooping'!!) He should also appoint spies on his children. He should watch that they do not take to wicked ways. (Shl 10) Spies should be deployed in towns and countries over the subordinate kings. They should be deployed such that one spy does not know the other. (Shl 11, 12, 13) Using his own spies the king should search carefully and uncover the spies sent by enemies in such places as shops, recreation centres, social festivals, in the group of beggars or <i>sanyasis</i>, in gardens and farms, in conferences of scholars (prevalent even today!), in different provinces, at junction of four streets, among assembly of people and in <i>dharma-shalas</i> (facility for free boarding & lodging which was quite common till recently in India and exists even now in many places). By exposing the enemy's spies and getting information about the enemy from them in advance it brings benefit to the king and his citizens. (Shl 52) In order to collect the opinion/feedback of citizens, the king should deploy a person of pure <i>varna</i> (without <i>varna-sankara</i>; not of mixed <i>varna</i>) as spies at intersection of four roads, in pilgrim centres, in assemblies and in <i>dharma-shalas</i>.</p> <p>Making compromise with others (Shl 14) A king who is readying for war, if he comes to know that his side is weaker than the enemy, should immediately consult his ministers and should make a compromise with the stronger king. (Shl 15) But such a compromise should be made cleverly and quickly before the enemy realises that he has approached for compromise due to his weak position. Even when the king is not very sure if his position is weak, he should make the compromise quickly if he has to derive at least some advantage from the compromise. (Shl 16) While ruling the kingdom with <i>dharma</i>, he should also make compromise with kings who are <i>satpurushas</i>, are good natured, are very enthusiastic and who are knowledgeable about <i>dharma</i>.</p> <p>Handling the enemies (Shl 17) As soon as the king comes to know through his spies that there is danger to his life, he should eliminate those who had harmed him in the past and those who hate his citizens. (Shl 18) That king who is incapable of helping friends and harming enemies, and that king uplifting whom is impossible will be ignored or neglected by all kings. (Shl 19, 20) Following points should be noted</p>

before waging war on enemy kings: Is the enemy king without friends? Is he devoid of helpers and relatives? Is he engaged in war with another enemy? Is he careless? Is he weak? After assessing all these factors, the king who has a strong army (*chaturanga-bala*), who is efficient, who is careful, and who is flush with things of comfort **should first arrange for the security of his town and then order the army to be ready for war.** (Shl 21) **Even if the king is very weak, he should not give himself up completely to the enemy. He should keep on trying to weaken the enemy by various methods and tricks.** (Shl 22) He should organise small revolts now and then and by engaging in 'guerrilla war' should keep agonising the enemy. (**Seen commonly among defeated and weakened political parties!!**). He should wait for opportune time and set fire. Should poison through food and water. Should make them consume intoxicating things.

(Shl 23, 24) An intelligent king who desires larger kingdom should give up expansion through war. Then should he not desire expansion at all?—this has been addressed by Brihaspati *acharya* in three ways: (i) by *sama-daan*. By a bartering arrangement saying, 'I will give you this part, you give me that part' and collecting what the king wants. (ii) *Bheda*: by causing dispute between two friendly kings and fulfilling own goals. By causing differences between the king and his ministers and achieving the desired objective. In this manner a scholarly king should feel contented with whatever he can gain by the methods of *sama-dana-bheda*.

Managing finances

(Shl 25) An intelligent king should collect one sixth of the income of citizens as *rajaadaya* for the sake of protecting and caring for the citizens. (Shl 26) **Whether the following types of people have less or more wealth, in the interest of protecting the citizens all of it must be confiscated immediately: punishable intoxicated person, insane, rogue, thief, cheat, fraudster, lustful, gambler, maker of fake documents and the corrupt** (who takes bribes).

Caring for the citizens

(Shl 27) Citizens should be looked after just as own children. There is no doubt in this matter. But when it comes to official/formal matters, he should not be partial out of affection or friendship. (Shl 28) The king should appoint very learned scholars to listen to the 'for and against' arguments in matters relating to justice. Good kingdom rests on delivering pure and just decisions.

Appointing officers

(Shl 29) In the following places the king should appoint persons who are close, well-wishers and trusted ministers or officers: In places where there are deposits of gold and such valuable metals, where salt is extracted, where grains are traded/sold, where taxes are collected, where boats help cross the rivers and near the elephant army units. **All these are places that generate income for the king.**

King's learnedness

(Shl 30) King who follows *danda-neeti* with discrimination everyday will earn *punya*. **Using *danda* protecting the virtuous (*shishya*) and punishing the wicked (*dushta*) is the greatest dharma of a king.** This will be praised by all. (Shl 31) King should be an expert in Vedas and Vedangas. He should be learned and wise. He should know all *shastras*. He should be a *tapasvi*. He should be *daan-sheela* (interested in giving to charity) and also *yajna-paarayana* (interested in performing and given to performing *yajnas*). (Shl 32) These qualities should be established in the king fully and at all times. **These are essential to conduct transactions justly.** If he is devoid of these qualities, just transactions will not happen. Then where is the question of fame and success? How can he attain *swarga*? **A king whose dealings are not just will neither earn fame here nor gain *swarga*.**

Preparing for enemy's attack

(Shl 33-38) When a mighty enemy is about to attack, the intelligent king should take refuge in the fort and protect himself. At that time in consultations with friends he should make arrangements for defending as suggested by them. Then he should think of ways of facing the enemy using *sama-dana-bheda-danda* methods. Persons who make announcements loudly should be made to stand on main streets. He should alert the people in villages by having loud public announcements made. Then all villagers must be made to enter smaller towns. **Then repeatedly re-assuring the rich people and the commanders, they should be made to enter secret and difficult to access places.** The king should take personal interest and arrange to harvest crops which are ready for the same. In case this cannot be done, the entire farmlands should be burnt so that the enemy does not get hold of the crop (of grains). **The enemy should never lay hands on grains or crops.** (Shl 39) Bridges across rivers should be destroyed. Banks should be demolished so that enemy should not find water

reservoirs. If there are wells on the route of the enemy, they should be poisoned. Even if there are important actions to be taken for a friend, they should be kept aside and by taking refuge in enemy's enemy, he should live near the enemy and destroy him as soon as opportunity arises. (Shl 42) **Big branches of trees and small trees around the fort should be cut down so that enemy does not find any place with shelter. But Ashwattha etc sacred trees should not be cut.** Even their leaves should not be plucked. (Shl 43) On all four sides of the fort at strategic locations structures/tents (*pragandi*) should be built from where the movements of the enemy can be observed from a distance. There should be *akasha-janani* (holes of relatively smaller size) in those structures so that weapons can be fired at the enemy through them. Moat should be dug around the fort and sharp weapons (*trishula*) facing upwards should be fixed in them. It should also be filled dangerous fish, crocodiles etc. (Shl 44) **To enable the town to breathe, there should be smaller doors so that needed goods can be brought from outside and people can go out in emergencies.** These smaller doors should also be protected just like the main door of the fort. (Shl 45) Big machines should be set up near these doors. *Shataghnis* should be kept ready near these machines (Fire balls or rocks thrown from the machine). The king should have all these under his control. Firewood should be stocked inside the fort. Wells should be dug. Wells that were dug earlier should be cleaned and purified. **Along with digging new wells, old wells should be made usable.** (Shl 46) At war times, thatched roofs should be covered with clay soil. In the months of *chaitra* as there can be fear of fires, dry grass should be kept far away. (Shl 48) During war time the king should instruct the people to cook only in the night. Other than *agnihotra* no other fire should be lit during daytime. (Shl 49) In ironsmith's place and child delivery rooms, fire should be set up very carefully. Fire should be taken inside and maintained secretly. (Shl 50) Loud announcements should be made all over that there will be heavy punishments to those who burn fire in daytime. **Where there is fire, there will be smoke. This will reveal the location of strategic points tin the fort o the enemy.** (Shl 51) As soon as war starts, the king should send out the beggars, persons meant for singing the praise of king, carters, eunuchs, insane, actors and singers. **If he does not send them out, there will be danger through them. The spies of enemy will generally be in these same guises and can cause trouble to the kingdom.**

(Shl 53) King should have wide streets laid. According to need, shops and water distributing points should be constructed. (Shl 54, 55) The following should be carefully watched so that they are not seen by the enemy: granaries, storehouse of weapons, places where soldiers live, horse stables, elephant stables, army camps, moats and king's gardens. These places should be kept a secret from the enemy. (Shl 56-60) A king who is troubled by the enemy should accumulate enough money. Along with it, he should also accumulate oil, fat, honey, *ghee* (clarified butter), all kinds of medicines, coal, *darbhe* (a kind of dry grass), *munja* grass (sedge like grass), *muttuga*, arrows, colour items, grass, firewood and poison tipped arrows. In the same way he should accumulate all kinds of weapons, armours, and other essential items. All types of medicines, fruits, roots and four types of doctors who can cure effects of poisons, who tie bandages on wounds, who cure diseases & who can neutralise malevolent spells.

Some qualities of a good king

(Shl 60) When there is no trouble from the enemies, king should put together **actors and dancers, wrestlers and magicians.** These people will bring radiance to the town and will keep the people joyous in every way. (Shl 61) If the king suspects danger from servants or minister or from another king, he should immediately take them under his control (arrest). (Shl 62) If someone does your desired job, he should be rewarded with plenty of money and sweet words. (Shl 63) If the enemy king is wounded badly with weapons in war or is killed, enthroning a person of his own *vamsha* will clear the debt.

A king must protect seven things. Listen to what they are: (Shl 65) His own body, ministers, treasury, army, friends, nation and capital. A nation always consists of these seven.

That king who has well understood the six *gunas*, three *vargas* and *parama-vargas* can enjoy the kingdom well. The six *gunas* are : (Shl 68-69) *sandhanasanam*: equally powerful kings making a compromise after losing strength in a war; *yatra-sandhanam*:The king who is defeated by a mightier king joins an enemy or friend and waits; *vigrihyasanam*: After the enemy has laid a siege, the weakened king enters the fort, saves own life and waits; *yatra-samparigrahasanam*: Starting the march for a war with enemy and waiting midway for a friend to join; *dwaiti-bhava*: posing as if an equal to the two enemies and transacting with them crookedly or dividing the enemy's army and by making friends with the main unit fighting the enemy; *parasamshraya*: making friends with the mightier enemy and fighting the weak. Yudhishtira! Now I will tell you what are *trivargas*. Listen. (Shl 70) *kshaya*, *Sthana* and *vridha*—these are *trivargas*. Having less might than the enemy is *kshaya*,

equal is *Sthana* and being higher is *vridhhi*. A king should know these quite well. *Parama-trivargas* are *dharmartha-kaama*. The king should serve according to the time. If the king practices dharma, he can rule the kingdom for ever....

Yudhishtira questioned: (Shl 74) Grandfather! When both *danda-neeti* and *raja* combine, *raja-karya* happens. Tell me by doing what to whom will this task of governance of citizens be accomplished well.

It is king who causes the characteristics of yugas and not time!

Bhishma said, (Shl 75) Bharatanandana! Listen to my explanation of how by *danda-neeti* great fortunes and prosperity can be brought about to both king and citizens.

(Shl 76) If the king applies the *danda-neeti* well and in proper ways, all the four *varnas* will remain within the bounds of their respective *varnas*. *Danda-neeti* which is whole and proper will prevent *varna-sankara* and people not following *varnashrama-dharma*. It prevents people from following the path of *adharma*. (Shl 77, 78) ...All citizens will live without fear and will be skilled. Then all three *varnas* will try for peace. Therefore understand clearly that everyone's happiness is in *danda-neeti*.

(Shl 79) Yudhishtira! Do not have doubts on whether the king will be as driven by 'time' or will time be driven by king? Do kings change due to the vagaries of time? Is time the factor responsible for all the happiness and difficulties in the country? Is it right to say, 'bad times have come & therefore things are like this'? Can the king be responsible for the bad or good times? **Whether for contrariety (*vaiparitya*) or goodness/satisfactory/healthiness state (*swasthya*) of time, the king alone is the cause in every way. If bad times have come, it clearly implies that the king is ruling with *durneeti*. Good times or bad times will come in accordance with the wholly and properly applied or not applied state of *danda-neeti* and time has no independent control on this.** If the king practices *dharmartha*, time will also be *dharmic*. If the king is *adharmic*, the times will also be full of *adharma*. **Therefore undoubtedly it is the king who is responsible for the nature 'times'.** (This is clearly a very powerful statement in general and particularly in the light of Dhritarashtra's repeated saying '*kaalo duratikramah*' and Sanjaya repeatedly reminding him that everything has happened as a consequence of his ill thought out & greedy intentions!). (Shl 80) **The four *yugas* or *yuga-dharmas* change according to the *danda-neeti* followed by the king. When the king applies it wholly and properly and without defects, then due to its influence 'time' will change to '*Krita-yuga*' which will be full of only dharma.** (Shl 81) In such times, there will be no *adharma* at all in anyone's heart or at any place. None of the *varnas* desire to indulge in *adharma*. Their mind just does not turn towards *adharma*. (Shl 82) Due to the *suneeti* of the king time will change to *Krita-yuga* and will bring prosperity and happiness to citizens. All kinds of *vedokta-karmas* will flourish. (Shl 83) All seasons will only be happy seasons for man. All will be strong and disease free. Men will have pure minds, clear and deep voices, calm minds and joyous countenances. (Shl 84) In *Satya-yuga* there will be no diseases. There will no *alpayu* (persons with low longevity). Women will not become widows. There will be no miser. (Shl 85) Crops will grow without resorting to agriculture. Medicinal plants will grow by themselves (**Why do you need them if all are disease free?!).** Tree bark, leaves, fruits and roots will all have excellent essence and nutrients.

(Shl 87, 88) **When the king does not apply the *danda-neeti* fully and applies only three fourths of it, then time changes to *Treta-yuga*.** In this *yuga* to grow crops and medicinal plants one has to resort to agriculture. Only such 'tilled' land will yield crops. (Shl 89) **When the king applies only half of *danda-neeti* then time changes to *Dwapara-yuga*.** (Shl 90) In that *yuga*, half part of *punya* will follow half part of *paap*, crops will grow only by agriculture and the yield will also be half compared to *Treta-yuga*. (**Does it hold good in spite of several successful researches done for increasing the yield or do these techniques succeed only where there is better *danda-neeti* in force?**) (Shl 91) **When king completely gives up *danda-neeti* and causes difficulties to the citizens in unworthy ways, then time changes to *Kaliyuga*.** (Shl 92) In *Kaliyuga* there will be rampant *adharma*. All *varnas* will slip from their prescribed *dharmas*. (Shl 93) *Shudras* will live by begging or will take to *sanyasa*. *Brahmanas* will live by serving professions. *Yoga-kshema* of citizens will nose dive. *Varna-sankara* will happen with no holds barred. (Shl 94) Since the *vedokta-karmas* will not be happening as prescribed, they will lose their quality. None of the seasons will be really happy ones. All seasons will bring diseases. (Shl 95) Voice and facial glow will be affected. Mind will be dirtied. Diseases will trouble men very badly. People will die at young age also. (Shl 96) Number of widows will increase. (See <http://theloombafoundation.org/international-widows-day/> ; **Today there are 245 million widows in our world, and approximately 115 million live in extreme poverty. Through armed conflicts and the AIDS epidemic, their numbers continue to disproportionately increase. Jun 23, 2011**) People will

	<p>become cruel (http://www.theguardian.com/world/2015/apr/22/pet-cruelty-rising-rspca-warns-0). Rains will fall only in some places. Crops will grow only in some places. (Shl 97) When king does not desire to focus on implementing <i>danda-neeti</i> and protecting citizens then times will change to Kaliyuga and all juices will dry up on earth. For these reasons king is the creator of <i>Satya</i>, <i>Treta</i>, <i>Dwapara</i> and <i>Kaliyugas</i>.....</p> <p>(Shl 103) If a <i>danda-neeti</i> which makes people stick to their <i>varnashrama-dharmas</i>, which will ensure that they do not cross the limits set by dharma and is capable of protecting the world is systematically implemented, it will protect, nourish and nurture citizens as children are cared for by parents. (Shl 104) All animals in this world are established in <i>danda-neeti</i>. They live their lives dependent on <i>danda-neeti</i>; they live without trespassing the expectations of moral conduct set by the world; will be interested in their respective <i>dharmas</i>. You must understand this matter thoroughly. A king must have a <i>danda-neeti</i>. He should use it in a proper way. This alone is his best dharma.</p> <p>Return Point: Table: Administration/Governance/Raja-dharma, Sl. No. 61</p>
48	<p>Shanti parva; Rajadharmanushasana; Adhyaya 70; Pages 643-647; Vol 22</p> <p>48. Thirty six qualities a good king should possess</p> <p>Yudhishtira questioned Bhishma: By what type of practices and behaviour does king obtain happiness both here and in the here-after? Bhishma replied.</p> <p>(Shl 2) Child! Yudhishtira! There are 36 good qualities by which a king can achieve prosperity and happiness. A king should possess all these 36 qualities.</p> <p>(Shl 3) 1. Should not speak harshly to anyone and should practice dharma. 2. Should be a believer in God. Should have cordial interactions with all. Should not hate anyone. 3. Should accumulate money by being kind. Should not accumulate money by adopting cruel ways. 4. Should enjoy pleasures without exceeding the <i>loka-maryada</i> and without going against <i>dharma & artha</i>.</p> <p>(Shl 4) 5. Should speak pleasantly and not be a miser. 6. Even if highly valorous should not indulge in self-praise. 7. Should donate generously; but not to the undeserving. 8. Should be adventurous; also kind. Should not speak roughly. (Shl 5) 9. Should not have contacts with <i>anaryas</i> (wicked) 10. Should not quarrel with relatives. 11. Should not appoint a person lacking in loyalty as a spy. 12. <i>Raja-karyas</i> should be accomplished so that no one is agonised because of it.</p> <p>(Shl 6) 13. Important <i>raja-karyas</i> should not be revealed to the wicked. 14. Should not praise own qualities. 15. Should not accept <i>raja-kanike</i> (gifts as a king) from <i>sadhu-satpurushas</i>. 16. Should not seek refuge of lowly people. (Shl 7) 17. Punishment should not be awarded to the accused unless all evidences and documents are carefully examined. 18. Confidential consultations should not be revealed. 19. Money should not be given to the greedy. 20. Should not trust a person who has harmed once.</p> <p>(Shl 8) 21. Wives should be protected so that they do not develop mutual jealousy. 22. Should be efficient. Should not be overly kind. 23. Should not get too interested in women. 24. Should eat only pure and tasty food. But should not eat unsuitable food items. (Shl 9) 25. Good & honourable persons should be shown hospitality politely and without displaying any kind of pomp. 26. Service of <i>gurujana</i> should be done without any deceit. 27. <i>Devatas</i> should be worshipped without any ego or pompousness. 28. Should be interested in building only such wealth which has no defects.</p> <p>(Shl 10) 29. Citizens should be governed without any biases or partiality. 30. Should be skilled in his job. But should act taking into consideration the time and place (context). Should not be one who does not know when to and when not to act. 31. Should not console someone with the intention of getting rid of him. Meaning if someone comes for help, should not send him back empty handed merely by saying consoling words. 32. When showing mercy/grace to someone, should not abuse him (like giving alms after abusing).</p> <p>(Shl 11) 33. Enemies should be struck. But without making sure that someone is an enemy, he should not be struck. 34. After killing the enemy, even if he was a relative, should not grieve for him. 35. Should not get angry with anyone without reasons. 36. Should be soft natured. But should not be soft towards those who harm you.</p> <p>.....Yudhishtira decided to practice all the qualities.</p> <p>Return Point: Table: Character/Behaviour/Nature, Sl. No. 98</p>
49	<p>Shanti parva; Rajadharmanushasana; Adhyaya 73; Pages 662-674; Vol 22</p>

49. Importance of brahmana and kshatriya working together

(While this may appear to be related to strict *varna* divisions of those times, the essential principles can perhaps be valid even now if the stated purpose, functions, qualities and competencies are considered generically)

Bhishma: Therefore a king should understand that the path of *dharmartha* is very intricate and complex and should appoint a well read, scholarly brahmana as his *purohit*. In that country which has a brahmana who is a *dharmatma* and an expert in providing consultations as a *purohit*, and the king is also a *dharmatma* and knows importance of consulting a scholar, the people will always be happy. (Shl 3, 4) If both king and *purohit* are dedicated to dharma, are committed to the prosperity and safety of people, are *tapasvis*, have mutual cordiality and have similar minds, then they will together improve the country and its people. They will please the *pitrus* and *devatas* with *shraadh* and *yajnas*. They will be responsible for the development of children and citizens. By honouring such a king and *purohit*, the people will also gain happiness and comforts. (Shl 5) On the other hand by disrespecting them, people will destroy themselves. It is said in *shastras* that *brahma-kshatra* are the source of all *varnas*.

In this matter, scholars quote the conversation between Aila (Pururava) and Kashyapa. Listen to it. In the past once Pururava met and thus questioned Kashyapa. (Shl 7) Respected *Maharshi!* If brahmana and *kshatriya* join together and govern the country, both citizens and the nation will see development and growth. The king and *purohit* will gain eternal fame. But if due to some reason brahmana relinquishes *kshatriya* or *kshatriya* relinquishes brahmana, then between these two whom will the other *varnas* seek refuge in? Who between them can give refuge to all?

Kashyapa replied. (Shl 8) *Maharaja!* What the *satpurushas* believe in this matter is that, the country in which opposition occurs between *kshatriya* and brahmana will break up. Thieves and rogues will come with armies and take control of the kingdom. They will make people of all *varnas* their servants. (Shl 9) When *kshatriyas* relinquish brahmanas, then knowledge of Vedas will not grow among the *kshatriyas*. Once study of Vedas lapses princes will not grow (in their knowledge). Churning of curds will stop (cattle wealth will decline). *Yajna-yaagas* will also stop. Children of brahmanas will also not study Vedas (due to lack of protection & safety).

(Shl 10) Auspicious events will stop in the houses of those *kshatriyas* who relinquish brahmanas and consequently their wealth will not grow. Their children will not study Vedas and consequently they will not perform *yajnas*. Such *kshatriyas* will be rejected by all and will live like thieves and rogues (as they lack foundations in dharma). (Shl 11) **Brahmana and kshatriya should always be together. Only then they can protect each other and help each other prosper.** (Shl 13) In this world if the friendship between brahmana and *kshatriya* breaks down, there will be no refuge for people who want to complete the journey of life smoothly. It will be like boat breaking up mid-sea. World will face a chaos. All four *varnas* will get confused. People, even if alive, will be as if dead.

(Shl 16) It can be said that when a man kills woman or brahmana and earns praise in assemblies, does not feel any fear even near the king, a great danger is awaiting the *kshatriya* king. (Shl 17) **When sinners are incessantly involved in sinful deeds, at that time all-destructive god called Rudra will emerge. Sinners create Rudra through their own sins. Such Rudra will destroy both the virtuous and the wicked at the same time.**

Aila questioned Kashyapa. (Shl 18) Kashyapa *mahamuni!* From where does Rudra come? How does he look like? You are saying that he will destroy both. But here we see animals killing animals (one life-form killing another). What is the role of Rudra in this? From where was God Rudra born? Tell me all these in detail.

Kashyapa answered. (Shl 19) *Maharaja!* **Rudra resides in men's hearts as *atma*. When time is ripe he destroys his own body and also other bodies.** Scholars say that he is equivalent to storms/tempest and natural calamities. They say that he has the form of cloud gods.

(Shl 20) Respected *maharshi!* Wind does not surround anyone. Cloud or Rudradeva do not pour rain. But wind and cloud are combined together. In the same way in the bodies of human beings it appears as if *atma* and *indriya-manas* are joined together. But they are bound with attachment and hatred and hence in delusion.

(Shl 21) Kashyapa said. Pururava! Just as fire in one house can spread sequentially to neighbouring houses and can burn down the whole village, in the same way Rudra-deva creates delusion in the minds of men and through *punya & paap* touches all people.

	<p>(Shl 22) Aila questioned: Bhagawan! How does it become justifiable that <i>danda</i> or Rudra touch both those who have earned <i>punya</i> as well as those who have earned <i>paap</i>? Particularly sinners keep committing sins. It is justifiable in their cases. If this <i>danda</i> touches even those who are doing <i>punya</i>, then why do humans perform works of <i>punya</i>? Why don't they do sinful deeds? (Shl 23) Pururava! Even if the firewood is wet when mixed with dry firewood it burns. Similarly, <i>danda</i> touches even those <i>dharmatmas</i> who are without sins because they live in the company of sinners. Therefore <i>satpurushas</i> should never mix with sinners. (Shl 24) Respected Kashyapa! This earth bears both <i>satpurushas</i> and the wicked. The Sun gives heat to both. Air flows on both. Water purifies both. Kashyapa replied. (Shl 25) This happens only in this <i>loka</i>. It is not so in <i>paraloka</i>. Though both sinners and virtuous experience same things in this world, after death there will be lot of difference between them. They will not have same type of experience in <i>paraloka</i>. (Shl 26) The <i>lokas</i> that <i>punyatmas</i> obtain will be filled with sweet comforts. There <i>ghee</i> lamps will be giving out golden glow similar to the light of <i>Brahma-jnana</i>. That <i>loka</i> will be the centre of <i>amrita</i>. A brahmachari who was devoted to Brahma will enjoy <i>Ananda</i> (bliss) there. There will be no fear of death or of old age there. There will be no sadness or grief. (Shl 27) Sinners will go to <i>naraka</i>. It is filled with darkness. There is grief everyday. That <i>naraka</i> will be filled with sadness. Sinners will suffer there for many years, unable to stand in one place and will be crying for upliftment (self-improvement, repenting for his deeds). (Shl 29) First a king should choose a <i>purohit</i>. Then he should get enthroned by him. Dharma ordains so. Because according to dharma, brahmana is before all others...(Shl 31)..All great and best things should first be offered to the brahmana. Even if the king is mighty, it is his prime duty to do so. (Shl 32) Brahmana helps <i>kshatriya</i> to grow. <i>Kshatriya</i> brings greatness to brahmana. Therefore the king should especially honour the brahmana.</p> <p>Adhyaya 74</p> <p>Bhishma further strengthens the importance of brahmana and <i>kshatriya</i> working together by quoting the episode of Muchukunda and Kubera. (Extracts)</p> <p>Bhishma said. (Shl 1) Child Yudhishtira! It is said that the <i>yoga-kshema</i> of the nation is under the control of the king. And the king's <i>yoga-kshema</i> is under the control of <i>purohit</i>. (Shl 2) That kingdom in which the brahmana neutralises the unseen fears of citizens and the king suppresses the seen and known fears by his might will be a happy kingdom.</p> <p>Muchukunda said to Kubera: (Shl 13) Kubera! The birth place of brahmana and <i>kshatriya</i> is same. Swayambhu Brahma is the creator of both. If the strengths of brahmana and <i>kshatriya</i> remain separate it is impossible to protect the world. (Shl 14) <i>Tapobala</i> and <i>mantra-bala</i> are always resident in brahmana. <i>Astra-bala</i> and <i>bahu-bala</i> (physical might) is always resident in <i>kshatriya</i>. Therefore people should be governed only by the combination of the two.</p> <p>Return Point: Table: Administration/Governance/Raja-dharma, Sl. No. 63</p>
50	<p>Shanti parva; Rajadharmanushasana; Adhyaya 76; Pages 687-691; Vol 22</p> <p>50. Best and worst brahmanas and how king should deal with them</p> <p>Yudhishtira questioned Bhishma: (Shl 1) Grandfather! Some brahmanas are engaged in karmas fit for their <i>varna</i>. Some others engage in karmas quite opposite to the prescribed ones. Tell me what the difference between these brahmanas is.</p> <p>Genuine and fake brahmanas</p> <p>Bhishma replied: (Shl 2) Dharmaja! Among brahmanas those who are rich in learning and humility, and treat all equally are said to be equal to Brahma. (Shl 3) Those who study <i>rig-yajur-sama</i> Vedas and are engaged in the karmas prescribed for their <i>swadharmas</i> are considered equal to <i>devatas</i>. (Shl 4) Those who are not engaged in karmas worthy of their <i>varna</i>, who indulge in deceitful karmas and are brahmanas only in name, are equal to <i>shudras</i> among brahmanas.</p> <p>How should the king treat them</p> <p>(Shl 5) Those brahmanas who are devoid of the knowledge of Vedas and <i>shastras</i> and are not performing <i>agnihotra</i> are indeed equal to <i>shudras</i>. A <i>dharmic</i> king should not only collect taxes from them, he should make them serve him without paying wages.</p> <p>(Shl 6) The following five types of brahmanas are considered to be <i>chaandalas</i> (outcaste) among brahmanas. Those who call out the names of accuser, defendant and witnesses in court, who worship gods in temple by taking salary, who make a living by using <i>nakshatra-vidya</i> (astrology), who</p>

	<p>do the <i>pourohitya</i> (functions of a priest) of villages and who travel over 'seas' (<i>maha-pathika</i>- = great traveller).</p> <p>(Shl 7) Those who accept <i>artwijya</i> (service of sacrificing priest) of king, <i>raja-purohita</i>s, ministers, envoys of the king and messengers are considered <i>kshatriyas</i> among brahmanas.</p> <p>(Shl 8) Those brahmanas, who are horse riders (warriors on horse), elephant riders, who fight on chariots and are foot-soldiers, are considered as <i>vysyas</i> among brahmanas.</p> <p>(Shl 9) When there is a shortage of funds in treasury the king can collect taxes from all brahmanas except the first two types mentioned (equal to Brahma and <i>Devatas</i>). (Shl 10) It is the doctrine of Vedas that king is the owner of wealth of all <i>varnas</i> except that of brahmanas. But he is also the owner of wealth of those brahmanas who practice <i>karmas</i> opposed to their prescribed <i>karmas</i>.</p> <p>(Shl 11) King should never ignore brahmanas who have lapsed from their <i>dharma</i>. With the intention of supporting <i>dharma</i> he should punish them and separate them from the group of genuine brahmanas.</p> <p>(Shl 12) People who know the situation of that kingdom in which a brahmana becomes a thief think that it is the mistake (offence) of the king which has caused it. (Shl 13) If a brahmana who has studied Vedas or is a <i>snataka</i> has no opportunity to make a living and becomes a thief, then the king should make arrangements for his living and support. (Shl 14) If even after such arrangements are made, the brahmana does not correct his ways, then he should be banished from the kingdom along with his family.</p> <p>Return Point: Table: Administration/Governance, Sl. No. 65 and Table: Philosophy/Vedanta/Ashrama dharma, Sl. No. 153.</p>
51	<p>Shanti parva; Rajadharmanushasana; Adhyaya 78; Pages 700-712; Vol 22</p> <p><u>51. Varna-dharma under extraordinary circumstances</u></p> <p>Can brahmanas live by vysya-dharma and if yes, how?</p> <p>Yudhishtira asked: (Shl 1) Grandfather! Earlier you had said that brahmanas can live by <i>raja-dharma</i> (<i>kshatriya-dharma</i>) in emergencies (<i>aapat-kaal</i>). Can they live by <i>vysya-dharma</i> under extraordinary situations? Or should they not?</p> <p>Bhishma replied: (Shl 2) Maharaja! If brahmana cannot make a living by practicing his profession, he can live by practicing kshatriya-dharma under emergency situations. If due to circumstances he cannot do this also, he can make a living by vysya-dharma by doing agriculture, cattle rearing and trade.</p> <p>Dharmaja asked: (Shl 3) When practicing <i>vysya-dharma</i>, which items should he not sell so that he will not fall from <i>swarga</i>?</p> <p>(Shl 4, 5) Yudhishtira! A brahmana should not sell the following under any circumstances: wine, salt, prepared (pre-processed) liquids, sesame, horse, sheep, goat, cow, bull etc animals, honey, meat and prepared (cooked) rice. If he sells these he will fall into <i>naraka</i>. (Shl 6) Goat represents <i>agni</i>; ram represents <i>varuna</i>; horse represents Sun; earth represents <i>virat</i>; cow represents <i>yajna</i> and <i>soma</i>. Therefore a brahmana should never sell these.</p> <p>Rules for bartering</p> <p>(Shl 7) <i>Satpuruhas</i> do not approve bartering uncooked (unripe) items with cooked (ripe) items. But unripe item can be bartered with ripe items. (Commentary: You can give raw rice and get cooked rice). (Shl 8) "We eat cooked rice. Please take this raw material and prepare it for our eating"; so saying, and after verifying that the food has indeed been prepared with items given by him, brahmana can eat it. Yudhishtira! I will tell you what the <i>sanatana dharma</i> of people knowledgeable in transactions was. (Shl 10) By saying, "I will give this to you. You give me that" and thus bartering by mutual consent and happiness is dharma. Taking away by force without mutual consent or happiness is adharm.</p> <p>In the past all transactions between rishis and others were happening in this manner. There is no doubt that transacting like this is right (or acceptable).</p> <p>Practicing kshatriya dharma in emergencies</p> <p>Yudhishtira asked: (Shl 13) Grandfather! If in a very difficult situation either for the protection of the country or to make a living, let us say all have to take up weapons. At that time they will all fall from their respective dharmas. As you said if citizens lapse from the path of practicing <i>swadharma</i> it</p>

weakens the king. At that time how will the king who protects the world be a refuge for all? Please provide detailed clarification for this doubt.

Bhishma replied: (Shl 14) Dharmaja! Brahmana and all other *varnas* should desire their auspiciousness to come from practice of *daan*, *tapas*, *yajna*, *adroha* (not committing treachery towards any) and *jitendriyatva*.

(Shl 15) Among them, those brahmanas have the power of knowledge of Vedas will get up in all directions and will strengthen the might of the king through their *Veda-vani*. (Shl 16) Learned people say that brahmanas are the refuge for a weakening king. Therefore a king who weakens due to the citizens' lapse of dharma should gain prosperity only by *brahma-bala*.

(Shl 17) Once the king wins and re-establishes order in the kingdom, then he should ensure that all return to their dharmas. (Shl 18) Yudhishtira! If thieves and rogues are actively transgressing the limits of moral conduct set by society, if *varna-sankara* is happening then people of all *varnas* should take up weapons and destroy such offenders. **By all people taking up weapons in needed times, there will be no lapse of dharma. None of the four varnas will acquire any doshas (blemish) due to this.**

What if protectors of brahmanas become their tormentors

(Shl 19) Grandfather! In case *kshatriyas* themselves start harassing brahmanas in every way, which brahmana will protect that brahmana? What is the dharma of that brahmana at that time? What is his refuge?

Bhishma replied: (Shl 20) Dharmaja! At that time brahmana should bring the *kshatriya* under control by power of *tapas*, *brahmacharya*, weapons, might or by guileless ways or by guile. (Shl 21) If *kshatriya* (king) starts harassing the citizens and particularly brahmanas, it is brahmana who has to control him. Because *kshatriya* is born from brahmana.

(Shl 25, 26, 27) **If the power of brahmana also weakens, if the *kshatriya* who has to protect brahmana also is weakened, all varnas start acting wickedly towards brahmanas, then those thinkers who filled with anger and ready to sacrifice their lives go to war to protect brahmanas, dharma and themselves will acquire great *punya* and fame. All have a right to take up weapons to protect brahmanas.** (Shl 28) The valiant who protect brahmanas will get higher *lokas* than that attained by those who perform *yajnas*, who study Vedas, who undertake *upavasa-vrata* (ritual of fasting) and who enter fire for self-purification. (Shl 29) A brahmana who takes up arms for the protection of other three *varnas* will not be blamed. In the same way, scholars do not know of a greater sacrifice than giving up life in a *dharma-yuddha*.

Interpretation of subtlety of dharma

(Shl 32) **Depending on *desh-kaal* (place and time or context) *adharmas* can become dharma. Dharma can become *adharmas*. It can also take both forms by appearing as dharma in one way and *adharmas* in another way. Because the nature of *desh-kaal* dictates it. (33) Human beings who are friendly towards all, when time demands may indulge in cruelty (in order to suppress the wicked) and gain rights to *swarga*. Even *dharmatmas* when time demands may indulge in violence etc in order to protect others and still attain *sadgati*. If in these circumstances, thinking that *ahimsa* is the greatest dharma the person does not suppress the wicked then it would be *adharmas*.** (Shl 34) If a brahmana takes up arms in self-defence or when people of other *varnas* harass or when he has to suppress the wicked, he will not acquire any *dosha*.

Can anyone don the hat of a Kshatriya in times of emergency?

Yudhishtira asked: (Shl 35, 36, 37) Grandfather! Let's say the troubles of thieves and rogues becomes too much. *Varna-sankara* keeps increasing in the society. Army of *dasyus* has risen to suppress the *kshatriyas*. All are at wits end on what to do. In such a situation if a valiant person, whether brahmana or *vysya* or *shudra* picks up the *danda* and saves the people from that fear. Can anyone from among brahmana-*vysya* or *shudra* do the job expected of the king? Even if he has valour should he not do it considering the *shastras*? If any one from these *varnas* attempts to do it, should he be stopped? Or should he be encouraged? My opinion is that anyone other than *kshatriya* also can take up arms and save the people and govern them. What is your opinion?

Bhishma replied: (Shl 38) Child Yudhishtira! Anyone who can provide refuge to the people like the shore when they are struggling in a situation where they cannot see the shore, when they are stuck in the ocean of difficulty and know no way to cross if anyone becomes their boat and helps them cross it, **then even if he is a *shudra* or anyone else he is worthy of respect.** (Shl 39, 40) When people

	<p>are troubled terribly by thieves and rogues and such orphaned citizens find refuge in someone and live a happy life, then that person, irrespective of his <i>varna</i>, should be loved and respected as their dear relative. That person who without any fear regularly inquires about the welfare of people and removes their difficulties deserves the honour worthy of a king. (Shl 41) Even if a king, if he is incapable of protecting the citizens, he does not deserve kingly respect. What is the use of oxen if they cannot pull weight? What is the use of cows which do not yield milk? What is the use of barren wife? Similarly, what is the use of a king who cannot provide protection?</p> <p>(Shl 42, 43) Just as an elephant made of wood, a deer skin stuffed with hay, useless eunuch and uncultivable land are useless, in the same way cloud which doesn't rain, brahmana who does not study Vedas and a king who cannot protect citizens are also useless.</p> <p>(Shl 44) Only that person who can protect the virtuous and suppress the wicked should be made as the king. It is only with such a person that this world is upheld.</p> <p>Return point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No 153</p>
52	<p>Shanti parva; Rajadharmanushasana; Adhyaya 80; Pages 718-731; Vol 22</p> <p><u>52. Identifying friends & enemies and managing relationship with <i>gnaatis</i></u> (These can be applicable even in corporate management situations, if 'mapped' suitably)</p> <p>(Shl 1) Yudhishtira asked: Grandfather! It is very difficult to complete a task however small it may be without other's help. Therefore, what to speak of the king? (Because he will have major responsibilities, he will need other's help) (Shl 2) Person of what nature, qualities & practices should be the minister to a king? In whom should the king repose trust? And in whom he should not? Tell me about all this.</p> <p>Classification of friends</p> <p>Bhishma replied: (Shl 3) There are four types of associates or friends to a king. Persons who make friendship by setting mutual benefit condition by saying, 'I will help you now. In return you should help me in this manner at such time'. This is called <i>sahaartha-maitri</i>. Friendship that comes from generations by belonging to same lineage (<i>vamsha</i>) is called <i>bhajamana-maitri</i>. Friendship that comes by being together from birth, by studying together, by working together etc is called <i>sahaja-maitri</i> and happens due to similar thinking or nature. Acting as a friend depending upon circumstance even though there is no such feeling in the heart is called <i>kritrima-maitri</i>.</p> <p>(Shl 4, 5) Apart from these four there can also be a fifth type. He is a <i>dharmatma</i>. He does not take any one side. Nor does he make money by saying he is a friend of both sides. He always supports that side which has <i>dharma</i>. Or he seeks refuge with that king who is dedicated to <i>dharma</i>. King should not reveal to such friend, who is always interested in <i>dharma</i> only, the actions he will not like. If it is revealed to him, he will come in the way, that is, will obstruct. Moreover kings who desire victory/success may have to depend on both <i>dharma</i> and <i>adharma</i>. They will have to take to either path depending on the circumstances.</p> <p>Trusting friends & allies</p> <p>(Shl 6) Of the four friends stated earlier, <i>bhajamana-mitra</i> and <i>sahaja-mitra</i> are best. The other two are suspect. <i>Sahaartha</i> & <i>kritrima</i> should not be trusted easily. Overall, a king who is interested in accomplishing his goals should be suspicious of all four types. (Shl 7) A king should never become careless about protection of his friends. People will reject a king who is not alert about protecting his friends.</p> <p>(Shl 8, 9) A bad man becomes good. A virtuous man becomes very wicked. An enemy becomes a friend. A friend becomes a treacherous. The reason for this is: man is not always firm-minded. How can you trust such a man? Therefore the king should personally supervise important tasks. He should not delegate it to friends and forget about it. (Shl 10) Trusting anyone too much is harmful to both <i>dharma</i> & <i>artha</i>. Not trusting anyone at all is also worse than death. (Shl 11) Trusting someone else too much is equivalent to untimely death. Because, we trust someone completely and carry on with our lives. We live as desired by the person whom we trust. If he commits treachery, we will be completely destroyed. Therefore do not repose complete trust in one person. (Do not put all trust in one person!) (Shl 12) Therefore a king should select a few worthy persons and trust them. He should remain suspicious of some. This is a <i>sanatana neeti-marga</i>. This should always be kept in mind.</p> <p>(Shl 13) The king should always be suspicious about that person who he thinks will succeed him to throne after his death, whether he is son, brother or a friend. Learned people say that the</p>

person who is eyeing the throne when the king is alive is an enemy. (Shl 14) In a situation where water has to flow from one person's field to another's who is at a lower level, if the person with fields at lower level does not permit, his banks will not break. (Shl 15) But the person with fields at higher level will want to break the banks of his field out of fear that his fields will be flooded. First you must understand the characteristics of this analogy. Then indicate who the enemy is. (Commentary: Lets us say there is a country between two other nations. The owner of that country is designated as *seematha-pala*. An example is Nepal which is between India and China. If such *seematha-pala* does not permit or encourage, there will be no conflicts. When he thinks he will face a danger—just as water overflowing from above is let into the lower field—he may permit the enemy's army to pass through his country. Then he will have to be treated as enemy. Therefore he should not be trusted).

Characteristics of a good friend

(Shl 16) That person who is not satisfied with the rise of the king and desires that he should rise further, who feels very sad when the king declines, is considered a superior friend. **Always desiring king's rise and feeling very sad/miserable when the king's condition declines are qualities of a good friend.** (Shakespeare, *Passionate Pilgrim*, 'He that is thy friend indeed...If thou sorrow he will weep'). (Shl 17) You should trust a person who has attachment and thinks, 'If I am not there he will not survive', like father. He is surely a well-wisher. Such a person will have more interest in king's well-being than his own. (Shl 18, 19) A king who is on the rising path should nourish such friends in every way. That person who removes the defects and deficiencies in the *dharmic* actions of the king and who is very concerned/afraid that something may harm the king is a superior friend. Quality of a good friend is to make sure that dharma and king are not harmed. Those who desire the opposite are enemies. (Shl 20) A king should consider that friendly person as *atmasama* (equivalent to self) who is always afraid that the king may face some danger, is always desiring the well-being of the king and who does not feel jealous at the growing prosperity of the king.

Characteristics of ministers

(Shl 21) Let that person who is handsome, has attractive colour, has soft voice, is forgiving, has no jealousy, is born of a noble lineage (*satkula-prasoota*) and is possessed of good character be your **Prime Minister**. (Shl 22, 23) Appoint that person, whether he is a *ritwija* or an *acharya* or a friend whom you appreciate very much as your minister who is intelligent, has good memory powers, **who is efficient in both doing work and getting it done**, kind by nature and can view both praise and humiliation equally. Arrange for him to live with you in the palace. He should always be respected.

(Shl 24) The prime Minister should know even your deepest secrets. Secret matters should be consulted with him. He should know your country's *Prakriti* of *artha-dharma*. **You must trust your Prime minister just as you trust your father.** (Commentary: *Prakriti* is of three types: *artha-prakriti*, *dharma-prakriti* and *artha-dharma Prakriti*. *Artha-prakriti* consists of agriculture, trade, fort, dams, place where elephants are captured in the forest, metal mines, taxes and *shoonya-sthana*—these are resources which lead to generation of *artha*. *Dharma-prakriti* consists of: fort-in-charge, *baladhyasdha*, dharma-in-charge, Commander-in-chief, *purohit*, doctor and astrologer. The rest are called *artha-dharma prakriti*. A minister supervises all these).

(Shl 26, 27) **Let that person who gives prominence to fame, lives within boundaries of *neeti* & *dharma*, who does not hate others who have capability in administration, who does not take up wasted and harmful actions, who does not give up dharma due to *kaama*, *krodha*, fear or greed, who is efficient and speaks less become your Prime Minister.** (Shl 28, 29) Appoint as **ministers** those born in noble lineage, who have excellent character, are forgiving, do not indulge in self-praise, are courageous, eminent, scholars and are skilled in determining what is duty and what is not. Appointed by you, receiving good salary and well respected, they will be your great associates.

Assignment of responsibilities & tasks

(Shl 25) **Only one person should be assigned to a task. Not two or three. If many are assigned to the same task, differences of opinion will arise among them. The work will not get done. It is the nature of human beings to have different opinions in the same matter.** (Shl 30) If they are assigned responsibility for tasks suited to them, they will complete it successfully. Further, in future also they will take part in even greater tasks and help the king to prosper. (Shl 31) These officials will be working with a spirit of competition. They will exchange ideas among themselves and will constantly endeavour to accomplish the goals set by the king.

Managing relationships with paternal relatives

(Shl 32) **Just as animals fear death, you should always be afraid of your *gnaatis* (Paternal**

cousins and relatives). You should think that they are death. Just as subordinate kings do not tolerate the growth of the monarch, *gnaatis* also do not like the prosperity of the king. (This is what happened in Mahabharata itself) (Shl 33) It is only the *gnaatis* and not any others who will congratulate the destruction of a king who is simple, soft natured, generous, modest and truthful. (Shl 34) Even though there is this defect with *gnaatis*, the king will not be happy if he is completely cut-off from them. Therefore they should not be disrespected for any reason. Others and enemies trouble a king who has no *gnaatis*. (Shl 35) **When a man is cheated by others it is *gnaati* who provides refuge.** Because, a *gnaati* does not tolerate his *gnaati* being humiliated in any way. They will join together to suppress the enemy. In this way there are both advantages and disadvantages of having a *gnaati*. Therefore you should be careful about them but not develop hatred about them. (Shl 38) A king should speak nicely with the *gnaatis*. They should be honoured and good hospitality shown to them. Do what pleases them and do not do what is unpleasant to them. (Shl 39) Even though you may not trust them you must act as if you trust them. There will also be no need to determine if they have good qualities or defects.

Even enemies of the person who behaves in this manner, is careful & alert and always speaks sweetly will be pleased. They may even become his friends. Therefore those who behave in this clever manner with *gnaatis*, friends, enemies and go-betweens will live long with fame.

Adhyaya 81 (pages 731-739)

Yudhishtira asked Bhishma: (Shl 1) It becomes difficult to keep under control both *gnaatis* and relatives of the same caste as ours due to competition among them. If we go with one group the other group gets angry. Friends may become enemies. In such situations how to win the hearts of all? Tell me about this.

Bhishma replied: People narrate a discussion that took place between Sri Krishna and Narada in this matter. I will tell you the same.

Once when Sri Krishna and Narada were together, Si Krishna said to him:

(Shl 2) Respected Narada! **One who does not have a good heart (not cordial with us) is not worthy for sharing secret matters. Even if by chance he is cordial, if he is not learned, he does not become eligible. If he is both but is not a *jitendriya*, then also he does not become worthy of it.** (Shl 4) I will share a few things with you with trust in your good heartedness. **A man should question another after completely assessing his intelligence.** I am also questioning you in the same manner.

(Shl 5) I do not wish to make my *gnaatis* and relatives my *dasas* by using my authority. Out of all the things I get for my enjoyment (*bhoga-samagri*) I use only half and share the other half with my *gnaatis* & relatives. **Even after this if they speak ill of me, I tolerate it.** (Shl 6) The words they speak cause great turbulence in my heart and burn it. (Shl 7) My elder brother Sankarshana has enormous might (& is intoxicated with it) Gada has youth (he does not like to do any work). Pradyumna is intoxicated with handsomeness. Therefore even though I am with all these relatives I am helpless. (Shl 8) Among Andhaka & Vrishnis there are many more very fortunate, mighty and extremely valorous warriors. They are all always engaged in some activities. (Shl 9) That side which Andhaka-Vrishnis do not join will face destruction. That side they join are sure to achieve great victory. But Ahuka and Akura have become bitter enemies. Each of them stops me from going to the other side. I have remained neutral without joining any side. (Shl 10) What can be sadder than this to their relatives? **Relatives who want cordiality with both sides feel very sad at their mutual enmity.** To those to whom these two are not cordial, what is sadder than not having cordiality with them (though they desire such cordiality with them)? (Overall both relatives and non-relatives are feeling sad due to this enmity between them). (Shl 11) **I am behaving like the mother of two gambler sons.** When both bow to the mother before going for gambling, the mother blesses one with 'may you win' and to the other she says, 'may you not lose'. (Shl 12) Respected Narada! Kindly show a suitable path to me as I am suffering from constant fear due to the tormenting by both sides. (The Vrishnis were an ancient Indian clan who were the descendants of Vrishni, a descendent of Yadu. Krishna belonged to this Vrishni branch of the Lunar race from whom he got the name Varshneya. The Vrishnis were residents of Dvaraka. The Yadavas (literally, descended from Yadu) were an ancient Indian people who believed themselves to be descended from Yadu, a mythical king. The community was probably formed of four clans, being the Abhira, Andhaka, Vrishni, and Satvatas, who all worshipped Krishna)

Narada said: (Shl 13) **Dangers are of two types. First one is external and second is internal. These are again of two types: Self-inflicted and inflicted by others.** (Shl 14) This danger you are experiencing due to Akura and Ahuka is internal and is self-inflicted. Because they all belong to your *vamsha*. (Shl 15) **This danger has come about due to money.** You have given away your wealth to

	<p>others either by own will or fearing that others may blame you. You have established others as king. (Shl 16) Helpful Krishna! All the wealth you have given away has now taken roots firmly among your <i>gnaatis</i> & relatives. It is not possible for you to take it back just as vomited food cannot be eaten again. It is not fair also to take it back. (Shl 17) Fearing enmity between the <i>gnaatis</i> now for no reason can the kingdoms of Akrura and Ugrasena be taken back. Particularly you cannot do it. (Shl 18) As one option you can decide to take back with a lot of difficult effort and waging a war with huge loss of lives. But that will result in huge expenses and all round large scale destruction.</p> <p>Non-metallic weapon</p> <p>(Shl 19) Therefore by using a soft, non-metallic weapon which can pierce their hearts you have to wipe or clean the tongues of your <i>gnaatis</i> and remove it. (Clean it with qualities like forgiveness, simplicity etc and interact so that they do not talk again with mutual enmity). Sri Krishna asked: (Shl 20) Respected Narada! How can I know about the non-metallic soft weapon? How can I purify the tongues with such a weapon and remove it? Please tell me in detail.</p> <p>Narada replied: (Shl 21) Vasudeva! The following are non-metallic weapons: Donating food regularly according to ones abilities, forgiveness, soft nature, and doing worship & showing hospitality that the person deserves. Metallic weapons affect the body whereas non-metallic weapons influence the mind in a virtuous way. (Shl 22) If <i>gnaatis</i> intend to speak to you harshly and meanly, at that time you should pacify their hardened hearts, harsh words and enraged minds with sweet and calm words.</p> <p>(Shl 23) Those who are not <i>mahapurushas</i>, who cannot keep their minds under control and who have no assistance cannot take up heavy responsibilities. You are a <i>mahapurusha</i>. You are also a <i>jitendriya</i> and have help of others. Therefore lift up this heavy weight from your heart and bear it. (Shl 24) All oxen can bear load on level ground. But to go in difficult terrain, only a very mighty ox can bear the heavy burden. (Shl 25) Keshava! You are the head of ‘Yadava association’. The association can breakup and get destroyed due to bitter enmity. Act in such a way that this huge association which has you as the head does not break up. (Shl 26) A group or association will not come under the control of an intelligent man unless he has intelligence, forgiveness, <i>indriya-nigraha</i> and ability to sacrifice money and luxuries. (Shl 27) Bringing ones own side to a state of prosperity is a fulfilling, fame-bringing and longevity increasing activity. Krishna! Do whatever will not cause destruction of your <i>gnaatis</i>. (Next three <i>shlokas</i> are praise of Krishna as all-knowing and all-powerful person).</p> <p>Return point: Table: Administration/Governance/Raja-dharma, Sl. No. 66</p>
53	<p>Shanti parva; Rajadharmanushasana; Adhyaya 82; Pages 740-756; Vol 22</p> <p><u>53. Treasury: Protecting, enhancing and related crimes by officials</u></p> <p>Bhishma said: (Shl 1) Yudhishtira! Whatever I have told you till now is the first leg of <i>raja-neeti</i>. Now I will tell you about the second major responsibility of the king. A king should always protect the person who undertakes such activities which help grow the king’s treasury.</p> <p>Whistle-blower policy</p> <p>(Shl 2,3) When the minister himself is looting the treasury, and someone like a servant of the king or anyone else with a sense of loyalty to the king reports to the king that the treasury is diminishing everyday, the king should hear him in secret and should protect that person from the concerned minister. If the minister comes to know that the king has been told the truth by that person, they will even kill that informer. (Shl 4) For every person who protects the treasury, there will be ten who want to loot it. It is for this reason that they will all gang up and harass the protector. If the king does not protect such a person, they will all join and destroy him.</p> <p>Kalakavrikshiya-Kshemadarshi conversation</p> <p>When a king called Kshemadarshi was ruling Kosala, a <i>muni</i> called Kalakavrikshiya came to his kingdom. He had put a crow in a cage and toured the entire kingdom several times to know the situation and gather information. When he was travelling thus, he would tell the people, (Shl 8) “Good people! Learn <i>vayasi-vidya</i>. Crows can tell past, present and future. They tell me all these factually.” Thus saying he met many people in the kingdom and collected their opinions and information. In the process he practically saw the wicked deeds being done by all the king’s officials. Having thus found all the information and having identified all those who were cheating the king, he came to the capital</p>

to meet the king. He entered the palace proclaiming, "I know everything". After entering the king's assembly, interpreting the sounds of the crow he addressed the minister who was sitting all decked up next to the king, and said, "You have stolen king's wealth in such & such a place. These (named) officers are aware of your cheating. Now you are a thief of king's treasury. My crow is saying so. Accept your offence right now." Similarly he mentioned a few more names of those who were stealing from treasury. None of the names were wrong. Having been humiliated badly in the presence of king, they all joined together and killed the crow in the night with arrows. Seeing this, the brahmana met Kshemadarshi in the morning and said to him, "*Maharaja!* You are the lord of citizens' money and life. I am begging for protection from you. If you permit I will tell you a few things in your best interest." Then the *muni* said, "I have come here out of total loyalty to you and having seen the way your officials are working I am very pained and worried....I wish to warn you as a friend that your wealth is being looted...You should take a forgiving stance towards me." The king assured him protection and encouraged him to speak without any fear.

Difficulty of being in service of the king

The *muni* said, "I have roamed all over your kingdom and have come to know who is offender and who is not, from whom you have fear, their behaviour and practices etc and have come to tell you with devotion towards you. **Many acharyas in the past have said that this job of serving the king is full of sins and a mean job. Serving the king is a sinful job one takes up when there is no other option.** (It perhaps applies even today to some of the followers of our elected representatives—in corrupt countries—and also officials in effective 'monarchies' by whatever name they are called). (Shl 25, 26) **Experts in neeti-shaastras say that close association with king is like playing with serpents. Kings have many friends as well as enemies. Those who live as subordinates of the king have fear from all of them. Apart from this, they have fear of the king every moment.** (Shl 27) One who is close to the king can never commit any mistake. He should also not do any mistake towards the king who is his well-wisher.....(Shl 30) He should not utter bad words. He should not do bad deeds. He should always have the caution about what will lead to what consequence. Should not stand or sit or walk around in the presence of king as he pleases. He should not signal in his presence or show body mannerisms. (Shl 31) If the king is pleased with the servant (**any one who serves him in any capacity**) he will grant him everything. But if he gets angry he will burn his *vamsha*.

Difficulty of accessing the king

Those who are interested only in looting from your treasury are in the palace. They have no intention to good to the citizens. (**These days they could be cabinet ministers!!**) I have developed enmity with them. One who wishes to take over this kingdom after your death, will succeed in his mission if he takes the help of treacherous workers/servants in *antahpura*. **He cannot fulfil his ambition without the help of insiders...**It is the arrows of such people, which were actually meant for me, which killed my crow.... (Shl 39) This kingdom is like a river. The political persons are similar to fish, crocodile, whales, sharks etc. I crossed the river with the help of that poor crow. (Shl 40)....It is impossible for virtuous persons to enter your kingdom due to the presence of officials who are like tigers and lions in a forest.....

Characteristics which discourage people from living here

(Shl 43) **No body benefits by living in this kingdom. Because, good and bad find same place here.** Here even those who do virtuous deeds are killed; those who do wicked deeds also die. There is no doubt about this. (Shl 44) **From the point of justice, one who indulges in wicked deeds must be punished. One who does virtuous deeds should not be punished for any reason.** He should be protected. **But here it is not so. Both have to suffer the same punishment. Therefore it is certainly not wise to live in such country permanently. A learned man should quickly leave this country.** (Shl 45) *Maharaja!* There is a famous river called 'Sita'. In that river all boats sink. This analogy holds good for your kingdom also. People like me who wish to save the king from danger will be destroyed here. I believe that your kingdom is like a huge net which harms all animals....(Shl 49) **Your wicked ministers are prospering in your refuge (under your nose). They are looting your treasury gradually and becoming more powerful than you.** Their thirst for money and power is destroying them also like a conflagration. It is also destroying you along with them. Therefore immediately examine closely which officials are behaving in what manner with you. (Shl 51) *Maharaja!* **It is you who have appointed them as your officers. It is you who are paying them appropriate salaries. But it is such persons who are destroying with a fraudulent attitude all**

	<p>that is dear to you. (Shl 54) is the king a <i>jitendriya</i>? Are people in his service obedient to him? Do the citizens love the king? Is the king governing the citizens like his children? I came here only to find out all these things. (Shl 55) Just as food tastes very good for one who is hungry I am very pleased by meeting you. But just as water is not palatable to one who is not thirsty, I am very dissatisfied with the character and nature of your ministers. (Shl 56) Because I am your well-wisher, they see lot of defects in me.....(Shl 57) Even though I have not committed any act of treachery against them, they find fault with me. Just as one has to be scared of an angry serpent which has lost its tail, one should fear an enemy with an evil mind.</p> <p>How to punish the guilty The king said, (Shl 58) Great Brahmana! You need not fear. I will give you special protection and neutralise the danger you are facing. I will honour you for your guidance. You can stay in my palace for a long time. (Shl 59) Those who do not like your staying in the palace need not live here. You can let me know the methods available to suppress those who commit treachery. (Shl 60) Respected brahmana! Please think well and tell me how the <i>danda</i> should be used by me, how I should execute good works and by doing what it will result in good for the kingdom. <i>Muni</i> said, (Shl 61) ...Dismiss the corrupt officers from their positions and weaken them. (Once they lose positions they become weak) Then investigate them and find out the reason for their crime from them only and punish each one for their crimes. (Shl 62) People with same type of defect (offence) can gang together and pulverise a heap of thorns. They will overcome all obstacles to them. In haste if you declare all as guilty, they will all join together and destroy you. Therefore dismiss one by one and award death sentence to each. I am telling you this out of fear that our secret consultations may be revealed.</p> <p>..(Shl 64) ... I was a very close and dear friend of your father....Out of affection for you I have come back from my <i>tapas</i>. I am telling all this so that you again do not fall into danger. (Shl 67) <i>Maharaja!</i> You have seen both happy times and sad times. In spite of this why have you delegated all responsibilities to the ministers and making such grievous error? Kshemadarshi made him his <i>purohit</i> who helped him become a monarch in due course...</p>
54	<p>Shanti parva; Rajadharmanushasana; Adhyaya 87; Pages 791-804; Vol 22</p> <p><u>54. Structure for administration, defense and strengthening the treasury</u> Yudhishtira questioned: I want to know all about the defence and development of the country. Please tell me. Bhisma replied.</p> <p>Hierarchical Administrative structure (Shl 3) Each village should have a head (<i>adhipati</i>). Every ten villages as a unit should have another head. Two sets of 10 villages (=20 villages) should have another head. A set of 100 villages should have another head. Group of 1000 villages should have yet another head. (This also indicates the village intensive system in India at that time also as it is today. There are about 638,000 villages in India now. It is said USA has 3700 villages) (Shl 4, 5) The village head should communicate all matters and crimes to the next level (10 head). The 10 village head should consolidate and report to 20 village head. This hierarchical consolidation and reporting continues upto 1000 village head. The 1000 village head should consolidate all planning works, income and losses, good and bad deeds and report to the King. (Shl 6) The village head (<i>gramika</i>) should store the grains and taxes collected in the village with him. Out of that he should use a specified portion, and the rest should be used for the nourishment and support of the 10 village head. This same system continues upto the king as per defined hierarchy. (Shl 7) A 100 village head who is rewarded by the king and heads a group of villages which has higher density of population and plentiful grains becomes eligible to keep all the collections from one large village. In this manner prosperous kingdom should be governed & protected subject to the control of many people. (Shl 8) A capable 1000 village head becomes eligible to retain the income from a <i>shakha-nagara</i> (smaller city). He can enjoy the all the income from that <i>shakha-nagara</i> as he pleases. But he should do so after bringing it to the notice of the king or specified relative of the king. (Shl 9) A minister who has knowledge of dharma and who is not slothful should supervise and monitor the actions these village heads have to do during war-time and the development works in the villages. (Shl 10) For every city there should be an Officer (<i>sarvartha-chintak</i>) who thinks about its overall</p>

prosperity & development. That officer should be in a high position above all other officers (**perhaps like a mayor!**) just as a planet shines brighter than all stars around it. He should have close contact with all members of the council (*sabhasad*) and should review their works. (Shl 12) The works undertaken by the members of the council and their attitudes should be found out by spies and reported to this high officer. **Some of the officials assigned for protection duty will generally be of cruel temperament. These persons like to do sinful deeds, are interested in snatching others property and are cheats. The sarvartha-chintak should protect people from such officials.**

System of Taxation

(Shl 13) The cost of procurement and price of selling, cost of transportation etc incurred in getting the items of sale, wages of workers etc., expenses incurred for the maintenance and well-being of the merchants—all these should be properly examined and then taxes levied. (Shl 14) Expenses towards making of products, profit made after selling them, levels of quality of the finished goods—after examining all these taxes should be fixed on products. Income tax should be levied on those who make the products. (Shl 16) Yudhishtira! The king should closely examine production of items, expenditure incurred in making them, income earned by it, income from sale & trading etc., and taxes should be levied based on nett profit. All items should not have same taxes. Person with lesser income should be taxed less, one with more income should be taxed higher and higher taxes should be levied on more profitable products. **The king should ensure that citizens do not collapse under the weight of taxes.**

Caution against excessive taxation

(Shl 17) **If there is no benefit or advantage from profit and work, no one will work. No one will like to earn a profit.** Just as the king shares the fruits of governing the kingdom, in the same way those who are engaged in agriculture and trade also should share the fruits. Therefore taxes should be levied such that they get fruits of their labour. (Shl 19) The king should not destroy himself by not collecting taxes at all. Nor should be destroy those engaged in agriculture and trade due to thirst for money. By levying appropriate and just taxes and closing the doors of greed, the king becomes likeable by all. A king who becomes known for gobbling up too much money from citizens will be hated by them. (Shl 20) How can a king who is hated by citizens gain fame or success? One who is not liked by people will not achieve anything. Just as enough milk is left for the calf while milking the cow, an intelligent king should milk the citizens. (Shl 21) **A cow should never be milked without leaving adequate milk for the calf.** By leaving enough milk for it, it can become strong. If strong it can pull heavy loads. If no milk is left for the calf, its survival becomes doubtful. Even if alive, it will not be able to do any work. (Commentary: Concessions can be given in taxes in the initial period of a new business). (Shl 22) If the country is milked too much, it cannot achieve anything significant. The level of taxation should be low. It should not be difficult for the citizens to bear. That king who is always engaged in protection and manages his living with whatever taxes he gets will be conferring a favour on the kingdom. The king will gain great fruits by doing so.

Collecting funds in emergencies

(Shl 23) The money the king collects during emergencies should be further grown. **The money with citizens also belongs to the nation during emergencies.** In times of emergency people will voluntarily offer their money for the defence of the country. Therefore an intelligent king should see that the money with people grows. **The development of a nation is rooted in its treasury. The king should assume that that treasury is distributed in every house.**

(Shl 26) Before collecting money from people the king should inform the citizens about its need. He should travel all over the country and educate them about the danger the country is facing. (Shl 27, 28) The king should arrange for an announcement as follows throughout the nation: "Good citizens! Our country is facing a major danger. There is a great fear that the enemies will attack our country. Just as flowering of bamboo destroys the bamboo itself, the fear of enemies can destroy us. The enemies are coming at joined with thieves and rogues to destroy our nation. They are determined to destroy us. (Shl 29) At such a dangerous situation, when a horrible fear is enveloping us, I am requesting money from you all. (Shl 30) **Once the fear subsides I will return your monies.** In case you don't give your money even at this juncture, they will anyway loot it from you. There is no question of their returning it to you. (Shl 31) If the enemies attack, all your wealth including the women will be destroyed. If you have saved money for the sake of your children, wives and friends, I pray to you to give it to me now. (Shl 32) I feel very happy looking at your prosperity just as a father feels pleased at the prosperity of his son. Just a father encourages children to help him in times of

	<p>emergencies I am encouraging you to help me. I will take only as much as you can give without hurting yourselves or the nation. (Shl 33) Just as a mighty ox can pull heavy load in difficult terrains, in the same way you have to bear the burden in these times of emergency. When we are in great danger, you should not think that money alone is very dear to you (Commentary: Do not hide it out of love for money) “.</p> <p>(Shl 34) A king who knows how to move with times and circumstances should, using these methods, convince the people with friendly, polite and sweet words, send his foot soldiers or trusted servants to the houses of citizens and collect the money.</p> <p>Collecting taxes from vasyas</p> <p>The king should inform/demonstrate to the rich vasyas the need for works like: building wall around the city for its protection; upkeep and care of soldiers; spending money to defend against wars; expenses towards caring for the well-being of all etc., and collect taxes from them. (Shl 36) In case the king harasses vasyas and extracts too much taxes from them ignoring their profits and losses, they will desert the country and run away to forest and may even be destroyed in the process. The king should never let this happen. He should be soft and gentle towards the rich and particularly towards the vasyas. (Shl 37) Vasyas should always be placated. Suitable protection should be given to them and their businesses. They should be helped to increase wealth. Required arrangements should be made regularly to ensure that their businesses run steadily. At frequent intervals they should be given awards/gifts, works to help them should be undertaken and thus their trust must be won. (Shl 38) Appropriate rewards should always be given to the traders & merchants for their efforts. Because, vasyas develop and improve nation’s agriculture, cattle-rearing and trade. (Shl 39) Therefore an intelligent and sagacious king should cultivate love of vasyas with a conscious effort. He should deal with them with kindness and collect taxes gently from them. (Shl 40) Yudhishtira! The king should make arrangements for them to be able to travel all over the country safely and without hurdles. There is no better task for a king than this.</p> <p>Adhyaya 88</p> <p>Strategy for taxing</p> <p>(Shl 7) In the beginning the king should be content with very small amounts of taxes. Then he should gradually increase the taxes. In this manner he should keep increasing the taxes now and then and gradually strengthen the treasury. But he should take care that people never feel that tax burden is heavy. (Shl 8) A young ox is first loaded with lower burden. Gradually its load is increased and it is trained to take more weight. By the time it becomes a fit adult it would have got trained to carry heavy loads. In the same way the taxes should be increased gradually. (Shl 10) It will not be possible for the king to bring all people under tax net at one stroke. Therefore first he should invite important persons, talk to them soothingly and win their hearts. He should start collecting taxes from their in a small way to begin with. If the heads of villages start paying taxes, other villagers will also start to pay taxes. In this manner he should slowly expand the tax payers. (Shl 11) A clever king should create differences between two leaders who consult each other. He should play the game so that both seek his refuge. He should console both parties and without much effort collect taxes from both sides. (Commentary: Because both parties need the king’s refuge, they will keep paying taxes to retain his trust & the king can happily collect it). (Shl 12) People should not be taxed at wrong times without reasons. People should be explained about the need for taxes, consoled and taxes should be levied.</p> <p>(Shl 13) I am telling you some good methods for tax collection. My intent is not to cheat people. Horses should be tamed cleverly. If you try to ride them without such tricks they will get angry & throw the rider. If you try to extract heavy taxes with arrogance or brute authority, people will rebel. If you follow the methods I have suggested, they will pay taxes. Therefore all that I have said are only clever ways of collecting taxes and not intended to cheat people.</p> <p>(Shl 26) If the king’s officials extract more taxes than rightfully due, you should punish them. If do not punish them, other officers will also try to do the same.</p> <p>Return point: Table: Administration/Governance/Raja-dharma, Sl. No 71</p>
55	<p>Shanti parva; Rajadharmanushasana; Adhyaya 92, 93, 94; Pages 846-863; Vol 22</p> <p>55. Maharshi Vamadeva on importance of following dharma at any cost. Yudhishtira questioned: (Shl 1) Grandfather! How can a king who wants to stay on the path of dharma remain so after accepting responsibility of ruling which is full of several defects?</p>

Bhishma narrates a conversation between *maharshi* Vamadeva and the great ancient king Vasumanasa. Vasumansa's question was: "By being firm in what kind of practices will I not lapse from *swadharma*?"

Vamadeva replied: (Shl 6) *Maharaja!* Practice only dharma. There is nothing greater than dharma. Kings remain in the path of dharma and win this world. (Shl 7) **That king who believes that accomplishments in dharma is higher than accomplishments in *artha*, and uses his mind and intelligence to strengthen dharma, will shine brighter by his practice of dharma.** (Shl 8) On the other hand that king who has only the path of *adharma* in his sight, and indulges in it forcefully, loses first and second *purusharthas* viz *dharma* and *artha*. (Shl 9) **That king who harms dharma with the help of the wicked men and sinful ministers will become fit to be killed.** He will be destroyed soon along with his company. (Shl 10) That king who makes no effort for *artha-siddhi*, is libertine and given to self-praise, will be destroyed soon even though he has won the whole world.

(Shl 12) **A king should never consider himself complete in matters of *dharma*, *kaama*, *artha*, intelligence & wisdom and about friends. He should always consider himself incomplete and try to gain more & more of these.** (Shl 14) In this way a king who is always keen in matters of dharma, who thinks about *dharma-artha* and 'serves' *artha* after careful examination will surely attain great benefits. (Shl 15) A king who is given to misplaced courage, who is not generous in giving to charity, who repeatedly harasses citizens by use of punishments will be destroyed soon. (Shl 16) That foolish king who even after doing sinful deeds does not correct himself by introspection, or does not punish the sinner, will not only gain ill-fame, he will fall in *naraka* after death. (Shl 18) **A king who has no *guru* to impart knowledge about dharma, who does not listen to others about dharma, and who indulges only in enjoying pleasures upon gaining *artha* cannot be happy for long.** (Shl 19) That king who gives a prominent place to his *guru* in matters of dharma and acts according to his preaching, who personally does all works related to *artha*, and considers dharma of prime importance in all kinds of gains, will enjoy happiness eternally.

Adhyaya 93

Vamadeva's discourse continued:

Several different points

(Shl 1) *Maharaja!* In a country where the mighty king acts with *adharma* upon the weak people, even his relatives will make a living doing the same. (Shl 2) **The king's followers will also copy the king. In this way the kingdom will be filled with harsh people and will be destroyed soon.**

(Shl 3) The same people, who were supporting the misdeeds of the king and had taken refuge in him, will not tolerate him when he faces bad times. (Shl 4) If a king with a rash attitude, who does not follow *shastras* displays even a little excessive (*kinchit-ulbanet*) courage he will be destroyed soon.

(Shl 5) That king who does not honour (follow) the practices which have come from past in respect of defeated enemies and undefeated neutrals will be destroyed soon. (Shl 6) A king would have done something of benefit in the past. For some reason he becomes an enemy. When war takes place, he gets captured. The king who does not respect that king due to the enmity should be considered to have lapsed from *kshatra-dharma* (A defeated king should not be humiliated).

(Shl 7) **A king should be capable. He should also live happily and keep the citizens also happy. He should try to get out of troubles/dangers when he is caught in them. Then he will be loved by the people. He will not lose his kingdom also.** (Shl 8) Even if a king has done something unpleasant to someone for some reasons, at another opportunity he should do something of benefit only to him. **By doing likeable things even to the person not liked, soon the unpleasant relationship can become a happy relationship.**

(Shl 9) King should completely give up telling lies. **Even if not requested/prayed, he should do likeable things to others. He should not give up dharma out of anger or hatred.** (Shl 10) If someone asks about something, should not feel shy of answering. Should not say things which are impossible to do. No work should be done in haste. There is should be no jealousy towards anyone. By behaving in this manner even the enemy can be won.

(Shl 14) **The king should appoint to highly responsible positions persons who are *jitendriyas*, who have pure practices, who follow him loyally, and are attached to him deeply.** (Shl 15) Person with these qualities and capable of making the king happy and who is never careless in matters of master's wealth should be appointed for financial matters.

(Shl 16, 17) A king who appoints the following in important positions will be deprived of wealth very soon: An idiot, given to pleasures of senses, greedy, bad practices, deceitful, crooked, violent, wicked, who has no knowledge of *shastras*, who does not have generous attitude, drunkard, gambler, lustful and interested only in hunting. (Shl 20) **A king should not become careless after**

	<p>causing trouble to a mighty enemy by thinking he is far away from him. Such enemies wait for the right opportunity and when you are careless, will pounce upon you like an eagle. (Shl 23) All things in this world will be destroyed in the end. No thing is without diseases or is indestructible. (Only dharma is eternal). Therefore the king should adhere to the path of dharma and govern people with dharma. (Shl 28) That person who after listening to beneficial preaching/advice, gives up his stand that 'what I say is correct' and gains true knowledge will be followed by all. (Shl 30) One who does not tolerate meaningful advice of a good hearted friend because it is opposed to his views, always listens to those who give opinions against his gains, who is always absent-minded, who does not follow the practices being followed by scholars and his students and who does not implement ancient traditions in respect of defeated and undefeated kings will fall from <i>kshatriya-dharma</i>. (Shl 32) That king who rejects important ministers and makes lowly persons his close aides will fall into the ocean of troubles and will not find any refuge. (Shl 33) That king who does not respect but hates his cousins and relatives who have all virtuous qualities, who is fickle minded and who is rash, lives close to death. (Shl 34) That king who behaves pleasantly with those who are rich in good qualities but are unpleasant towards him, will live long and be famous. (Shl 38) That sinner who commits treachery without any sound reason towards his master, who is full of good qualities and has sweet speech, should never be trusted.</p> <p>Adhyaya 94 <i>Maharshi</i> Vamadeva continues:</p> <p>Kingdom with firm roots (Shl 2) If the roots of the kingdom are not firm, the king should not try to get the unobtainable (other kingdoms). A king with weak roots is unlikely to succeed in this. (Shl 3) That king is considered to have firm roots that has a flourishing kingdom, is rich with money and grains, has well-wishers who love the king and who has happy and strong ministers. (Shl 4) That king whose soldiers are happy and satisfied, receive soothing words from the king and are clever in fooling the enemy, will be capable of winning the earth with a small army. (Shl 5) That king in whose country people living in villages and towns are kind towards all and are rich in money and grains is considered to have firm roots. (Shl 6) An intelligent king can make an attempt to acquire another kingdom and their wealth after ensuring that time is ripe for him to use his higher might. (Shl 8) A king who is hypocritical towards his own people who have virtuous practices will cause his own destruction just as the axe made out of tree cuts the tree itself. (Shl 9) The haters of king who never punish the other haters will never face destruction. If haters are not punished their numbers will grow and nor decrease. One who knows how to control his anger will have no haters. (Shl 11) That king who wishes to enjoy himself after completing his duties properly will not be disrespected by anyone. A king who has such virtuous practices will be firmly established both here and in <i>paraloka</i>.</p> <p>Return point: Table: Administration/Governance/Raja-dharma, Sl. No 75</p>
56	<p>Shanti parva; Rajadharmanushasana; Adhyaya 120; pages 1059-1076; Vol 22</p> <p><u>56. Bhishma retells key points of Raja-dharma</u> (Shl 3) Protecting all the animals is said to be the greatest dharma for a King. I will tell you how to protect citizens. Listen. (Shl 4) Just as the peacock which eats serpents has peculiar and colourful feathers, a king who knows dharma also should display several appearances.(Shl 5) He should normally display soft nature but according to circumstances should display harshness/sharpness, crookedness, assurances, truthfulness, simplicity and good qualities. By bring so the king will be happy. (Shl 6) He should take that appearance which best suits the work on hand. (Fierce when punishing offenders, calm and loving when gracing the poor and weak etc). In this manner even small tasks of a king who can take on different appearances will not be spoiled. (Shl 7) Just as the peacock remains silent in <i>sharad ritu</i>, king should also remain silent and protect the secrecy of matters related to governance. The king should normally speak sweetly. Should have a calm demeanour. Should be knowledgeable about <i>shastras</i>. (Shl 8) Just as villagers construct a dam to prevent the flood waters from submerging the village and thus avoid the danger, the king should always be alert about possible points of entry of danger and close those gates immediately when a danger is perceived to be imminent. Just as waters which flow from the mountains become or join the waters of rivers and lakes, the king should take refuge with scholars and accomplished persons for his tasks.</p>

(Shl 9) The king should always be active in punishing the offenders. Whatever be the work, he should do it without becoming careless. **After examining the income and expenditure of the citizens, he should extract the juice like money from them just as extracting the juice of a Palmyra tree** (Commentary: You don't have to cut this tree to get the juice. A hole is made at one end of the tree and a pot is tied under it such that the juice gradually collects in it. Similarly taxes should be collected so that it doesn't hurt the citizens).

(Shl 10) The king should have very good relationship with people in his army. The crops in enemy territories should be destroyed by having it trampled by horses and oxen. **You should go to war only after being sure that you are the stronger force.** You should examine your weaknesses carefully and correct them. (Shl 11) You should expose the weaknesses of the enemy. You should offer attractive sums of money to officials of the enemy and change their minds. Just as people collect flowers from the forest, the king should gather money in other countries. (Shl 12) You should destroy the enemy who stands tall and firm like a mountain peak. You should get under his shadow without his knowledge. You should make arrangements and preparation for war secretly and when the time is right, you should attack him. (Shl 15) After finding out the place (location) where the enemy's spies are hiding, king should either take it under his control or develop friendship with them. Once having taken control, their entire network should be destroyed. (Shl 13) You should destroy the wings of strength of enemy. Keep worthy *satpurushas* close to you. Always be active in doing worthy tasks with full freedom just as the peacock. Just as the peacock spreads its feathers, the king should increase his 'wealth' of soldiers and associates. Should acquire knowledge from all. Behave like moths (pests) in the forest in respect of enemies (Commentary: Millions of them fly and sit on trees and eat all the leaves in no time. Similarly destroy the enemy completely).

(Shl 18) **It is possible to control one's mind with own *buddhi*. It is possible to decide the duties to be attended to with help of ministers and friends. From the knowledge of *shastras* it is possible to develop *sadguna*.** This is the benefit of *shastras*. (Shl 20) If the king is brave, has soothing methods to solve issues, is wise, encourages works that should be done, discourages or opposes works that should not be done and has secretive mind, then you should tell him only that which has to be told.

(Shl 21) If hot iron is dipped in water, it regains its hardness. Similarly even if a wise man is as intelligent as Brishaspati, if he talks lowly language, it should be understood as his nature. (Shl 23) A king should appoint for his projects those who know how to accomplish tasks, are scholars and are brave. He must also have other stronger persons. (Shl 24) **He should appoint servants at positions suited for them and should ensure that others obey them just as well tuned strings of a musical instruments the obey the *swaras* (notes).**

(Shl 25) King should do deeds which make everyone happy but in such a way that they are not opposed to dharma. That king who thinks 'these are my beloved citizens' will stand firm like a mountain. (Shl 26) **Just as the Sun protects everyone with his rays spread equally on all, in the same way the king should try to protect those whom he loves and does not love treating them equally and should protect dharma.** (Shl 27, 28) He should appoint only such persons who know the nature of families (*kula-dharma*) and dharma of the country, who are knowledgeable about dharma, are soft spoken, are young, have no blemish, are dedicated to the welfare of the king and the citizens, are without anxiety and worries, are well educated, are *jitendriya*, are steadfast in dharma and are dedicated to protecting dharma and *artha*. (Shl 30) **To that king whose joy and anger are not wasted, who personally takes care of the success and obstacles to a task and for whom self-confidence is like the treasury, the earth will give plenty of wealth.** (Shl 31) That king whose good deeds done for the citizens draws everyone's attention, whose punishments are never unreasonable and who protects himself and his kingdom knows *raja-dharma*. (Shl 32) Just as the rising Sun sees the whole world with his rays, the king should get to know about all parts of his kingdom everyday through his spies. Also he should use his own intelligence to review the situation in the kingdom and make decisions.

(Shl 36) **Even if small amounts of money become available, it should not be ignored. Even if enemy is weak, he should not be humiliated. Should understand himself with his intelligence. Should not trust fools.** (Shl 37) **The following eight qualities are main tools for either small or enormous growth of wealth: ability to bear (*dharana-shakti*), cleverness, self-control, intelligence, physique, courage, valour and being alert in respect of time and place (*desh* and *kaal*). These eight are like fuel to stoke the fire of wealth.** (Shl 38) **Even if the fire is small, as soon as *ghee* (clarified butter) is poured on it, it flares up. Even if a small seed is sown, several seeds grow from it. Therefore, while thinking of huge income and expenditure, you should not ignore the small monies that become available.**

(Shl 39) An enemy, whether a boy or a youth or an old man, can destroy someone who is not always

	<p>careful. A rich enemy may destroy you if supported by favourable time. Therefore that king who knows when to do what will be a great king. (Shl 40) An enemy who hates you, whether he is weak or mighty, will destroy your fame. He will obstruct the <i>dharmakaryas</i> you are doing. He will try to blunt your abilities to earn and increase wealth. Therefore a hard working king should never let his guard down about the enemy. (Shl 41) A king should understand issues like loss, growth, defence and accumulation of wealth, should also understand well the mutually dependent factors of wealth and enjoyment and then the intelligent king should decide to either make a compromise or wage war against the enemy king. He should think about all these carefully and come to a decision by applying his intelligence.</p> <p>(Shl 42) A brilliant intelligence can destroy even the mighty. Shoring up of a weakening might is also achieved by intelligence. A growing enemy is also neutralised with the help of intelligence. Therefore it is very important to apply one's intelligence and then undertake tasks. (Shl 43) A king, who is free of all blemishes and is brave, can obtain all that he desires with minimum might. That greedy king who in spite of being endowed with all necessities, continues to have insatiable desires and wants others also to fulfil his desires cannot fill to the brim even his small vessel of fame and success.</p> <p>(Shl 45) Whether learning or <i>tapas</i> or immense wealth, they all become available only by dedicated hard work. The quality of working with dedication is under the control of intelligence in human being. Therefore dedicated work is the means to achieve success in all works. (Shl 46) A scholar should not treat contemptuously this human body in which <i>maharshis</i> like Gautama, Bharadwaja, Vasishta and Vishwamitra reside in the <i>jnanedriyas</i>, which Indra, Vishnu, Saraswati etc <i>devatas</i> have made their abode, inside which all the life-forms are residing and which is the foundation for the survival of all animals.</p> <p>(Shl 47) A greedy person can be won over only by giving to him everyday. He will have no satisfaction irrespective of the amount of wealth he gets. All are of course greedy to obtain the happiness that comes as a result of virtuous deeds. One who has no money will give up both <i>dharm</i> and <i>kaama</i>. (Shl 48) A greedy person wishes to obtain other's money, luxury items (objects of pleasure), women & children etc. There is nothing that a greedy person does not want. There will be every kind of blemish in him. Therefore a king should never appoint a greedy person for any job.</p> <p>(Shl 49) King should send both virtuous and wicked persons to see the situation in enemy country. A wise king should destroy all growth oriented works (<i>sarvartham</i>) of the enemy.</p> <p>(Shl 52) Whatever has been earned unjustly, accidentally and which has come due to god's grace—all these appear to come our way only due to fate or destiny. But to one who does not know <i>raja-dharma</i> well, by whichever of these methods he gains kingdom, he will not know ways of governing properly. Such persons will not have any happiness of owning the kingdom also. (Shl 54) A king should always search for several ways of defeating the enemy. He should not attempt to snatch the kingdom without a proper plan. A person who finds faults even in innocent persons cannot gain special types of wealth, great fame or enormous money. (Shl 55) Among cordial associates, two friends with great love for each other get together to complete a task. They complete the task and return. It is said that between the two, one who understands the task well and takes greater responsibility for its successful completion is a <i>jnani</i> and ultimate friend.</p> <p>Return point: Table: Administration/Governance/Raja-dharma, Sl. No. 86</p>
57	<p>Shanti parva; Rajadharmanushasana; Adhyaya 121, 122; pages 1076-1088, 1088-1098; Vol 22</p> <p><u>57. Bhishma explains about <i>danda</i> and its form, names, character and nature</u> (Extracts: some points are repeated compared to earlier discussion on <i>danda</i>)</p> <p>Yudhishtira asked: (Shl 5) What is <i>danda</i>? What type is it? What is its form? Whom does it take refuge in (or on whom does it depend)? What is its origin? How did it originate? What is its shape? (Shl 6) How does it remain awake and alert and rule everyone? What is it that rules both past and future world? (Shl 7) By what name was it well known earlier? Which among those designated as <i>danda</i> is best? What is the basis of <i>danda</i>? What is its direction (<i>gati</i>)?</p> <p>Bhishma replied: (Shl 8) Yudhishtira! I will tell you all details. That in which all things in this world are resting on or depending on is called '<i>danda</i>'. (Shl 9) Another name of <i>dharma</i> is <i>vyavahara</i> (this word can mean many things: Action, practice, conduct, behaviour, commerce, adherence to law). For the <i>dharma</i> not to be affected in any way to one who lives carefully, <i>danda</i> is necessary. Therefore this <i>danda</i> is <i>vyavaharatva</i> (quality of <i>vyavahara</i> or essence of <i>vyavahara</i>) of <i>vyavahara</i>. (Shl 10) Even</p>

Manu has, in the past, stated this clearly: 'The actions and practices of that king who treats those whom he likes and does not like equally, uses *danda-neeti* without any biases and protects his citizens very well are the best dharma....What I have stated is the statement of Brahma. Because this defines 'vyavahara', that dharma has also been called by the name 'vyavahara'. (Shl 14) If the king applies *danda-neeti* properly all three *vargas* viz *dharmartha-kaama* can be accomplished. Therefore *danda* is a great *devata*. It makes itself seen with the power of *agni*...(Shl 17, 18) **Danda takes the physical shape of every weapon and moves about in the world.** (Shl 19) **It goes about piercing, cutting asunder, agonising, splitting, banging, killing, running behind offenders**...(Shl 23) Because it is present everywhere it is called as Bhagwan Vishnu. Because it gives refuge to humans it is also called *Narayana-swaroopa*. Because it has lot of power and influence, it is also called *Prabhu*. Because it takes great forms at all times, it is also called *Mahapurusha*.

(Shl 33) **All the following are different names and forms of *danda*:** *artha-anartha, sukha-dukha, dharmadharma, bala-abala* (strength and weakness), *daurbhagya-saubhagya* (bad & good fortune), *punya-paap* (virtues & sins), *guna-avaguna* (good and bad qualities), *kaama-akaama* (desires and lack of it), *ritu-maasa, dina-ratri, kshana* (seasons, months, day, night, moment), *pramada-apramada* (negligence, carefulness), *harsha-krodha* (joy and anger), *shama-dama* (quietitude, equanimity-self-restraint), *daiva-purushakara* (gods & humans), *bandha-moksha* (bondage & liberation), *bhaya-abhaya* (fear & lack of fear), *himsa-ahimsa* (violence, non-violence), *tapas-yajna, samyama* (self-control), *vish-avish* (poison, non-poison), *adi-anta-madhyam* (beginning, end & middle), *karyavistara* (expanse of work), *mada* (intoxication), *asavadhana* (inattentiveness), *darpa* (arrogance), *dambha* (deceit, hypocrisy), *dhairya* (courage), *neeti-aneeti, maana* (honour, self-esteem), *stabdatva* (stillness), *vyaya-avyaya* (decline, non-declining), *vinaya* (humility), *daan* (charity), *kaal-akal* (time, untimely), *satya-asatya, jnana, shraddha-ashraddha, akarmanyatva* (inaction), *udyoga* (activity), *laabh-haani* (profit, loss), *jaya-apajaya* (victory, defeat), *tikshnatva-mridutva* (harshness, mildness), *mrityu* (death), *aagama-anagama* (arrival, non-arrival), *virodh-avirodh* (opposition, non-opposition), *kartavya-akartavya* (duty, non-duty), *sabalata-nirbalata* (capability, incapability), *asooya-anasooya* (jealousy, non-jealousy), *dharmadharma, lajja-nirlajja* (modesty, shamelessness), *sampatti-vipatti* (fortune, misfortune), *Sthana* (position), *tejas* (ardour, vital power), *karma, panditya* (scholarliness), *vakshakti* (oratory) and *tattva-bodha* (preaching of truth). In this way there are several forms of *danda* in this world.

(This is a very interesting explanation. Everything that guides, goads or directs our internal faculties or qualities appears to be defined as *danda*).

(Shl 36) **It is *danda* that establishes this world in truth. In *satya*, dharma is well organised. Such dharma is established in brahmanas.** (Shl 37,38,39) Brahmanas study Vedas due to the influence of *danda*. From Veda, *yajnas* originate. *Yajnas* satisfy *devatas*. Pleased *devatas* pray to Indra to care and nourish the people. Satisfied Indra graces the mankind with *anna* (food). **The life of all animals is always established in *anna*.** Therefore all are established in *danda*. *Danda* will always be alert for protecting the people. (Shl 40) In this way, *danda* which has the form of protecting people has *kshatriya-bhava*. Because it is indestructible, it will always be alert for protecting people.

(Shl 41) The following eight names are used for *danda*: *Ishwara, Purusha, Prana, Sattva, Chitta, Prajapati, Bhootatma* and *Jeeva*. (Shl 42) To that king who is always endowed with might of army and has following five forms: *dharmartha, vyavahara, danda, Ishwara* and *Jeeva*, *Ishwara* himself has given *danda-neeti* and *aishwarya*. (Shl 43) The power of king is two-fold. One is *prakrit* and the other is *ahaarya*. *Prakrit* consists of *kula*, enormous wealth, ministers and intelligence. *Ahaarya* is different than this and consists of eight things. (Shl 44) The following eight strengths are components of *ahaarya*: elephant, horse, chariot, foot-soldier, boat, **those punished with hard labour**, people of the country and sheep etc animals. (Shl 45, 46, 47) Well equipped army, ministers, doctors, beggars, Judges, astrologers, *daivajnas*, treasury, friends, grains, all kinds of equipment & tools, *sapta-prakaritis*, above mentioned *Ashtanga-bala*—all these are said to be the 'body' of the kingdom. For all these *danda* is the main component. **Because, *danda* is the reason for their existence.** (Shl 48) *Ishwara* has consciously given *danda* which is of the same caste as *kshatriya* in the hands of a *kshatriya*. Therefore *danda* is *sanatana*.

(Shl 49) The dharma that Brahma has preached for protecting the world and to establish *swadharma* is nothing but *danda-neeti*. For kings, no dharma is more worships-worthy than *danda-neeti*.

...(Shl 56) That which is *danda* is in our view *sanatana vyavahara*. What appears like *vyavahara* is Veda. This is certain. (Shl 57) Whatever is Veda is also dharma. Whatever is dharma is the path for *satpurushas*. *Prajapati Brahma*, the father of all *lokas* appeared first. (Shl 58) He is the creator of this whole world consisting of *deva, manushya, naga, asura, rakshasa* etc. He alone has created all life forms. (Shl 59) Apart from this there is another *vyavahara* which has trust of the master as its

	<p>characteristic. Brahma has made this statement as an example of this <i>vyavahara</i>. (Shl 60) If any of the following viz father, mother, brother, wife or <i>purohit</i> are not dedicated to <i>swadharma</i>, the king should punish them. There is none who cannot be punished by the king.</p> <p>Adhyaya 122</p> <p>Bhishma continues about <i>danda</i> by narrating the conversation between ancient king Maandhata and Rajarshi Vasuhoma. (Limited extracts)</p> <p>Maandhat! <i>Danda</i> keeps the entire world regulated. It is the <i>sanatana-roopa</i> of dharma. Its purpose is to make people humble. It is useful for <i>loka-sangraha</i> (welfare of the world).</p> <p>..Mahadeva, the greatest of devatas thought for a while and created <i>danda</i> from himself. He himself appeared in the form of <i>danda</i>. Seeing the dharma act of Shankara, Saraswati Devi wrote the <i>danda-neeti</i>. <i>That became famous in all three lokas</i>. Bhagawan Shankara sat in meditation again for a long time and at the end of it created an Ishwara for each distinct group.</p> <p>.....(Shl 33) He made <i>kaal</i> who is cause of birth and death as lord of four types of deaths, happiness and grief. ... (Shl 40) <i>Danda</i> should be used only after thinking carefully about <i>nyaya-anyaya</i> (just, unjust) according to dharma. It should not be used as you please. The main purpose of <i>danda</i> is to suppress the wicked & the evil. Filling the treasury with gold coins is an auxiliary <i>karma</i>. Not the main karma. (Main karma or purpose is to keep the citizens under control and ensure that they live according to dharma). (Shl 41) For minor offences, they should not be punished by maiming the body parts. They should not be awarded death sentence, should not be subjected to variety of agonies or torture, should not be permitted to commit suicide and should not be banished from the country also.</p> <p>(Shl 51) In this world people are quite alert. <i>Danda</i> is also active among the people. <i>Danda</i> which has the same <i>tejas</i> as Brahma keeps people within limits. It does not allow them to cross the boundaries set by the society.</p> <p>Return point: Table: Administration/Governance/Raja-dharma, Sl. No. 87.</p>
58	<p>Shanti parva; Rajadharmanushasana; Adhyaya 130; pages 1134-1147; Vol 22</p> <p><u>58. Bhishma explains <i>aapadharma</i>: dharma in emergencies or when in danger</u></p> <p>(<i>aapat</i>: distress, calamity, danger, misfortune)</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! For a king if there are many enemies, friends are deserting him, treasury is weakening and his army is declining or has no army, what is his future? What should such a king do? (Shl 2) What should a king do who has only wicked ministers to assist him, because of this factor who is deprived of the power of meaningful consultations, who is about to lose his kingdom for this reason and who is unable to find any solution for his improvement? (Shl 3) A king has attacked another enemy king and is destroying them. At that same time another mighty king attacks this king. At that time what should the weaker king do? Whom should he seek refuge in? (Shl 4) <i>Samopaya</i> will not be successful for one who cannot protect his own country and who does not know the significance of time & place (<i>desh, kaal</i>). Because he will himself be troubled, even <i>bhedopaya</i> does not help. At that time what should the king do? Should he protect/save his life? Should he try to achieve success in <i>artha</i>? By doing what will he benefit? Tell me about all these.</p> <p>Bhishma replied: Yudhishtira! You have asked a very secret matter. If you had not explicitly asked this question I would not have spoken to you about <i>aapadharma</i>.</p> <p>(Shl 6) Dharma is a very subtle matter. By studying <i>shastras</i> and using one's intelligence, we can know the secrets of dharma. One who studies/listens to <i>shastras</i> and practicing <i>sadachara</i> serves dharma becomes <i>sadhu</i> (virtuous, righteous). But such people are very rare. (Shl 7) By working intelligently man may become rich or he may not. Your question is of that nature. You can yourself think about this well and come to a decision. (Shl 8) Listen to the several methods based on dharma which can be adopted in times of <i>aapat</i> to save the king's life. But in the interest of practicing dharma (because these may be against good dharma) I do not like to practice these.</p> <p>(Shl 9) If taxes are collected in times of serious difficulty in a way that causes agony to citizens, then it becomes the cause for the destruction of the king. This is the decision of all <i>satpurushas</i> who are worthy of consulting. (Shl 10) The knowledge of man increases in proportion to his study of <i>shastras</i>. He will also develop a taste for acquiring more knowledge. (Shl 11) In times of <i>aapat</i> a man without knowledge of <i>shastras</i> will not be able to think of ways to overcome</p>

it. Using appropriate solution is the way to increase wealth. (Shl 12) Listen to me without any jealousy and without doubting my words. **Decline of king's treasury causes decline of king's strength.** (Shl 13) Just as we dig wells in regions where there is inadequate water, faced with *aapat* king can collect taxes to the extent possible from even those who are not so rich and strengthen the treasury. When good times return, he should use the same money for the benefit of the people. This is *sanatana dharma*. Even in the past kings adopted this same approach to rule the kingdom. (Shl 14) **There is one dharma for those who are quite well to do. There is another for those in *aapat* (Distress, calamity).** Question of practicing dharma comes after collection of money in the treasury. Otherwise how can dharma be practiced? **Moreover, making arrangements for survival and living is more important than practicing dharma.**

(Shl 15, 16) **Even if a weak person practices dharma, he cannot lead a just life. It cannot be said that by practicing dharma one becomes strong. Therefore even *adharna* done during times of *aapat* will have characteristics of dharma.** According to scholars what is dharma in normal times may become *adharna* in *aapat*. (Commentary: In times of distress taxes should be collected even if people are troubled. Though troubling citizens for taxes is *adharna*, doing so in times of distress will not be considered as *adharna*. Not doing so will become *adharna*). (Shl 17) What should the king do once the distress is overcome? Should he atone? Should he not take further taxes from citizens?—there could be such doubts. This can be resolved in the following manner. Once the times of distress are over, he should act such that there is no harm to dharma. He can also atone. He can perform *yajnas*. He should not become subordinate to the enemy. **He should be careful so that he does not again get stuck in distress conditions.** Scholars opine that doing these are the duties of the king. (Shl 18) **In times of *aapat* man should not bother about practice of dharma by himself or others. He should himself try everything possible to come out of such situation.** This is the opinion and decision of scholars. (Shl 19) Just as the decisions of *dharma-vid* show their expertise in dharma, working with his might to improve own position shows the expertise of a *kshatriya*. (Shl 20) If the life and living of a *kshatriya* is in doubt, does he not become eligible to take the property of anyone other than brahmanas and *tapasvis*? **A *kshatriya* is eligible to collect money for managing the kingdom from all except brahmanas and *tapasvis*.**

(Shl 21) When a brahmana is in times of distress and finds it difficult to live, he can cause *yajna* to be performed even by those who are not authorised to do it. He can eat even food he is not supposed to eat to save his life. Similarly, a king in times of distress can collect money from anyone other than brahmanas and *tapasvis*. There is no doubt about this. (Shl 22) Is there any path that is forbidden for a man in distress? Whatever way he finds to run out becomes the door for him. **For one who is in captivity, an unjust way becomes the way. He will try to save/protect himself even in wrong ways.** When man is agonised by distress, then he will try to run away (overcome/escape) from that door (unjust means) itself. (Shl 23) When *kshatriya*'s treasury and army is experiencing debility and due to that all people of the country are defeated, the *kshatriya* should adopt *aapadharna* as stated above. It is not befitting a *kshatriya* to Beg. It is not also befitting to live by the karmas of *vysya* and *shudra*. (Shl 24) **But if he is unable to live by practicing *swadharna*, if he cannot depend on his own people, then such a person can survive even by adopting a *vritti* not prescribed by *swadharna*.** In times of distress when a person has to give up his *swadharna*, the route of adopting *vrittis* of alternate *varnas* is also prescribed. (Shl 25) Those in distress live their lives in a way opposed to dharma. They will not be able to live according to the prescriptions of dharma. Even among brahmanas when they are unable to live according to their own *varna*, this practice is seen. (Shl 26) When brahmanas themselves can do acts which are opposed to dharma, where is the doubt whether *kshatriyas* can do so? He should not destroy himself (and kingdom) due to lack of money (refers to collecting money from all, even if forcibly).

(Shl 27) Scholars say that *kshatriyas* are both protectors and destroyers of people. **Therefore a *kshatriya* should collect money from people when he is protecting them.** (Shl 28) In this world, no one's life is devoid of violence. When the life of even a *muni* who lives alone in the forest is not completely devoid of violence, what to speak of others? (Shl 29) Kurushreshtha! **It is not possible for anyone to carry on with his life passively with the feeling that whatever is written in our destiny will happen. It is particularly not possible for a king to passively await the happenings of destiny when he has the responsibility to govern the people.**

(Shl 30) In times of distress both the king and citizens have to help & protect each other. This is *sanatana dharma*. (Shl 31) Just as the king will spend plenty of money to care for the citizens when they are in trouble, the citizens will have to care/protect the king when he is in trouble. (Shl 32) Even if the king is troubled by hunger, even if he is struggling for a living, he should not allow the treasury, *rajadnada*, army, friends and other accumulated assets to decline. (Shl 33) It is the opinion of those

	<p>who know dharma that man should save seeds even from the grains he uses to eat (even if he has to fast, he should not use up the seeds preserved). In this matter, scholars quote the opinion of <i>mahamayavi</i> Shambarasura. (Shl 34) Condemnation to that king in whose kingdom the citizens and guests from other countries struggle because they are unable to find a way to make a living. (Shl 35) The strength of the treasury is the main foundation for a king. Treasury is the foundation for army. That army is the basis for protecting all the dharmas. Dharma is the foundation of citizens' life. Therefore, treasury, which is the root of all, should be nourished. (Shl 36) It is not possible to gather money without troubling others. If money cannot be accumulated, how can you build an army? Therefore even if the king troubles the citizens for money in times of distress, he will not acquire any blemish. (Shl 37) In <i>yajna-karmas</i> certain acts not fit for accomplishing the <i>yajna</i> have to be done. But no one considers it as blemish. Similarly, if a king does some acts of troubling citizens in times of distress it will not be a blemish. (Shl 38, 39) In times of distress troubling the people for collecting money will be aimed only at improving financial resources and hence is <i>arthakari</i>. Not collecting money thus will be <i>anarthakari</i>. Similarly building an army during times of peace may appear to be <i>anarthakari</i>. But war is imminent, it becomes <i>arthakari</i>. They become means to victory. An intelligent person should therefore think carefully and decide upon his duties. (Shl 40) Several items are collected for the sake of <i>yajna</i>. <i>Yajna</i> is performed for the sake of <i>chitta-samskara</i>. The various items, <i>yajna</i> and <i>samskara</i> are connected to each other. All these are means for conducting a <i>yajna</i>. In the same way, <i>danda</i> is for treasury, treasury is for army, army for defeating enemy, and thus treasury, might and victory are all for making the country better.</p> <p>Yudhishtira! I will tell you a simile which promotes dharma. Listen. (Shl 41) Brahmanas cut the long trunk of a big tree to form the <i>yupa</i> for the <i>yajna</i>. When bringing it to the place of <i>yajna</i>, they cut all other trees which come in the way. When such trees fall, they destroy many other smaller plants. (Shl 42) In the same way, without eliminating those who come in the way of collecting money meant for protecting the citizens, I have not seen anyone succeeding in this task. (Shl 43) It is from money that man can win both this <i>loka</i> and <i>para-loka</i>. He also accomplishes <i>satya & dharma</i>. But a pauper cannot do these. A pauper has effectively no existence. (Shl 44) Money aimed at performing <i>yajna</i> should be collected in every possible way. When doing <i>karya & akarya</i> (that which should be done and that which should not be done), the associated blemish will not always be same. In times of distress doing the <i>akarya</i> of troubling the citizens is not a defect. But in normal times it is a serious blemish. Not collecting money in order to survive in times of distress will be a blemish. Therefore, thinking that <i>akarya</i> will result in blemish or <i>karya</i> will not result in blemish is not always valid. <i>Karya or akarya depend on time and place.</i></p> <p>(Shl 45) <i>Maharaja!</i> It is impossible for the giving up of money and collecting money to happen in the same man at the same time. The great <i>mahatmas</i> who live in the forest after giving up everything have not been seen, so far, to become rich. (Shl 46) Whatever little wealth is there on this earth, people desire, let it be mine. Let it be mine.' (Shl 47) For a king there is no dharma like protecting and nurturing the kingdom. What I have told so far is only to be followed in times of distress. It should not be followed in normal times. (Shl 48) Some by giving to charity, some by performing <i>yajnas</i>, some by <i>tapas</i>, some by intelligence, some by efficiency and skill in work earn lot of money. (Shl 49) A man without money is said to be weak. Money makes a man strong. Rich obtain everything. One who has plentiful wealth escapes from all difficulties. (Shl 50) It is only by accumulating money that <i>dharma-kaama, iha-loka, para-loka</i> are accomplished. But money should be accumulated only by following dharma. For no reason should it be done by <u>adharm</u>.</p> <p>Return point: Table: Administration/Governance/Raja-dharma, Sl. No. 88 and Table: Philosophy/Vedantha/ashrama-dharma, Sl. No. 162</p>
59	<p>Shanti parva; Aapadharma; Adhyaya 138; pages 1183-1232; Vol 23</p> <p>59. Illustrative story of mouse and cat: King's duty when under attack by enemies</p> <p>Yudhishtira said: If a king who is knowledgeable in <i>dharma-arth</i>a and who knows <i>dharma-shaastras</i> quite well is surrounded by enemies, by taking what approach will he not get confused? (Shl 5) Many enemies and robbers who were earlier defeated by that king will be trying to destroy that king when he is in serious trouble and alone. (Shl 6) Mighty kings will be inviting a weak king for a war from all sides. How can a weak, single king face them all? (Shl 7) How can a king maintain control over both enemies and friends? How should he behave between the enemies and friends? (Shl 8) If someone</p>

who was earlier considered a friend by his characteristics becomes an enemy how should the king behave with him so as to be happy? (Shl 9) With what kind of person should he go to war? With whom should he make a compromise? Even if mighty, if surrounded by many enemies, what should he do? (Shl 10) When caught in such a precarious situation, what he should do becomes more important than everything else. None other than you can tell me about this. Therefore educate me completely in this matter.

Bhishma said: Listen. (Shl 13) Depending on the abilities to take certain actions sometimes enemies also become friends. Friends become enemies with hatred. Therefore manner of dealing with friends and enemies is always variable. (Shl 14) Therefore what to do and what not to do have to be decided after suitably taking into account the time and place. When making such decisions, one will have to trust and make compromise with a few and fight with a few others. (Shl 15) Learned people who desire mutual welfare should decide on the action and make a compromise. Under some circumstances, you have to make a compromise with enemies also. Saving own life is the prime duty for a king. (Shl 16) A fool who stubbornly never makes compromise with enemies will not achieve great success. (Shl 17) One who realises that his own interests will be fulfilled and makes compromise with enemies also, and does not mind buying opposition with friends, will achieve great results.

In this matter scholars cite the story & conversation between a mouse and cat which were living in a huge tree. Listen. (Some parts abridged/omitted).

There was a huge banyan tree in a forest. In it lived a very wise and intelligent mouse called 'Palita' which had made a multiple entry rat hole. A cat called 'Lomasha' also lived on a branch of that tree and lived happily by eating many birds which lived there. There was a *chandala* who lived in the forest and every evening he would spread his net under the tree to catch animals and birds. He would return in the morning and take away the animals that were caught in the net. One day, the cat Lomasha, though it was very careful got caught in the net. The mouse Palita, realising that its enemy was caught, started moving around freely. After some time it sighted a piece of meat on the net. It went there and started eating it. It was smiling to itself at the fate of its enemy cat. But when it looked in other directions after eating the meat it saw a mongoose named Harina waiting below to eat it. It also saw an owl named Chandraka waiting on a branch to gobble it up. It was now potential food for both of them. Seeing this terrible situation it started thinking: ..(Shl 36) Even those in serious danger and on the brink of destruction should try to save their life. (Shl 38) It is not right for someone like me to become confused and scared. **As long as my intelligence works I will try to save my life by trying give and take policy.** 8Shl 39) One who is intelligent, wise and knows *neeti-shaastra* does not sink even in most difficult situation. Therefore I will try to escape from this. (Shl 40) At this time I have no choice but to seek the help of cat. Though it is my bitter enemy, at this time it is also in danger. Through me it can get a great benefit. ..(Shl 45) Because the cat is in serious trouble it may agree to a compromise with me. **Experts in neeti-shaastra say that when you wish to save your life, even if a mighty enemy is nearby, you should make compromise with him.** (Shl 46) **At certain times, an intelligent enemy is better than a foolish friend.** My life and death now depend on this cat. 8Shl 47) Now I will propose a solution to save its life. Though he may be enemy, due to my company it may be able to take a wise decision.

Having thought so, it addressed the cat and said in soothing words: (Shl 50) Oh cat! **I am speaking to you with a friendly attitude.** Even though in trouble you are still alive, isn't it? I also desire that you should live. Because, in this we both have the same benefit. (Shl 51) Do not be afraid. If you will not kill me then I can save you from this danger and save myself too. (Shl 54) See cat! The mongoose and owl are waiting to eat me up. I will be all right as long as they don't attack me. (Shl 56) **It is said that even walking seven steps with virtuous people causes their friendship.** We have both been living in this tree for a long time. Therefore a learned one like you are my friend. I will therefore do the duty expected of a friend. Therefore now you have no fear. (Shl 57) You cannot escape on your own. If you will not kill me, I will cut the net and release you. (Shl 59) **Wise people do not appreciate one in whom no one has trust and one who does not trust any one. Because, such people will always be worried.** (Shl 60) Therefore at this time let us trust each other. Let our friendship grow. Our release from this captivity has to happen right now. **Scholars do not appreciate things done after right time has passed.** I will rescue you from trouble. You can also rescue me. Then it looked at the cat.

Having heard wise and logical talk of the mouse the cat started to speak. It praised the idea of mouse

with a soft attitude: (Shl 68) I thank you for wishing to help me save my life. If you think your act will bring auspiciousness to both, do it right now. Do not think anything else. (Shl 69) **I am in serious danger. You are also in even more serious danger. Let there be a compromise between the two of us stuck in danger.** (Shl 70) Once I am out of this danger your beneficence will not be a waste. I will certainly repay it. (Shl 71) I have given up all sense of honour and pride. I am now your devotee and student. I will do only that which is in your interest. I am under your control and whatever you order. I have now surrendered to you completely.

The mouse said: (Shl 73) Lomasha! There is nothing surprising in an intelligent person like you speaking so generously. I will tell you whatever is in the interest of both of us. (Shl 74) I am very scared of this mongoose. I will enter this net just near you. At that time you should not kill me. If you protect me only then I can save your life. Save me also from this owl on the tree.

The cat thought about all this and said to the mouse: (Shl 78) Oh wise one! Come quickly! You are dear to me like my life itself. Perhaps only by your act I can save my life now. (Shl 80) As soon as I am freed I along with my relatives will do whatever is beneficial to you. (Shl 82) **Even if the beneficiary does return the good deeds of the benefactor, he will never shine as much as the benefactor. Beneficence done in return can never be equal to the beneficence done first.** The first one would have done beneficence without any reason. Therefore beneficence done in return is never of the same value.

Thus, the mouse having accomplished its interest trusted the cat and entered in the middle of its shoulders. The mouse hugged the chest of cat and stayed there. Seeing this, the mongoose and owl lost hopes. They could not attack either of them as they had entered into a compromise. Disappointed, they returned to their places. Then the mouse came out of its hiding and anticipating the arrival of the *chandala* (hunter) it started to slowly cut the threads of the net. The cat wanted to be freed quickly. But the mouse was in no hurry. Seeing this, the cat prompted the mouse and said: (Shl 92) Why are you not cutting quickly? Are you humiliating me thinking you are saved? Cut all threads before the hunter comes. The mouse replied: (Shl 94) Be quiet. Do not hurry me. There is no need to be concerned. I know timing quite well. I will make sure that I am not too late. (Shl 95) **Work started at wrong time is of no use to the doer. But if the same task is started in a timely manner it can bring great benefits.** (Shl 96) If I free you before the time is right, I have fear from you also. Therefore, please be patient. (Shl 97) When I see that *chanadala* coming and when we both have same degree of fear I will completely free you from this net. (Shl 98) Freed at that time, you will rush to the top of the tree to save your life. (Shl 99) Then I will also quickly enter my hole.

The cat thought about it and said: (Shl 100-103) Oh wise one! **Satpurushas always do the tasks of their friends with love.** They do not do like you. Just as I quickly helped you, you should also do the same to me. Do such things we are both saved. (Shl 105) If I have hurt you in the past, please forget it. I apologise for it. Be pleased with me.

The wise mouse said: (Shl 107) Of Cat! I have heard all that you said in your selfish interest. In the same way you have heard what I said in my interest. (Shl 108) **That friendship which was formed with a scared animal and that which has been formed when I was myself scared should be protected like the hand of a snake charmer** (which keeps moving in front of its hood to protect itself. The snake will also be afraid of a constantly moving hand. Both will thus be careful about each other). (Shl 109) **One who makes a compromise with someone mighty and becomes careless about his own protection, the compromise will not serve the purpose just as food that remains undigested.** (Shl 110) **No one is anyone's friend or foe. Some become friends and some enemies due to selfish interests. Whether for friendship or enmity, selfishness is the main reason. Just as tamed elephants are used to capture wild elephants, interests are bound by other interests** (*arthair arthah nibadhyante*). (Shl 111) **Once the job is done, no one cares for the one who did the job. Therefore all tasks should be done with some remainder.** (Shl 112) When the hunter comes here you will run out of fear to save yourself. You will not have the energy to catch me. (Shl 113) I have already cut most of the threads binding you. I have just left one strand. I will cut that also. Be calm. Do not worry.

Finally at day break the hunter came there. Soon the mouse cut the last strand. The cat ran up the tree. The mouse went into its hole. After some time, when the hunter had left, the cat said to the rat: (Shl 126) You ran away very quickly into your hole. You have not spoken to me since then. I hope you are not suspicious of me? (Shl 127) This is the time for us to enjoy the fruits of our great

friendship. But why are you not even coming near me? (Shl 128) **That wicked minded person who after making friends with many does not stay with that relationship will not get any friends later when in trouble.** (Shl 130) All my friends and relatives will treat you like a guru. (Shl 131) I will also honour you along with your friends and relatives. Which grateful person will not honour the one who saved his life? (Shl 132) You be the lord and master of my body and home. You be the owner of all my wealth. I will distribute my wealth according to your instructions. I will act as you order me to. (Shl 132) You have no fear from me. I am saying this with my life on pledge.

After listening to the cat patiently, the mouse replied: (Shl 137) **It is important to know who is friend and who is foe. This is a very subtle matter.** (Shl 138) **Sometimes friends will be in the form of enemies. Enemies will be in the form of friends. For some reason depending on time and place they would have formed a friendship. But under control of *kaama-krodha* they forget this.** (Shl 139) **No one will eternally be a friend or a foe. According to their capabilities people become mutual friends or enemies.** (Shl 140) One who thinks that as long as the other person is alive he will be useful for his interests, and as soon as he dies it will result in harm to his interests, will treat him as a friend. Until harm is seen to his interests, he will be considered a great friend. As soon as it is realised that he may harm his interests, the friendship is lost. **Therefore friendship is based only on welfare of oneself.** (Shl 142) **Due to the variations in time, friend becomes enemy and enemy a friend. Because, selfishness is very powerful.** (Shl 143) **It should be understood that the mind of one who trusts friends or does not trust enemies without carefully taking into consideration selfish interests and tries to look upon with love on either of them is changeable.** (Shl 144) You should not have any trust on one who does not deserve it. **Even on someone trustworthy you should not have too much trust.** Because the danger that comes from trust can destroy you completely. (Commentary: If you trust someone too much and share all info about you with him and some day if the relationship sours he may use that info to harm you). (Shl 145) Even father, mother, son, uncle, nephew and relatives are all relationships due to selfishness. (Shl 146) **Even if a much loved son falls badly, he will be rejected by parents. People are always interested in self-protection.** Look at the essence of selfishness. (Shl 147) We both had same discrimination. We helped each other to save ourselves. Now I don't have to do anything for you. You also need not do anything for me. In spite of this you are looking for the enemy who helped you. I think this is surely a search for your happiness (eating me). (Shl 148) Earlier you came down from the tree at this place only (near its hole!). But before you came down, the net had been set up. You did not realise it due to your haste for the tongue. (Shl 149) **An animal with an unsteady mind which cannot take care of its own welfare, how can it help others? Therefore persons with unsteady mind spoil everything.** (Shl 150, 151) There is a reason for your now saying sweetly that 'you are my most dear friend'. I will tell you all that in detail. Listen. **Only when there is a reason, someone becomes dear to the other. Only when there is a reason, someone is hated by another.** (Shl 152) **This world looks at benefits. It does not do any thing if there is no benefit to one.** Therefore no one becomes dear to the other without reasons. If brothers love each other there is selfishness or some benefit behind it. Even if married couples are in love with each other, there is selfishness or some benefit behind it. **In this world no where do we see love without a reason.** (Shl 153) Even though brothers or married couples quarrel with each other for reasons of selfishness, among them there will also be natural love. Such mutual and strong love does not exist among others. **Though friendship is founded on love, the kind of natural love between brothers and married couples does not exist between two friends.** (Shl 154) By giving very generous donations the giver becomes much liked by the taker. By talking very sweetly the speaker becomes dear to the listener. One who does *homa, mantra, japa* etc for other's accomplishment becomes loved by the one who achieves success. (Shl 155) **Our friendship, which was born under certain circumstances, existed till our purposes were fulfilled. Once the conditions under which love occurred vanishes, the feeling also goes back. Since our love is not natural love as between brothers and couples, the friendship which was born for selfish reasons has dried up once the purpose was served. It cannot sustain eternally.** (Shl 156) I also know why I am loved by you so much. There is no reason for it other than to eat me up. (Shl 157, 158) **Time alters the reasons. Selfishness follows such reasons. Selfishness creates new reasons according to time** (circumstances). A wise man knows quite well that reasons change with time. I am a *pandit*. So it is not appropriate for you to speak with me like this. (Shl 159) Now you are fully capable. You have no danger. The friendship that you are now feigning does not fit with the times. The reason for this is your selfish intent (eating me). **I also know about selfishness and know how to protect myself. I will never get confused or deluded about self-protection.** I know very well when to make a compromise or separate (*sandhi, vighraha*) and with whom...(Shl 162) You are my enemy by *jaati*. You

developed friendship with me temporarily because of my intelligence. Your nature has again made you my enemy. (Shl 166) I am your food. You are the enjoyer. You are strong. **There can never be compromise between unequal partners.** (Shl 168, 169) You were caught in the net when coming down in search of food. Having been freed, now you are hungry. All your moral and sweet words are aimed at eating me. I know this is your time of eating. (Shl 171) Why would your loving wife and sons not eat me happily? (Shl 172) Therefore I will surely not meet up with you. The reason which brought us together has now expired. If you really want to remember my beneficence to you, you can wish me welfare heartily. (Shl 174, 175) Lomahsa! May auspicious things happen to you! Because, even if you are away from me, I am afraid of you. Even if you are trusted and careful I will go away from here. This is my duty at this juncture. Moreover, **weak being near the mighty is never appreciated.** (Shl 177) **Even if the mighty and sinful looks calm, one should be afraid of him.** If you really have friendship towards me, tell me anything I can do for you other than coming near you. (Shl 178) I will give everything I have as you desire. But I will not give up my life. **Even children can be relinquished to save own life. Even Kingdom, gems and money can be given up. Even at the cost of giving up everything one should save his life.** (Shl 179) **If you are alive, you can get back everything lost.** We have both heard and seen such cases. (Shl 181) Those who are committed to self-protection, who examine thoroughly before undertaking a work, will not face dangers which may occur due to their defects. (Shl 182) That weak man who understands the qualities and nature of powerful enemies, their thoughts are guided by *shastra-jnana* and their thinking does not get swayed by anything.

Yudhishtira! Thus having been clearly rejected by the mouse Palita, the cat Lomasha felt ashamed and said: (Shl 183) Palita! I will swear on truth! **Treachery against friends is highly blameworthy.** (Shl 184) You have stated the essence of *neeti* very well. But thinking of me in a different way does not benefit you. (Shl 187, 188) This friendship in me was generated by you by your giving me life. I know dharma; I know the value of virtue. **I particularly repeatedly remember the beneficence done by others.** I love friends. I am particularly your devotee as you saved my life. Therefore it befits you to behave with me as a friend. (Shl 189) Even if you ask me to give up my life I will do so without another word along with my relatives. Therefore do not doubt me.

The mouse was not elated with these words. It said in a solemn voice: (Shl 192) Lomasha! You are surely virtuous. I have heard so about you. **But I will not trust you. I will not submit myself to you even with your grand praises and any wealth you may offer. Wise men do not submit to the enemy without extraordinary reasons.** Listen to a *shloka* by Shukracharya in this matter. (Shl 193) When both you and the enemy are facing a common danger, the weaker person should make a compromise with the stronger and behave very carefully. Should fulfil the objective cleverly. **But after accomplishing the task, he should not trust the powerful enemy...**(Shl 196) **The essence of neeti-shastra is that it is best not to trust others.** (Shl 197) **Those who do not trust others will not be killed by enemies even if they are weak. Those who trust others, even if strong will be killed by even the weak.** (Shl 198) Lomasha! I have to protect myself from likes of you all the time. You also protect yourself from your enemy the hunter.

As soon as the cat heard of hunter, it got scared and ran up the tree branches. Then the wise mouse left the hole in which it was living and found another abode.

Bhishma summarising: ..(Shl 206) **Therefore even if scared you should act as if not scared. Should act as if trusting even if not trusting. In this way one who is careful will not deviate from his path. If he were to deviate, he will be destroyed.** (Shl 207) At times you may have to make a compromise with the enemy. You may have to fight with friends. ..(Shl 209) You should act as if scared with a mighty enemy. You should also make a compromise with him while acting so. Due to fear, an alert and active mind is created. (Shl 210) One who feels the fear before such situations come, will not have fear (Will anticipate and prepare to overcome it). One who does not feel scared due to trust on others will face great dangers (does not think ahead and hence does not worry and plan about possible danger). (Shl 211) **You should not give any suggestions or advice to one who considers himself as very intelligent and always acts without fear. Because, voluntarily he will not listen to suggestions from others; and because he does not anticipate the future dangers, he will reject suggestions given voluntarily by well-wishers. It is better to know possible dangers rather than not know them. Because, out of fear of danger he will approach persons who may suggest remedies.** (Shl 212) **Therefore an intelligent man should act as if unafraid even if he is afraid. Even if he does not trust internally, externally he should act as if**

	<p>he trusts very much. However serious may be the situation or difficulty to be faced, he should not practice lies.</p> <p>Yudhishtira! I have told you this illustrative story to convey many points.</p>
60	<p>Shanti parva; Aapadharma; Adhyaya 139; pages 1232-1263; Vol 23</p> <p>60. Illustrative story of sparrow and king: About friendship, enmity, <i>kaal</i> and trust</p> <p>(A few <i>shlokas</i> repeated from earlier parts are omitted. The last several <i>shlokas</i> are related purely to raja-dharma and are quite out of place to the theme of this story. They have been included in Table: Administration/Governance/Raja-dharma)</p> <p>Yudhishtira questioned: Grandfather! I have heard the story of mouse and the cat which conveys that no one should be trusted. But then without trusting anyone how can the king carry out his responsibilities? How can a king who does not trust anyone gain victory over enemies? My mind is quite confused after listening to your story advocating policy of no trust. Should we really not trust anyone? Please clarify this doubt.</p> <p>Bhishma said: Listen to the conversation between a sparrow called Poojani which lived in the palace of king Brahmadutta and that king. This will answer your question.</p> <p>In the <i>antahpura</i> of king Brahmadutta of Kampilya a sparrow named Poojani was living for a long time. It knew the languages of many animals. Though it was born in lower <i>yonis</i> (<i>tiryag-yoni</i>) it had learnt everything. One day that sparrow delivered a lustrous baby (chick). At that same time the queen also delivered a son. Poojani which was grateful to the king would fly every day and bring two fruits from near the sea, one each for the kids. This fruit made both the new-borns very healthy and strong. Once when the nurse was carrying the boy prince, he saw the little sparrow and picked it up to play with it. He played with it in his hands and after some time went to a place where no one was present and squeezed the bird to death. Poojani returned soon after with the two fruits and saw the fate of its chick. Its eyes were filled with tears and it was grieving due to the death. Sobbing uncontrollably it said, (Shl 16) <i>kshatriyas</i> do not know how to live together. They have no love or cordiality. They console others out of some selfishness. As soon as their desire is fulfilled they reject the person under their refuge. (Shl 17) We should never trust the <i>kshatriyas</i> who only harm others. Even after harming others, they console uselessly. (Shl 18) I will do something befitting to this ungrateful, cruel and untrustworthy boy. I will give him the same kind of intense pain he has given me. I will revenge him. (Shl 19) He has committed multiple offences. Killing the bird which was born and brought up with him is the first sin. Killing someone who was sharing food with him (<i>sahabhajana</i>) everyday is the second sin. Above all, killing someone growing up under the king's refuge is the third sin.</p> <p>Burning with grief and anger, the sparrow gouged the boy's eyes with its feet, felt consoled and came flying to the king and said: (Shl 21) Maharaja! Those who commit sins wilfully will get the fruits immediately. But the auspicious and inauspicious fruits of those who commit sins in reaction to other's sins will not be affected. (Shl 22) In case the sinner does not experience the fruits of his sins immediately, it will be seen in his children or grandchildren or daughter's children (<i>dauhitra</i>). The king saw what had happened to his son and the reason and felt that Poojani had done the right thing. He said to Poojani: (Shl 24) Poojani! We have harmed you. In return you have punished us. We have both now received equal punishments. Let us both make a compromise. Let us not become mutual enemies thinking of what has happened. You do not think of going elsewhere and continue to live here.</p> <p>Poojani said: (Shl 25) Maharaja! Scholars do not appreciate being under the refuge of someone you have harmed. It is better for the offender to go away. (Shl 26) Once enmity starts with someone, the enemy should not be trusted even if he is saying soothing words. Enmity born of mutual harm will not get doused. The fool who is carried away by the soothing words will soon be captured. (Shl 27) The fire of anger thus born will burn the children and grandchildren also. Once children and grandchildren are destroyed you don't even get <i>para-loka</i>. (Shl 28) It is better for those with mutual enmity not to trust each other; particularly with those who have committed treachery. (Shl 30) Parents are the highest among relatives. Therefore they deserve to be served. Wife is <i>jara-swaroopi</i> (she snatches his <i>virya</i> and causes ageing). Son is the seed for continuation of the lineage. Brothers are always enemies. They are more interested in sharing property. A friend has 'wet hands'; is selfish. He will keep contact only if he is getting some</p>

benefits. When the hand dries, he will go away. That is why whether happiness or grief, it has to be experienced by oneself alone. (Shl 31) It does not look right to have compromise between mutual bitter enemies. The reason for which I was living in your palace is now gone. There is no reason for me to continue to live here. (Shl 32) **Even honour and donations are given to someone whom you have harmed his mind will be filled with distrust.** He will be thinking that all these may be merely a show-off. **Even though it might have been said that the offence has been forgiven, the mind of the offender will not be calm.** Honour, gifts etc unnerve the weak. (Shl 33) **A person with virtue should reject such place where he first enjoyed respect and then was humiliated.** Even if the enemy who humiliated himself honours, the humiliated should not continue there. (Shl 34) *Maharaja!* I lived in your palace for a long time quite comfortably. Due to unfortunate circumstances now there is mutual enmity between us. Therefore I will soon leave this place (will be happy only if I move away from here).

Brahmadutta again spoke soothingly to Poojani and said: (Shl 35) **If one who has been offended, offends in return, it is as if the first offence was not committed (squared up).** By doing so, the first offender is freed of the debt.

Poojani said: (Shl 36) *Maharaja!* What you are saying is based only on logic but not on natural experiences. **Friendship never happens again between the offender and the offended. The hearts of the offender and offended know this quite well.** Therefore coming together of the two is certainly not possible.

Brahmadutta replied: (Shl 37) Poojani! According to me the offender and the offended will certainly become friends again. Because, when the offended takes revenge his enmity is doused. Since the offender is punished immediately, he need not experience the fruits of his sins again. For these reasons the two can again form friendship.

Poojani replied: (Shl 38) *Maharaja!* **The enmity once born in the heart does not leave it as you are saying.** It is not that easy to give it up. You should not trust the enemy thinking that I have been consoled by him. It is only by so trusting that he will be killed. Therefore it is better for me not to see you again. (Shl 39) **Just as the wild elephants are captured using tamed elephants, it is possible to bring under control people with sweet words when not possible with sharp weapons.**

The king replied: (Shl 40) Friendship grows with continued company with each other. Just as friendship grows in due course even between dogs and *shvapacha* (one who eats dog meat), it can happen even among murderers. (Shl 41) **The enmity between us can get softened if we continue to live together. The enmity in our hearts will change to friendship.** Just as water does not stay on lotus leaf, this enmity will not stay forever in our hearts.

The sparrow said: (Shl 42) *Maharaja!* **Enmity is born due to five reasons:** *Panditas* know about this. 1) Because of woman (Example: Krishna-Shishupala) 2) Due to house or land (example: Pandavas & Kauravas) 3) due to harsh words/speech (example: Drona-Drupada) 4) due to *jaati* –birth related (Example; cat and mouse) 5) due to offences (example: this story). (Shl 43) One who has given to charity or has done beneficence should not be killed whether directly or indirectly. Particularly, a *kshatriya* should not inflict violence on someone who has done beneficence to him. Action should be taken only after examining the gravity of the offence. (Shl 44) **Once enmity takes birth, you should not trust even if he was a cordial friend earlier. Just as fire is always dormant in firewood, enmity will be dormant in the heart.** (Shl 45) Just as the fire in the ocean never gets doused, the fire of anger is not doused by money or valour or consoling or knowledge of *shastras*. (Shl 46) **The fire of enmity will not rest unless it burns at least one. In the same way, the karma born of offence will not find peace until one is destroyed.** (Shl 47) Even if the offended receives money, honour etc from the offender, he should not treat him as friend. The felicitations will merely for showing-off. The offended will in reality be an enemy. Therefore he should not be trusted. Moreover, **the offence committed will be causing constant fear in the weak.** (Shl 48) So far you had not committed any offence towards me. I had also not done any. That is why I lived here. But now I cannot trust you.

Brahmadutta said: (Shl 49) Poojani! **It is 'time' that does everything.** Varieties of actions are all initiated by time. These two events have also occurred due to influence of time. When everything

happens due to influence of time, who can commit offence against whom? (Shl 50) Birth and death always go together. Again time is the cause of these. All living beings die with time as the pretext (*nimitta*). (Shl 51) Sometimes people die in groups. At some other time they die singly. Many do not die for a long time. Just as fire gradually burns the firewood it is time that gradually kills all living beings. (Shl 52) In these mutual offences, I am not responsible for harm done to you and you are not responsible for harm to me. **Time keeps bringing happiness or sadness to all.** (Shl 53) Let us realise that whatever happened was due to influence of time and live like friends as before. You will not be subjected to any violence under my refuge. I have forgiven your offence and you can forgive mine.

Poojani said: (Shl 54) *Maharaja!* If as you say, time is responsible for everything, then there should have been no enmity at all. If a relative is killed, why do others revenge it? They could keep quiet thinking all this happened due to promptings of time. But it does not happen so. They will have no peace till the killer is avenged. **They may themselves be destroyed in the act of revenging, but they will stop taking revenge.** (Shl 55) If it were true that, 'death happens due to time. All experience happiness and grief due to time. Birth and death is only the influence of time' then why did *devatas* and *asuras* fight each other fiercely in the past? (Shl 56) Why do doctors wish to treat the sick? They could have kept quiet saying that diseases have come according to 'time'. There was no need for doctors. **If everything is brought about by time, what is the use of medicines?** (Shl 57) If time is responsible for everything then why do people weep bitterly out of grief? **If 'time' is responsible for all the karmas done by all living beings, why should there be dharma in the form of dos & don'ts and a rule that it should be followed?** (Shl 58) Oh king! **It is not just in the nature of living beings to not punish offences thinking that everything is influenced by time.** Your young son killed my baby. I made your son blind which is as good as being dead. In return you have to kill me and you will. **This kind of reaction is built in the nature of animals.** (Shl 60) Men desire birds either to play with them or to eat. There is no third reason to make friends with them. (Shl 61) **Those who desire salvation adopt methods of attaining moksha to escape from the bondage of death and samsara. Wise men who know Vedas say that it is possible to bear the grief arising from birth and death.** (Shl 62) Life is precious for all. Children are loved very much by all. All fear grief. All desire happiness. (Shl 63) Brahmadutta! **Grief is of several types.** Ageing is a grief. Destruction of money is a grief. Company of those we dislike is a grief. Separation from loved ones is also grief. (Shl 64) Grief can come due to killing or capture of relatives. Not getting desired woman can cause grief. Naturally diseases cause grief. Whether son is lost or becomes wicked, it is grief to parents. Thus grief is always a part of our life. (Shl 65) **Some fools say that they will not at all feel sad for the same reason that someone else is feeling sad. Only one who does not know grief will make such meaningless statement.** (Shl 66) How can someone who grieves, who understands the essence of happiness and grief within himself and others, say that I will not feel sad for a specific reason that causes grief to others? (Shl 67) The offence you have done to me and what I have done to you cannot be forgotten even after 100 years. **Our mutual offences are of a kind that cannot be rectified or forgotten.** (Shl 68) Because of the nature of our mutual offences, it is impossible for us to make a compromise or live together. Every time you see that your son is blind because of me your enmity will be renewed. (Shl 69) **The efforts towards developing love towards an enemy even after having cause for enmity till death, is an utter waste.** Just as it is impossible to join together a broken earthen pot, cracked friendship cannot be mended. (Shl 70) **It has been stated with certainty in neeti-shaastras that trusting an enemy will lead to grief.** Shukracharya has stated two *shlokas* in this connection: (Shl 71) Just as those who try to get the bee-hive at the top of the tree ignoring the grass covered deep ditch below the tree, those who show faith in the truthful or false statements of the enemy will be destroyed. (Shl 72) **In that family in which such enmity is born which keeps fanning grief will not be doused for any reason. Because, there will always be someone to narrate the causes of the grief and there will be men who can and want to take revenge.** (Shl 73) People of wicked nature will hide the enmity in their hearts and will console with sweet words. But as soon as they find the right opportunity they will destroy him just as an earthen pot is smashed on stone. (Shl 74) **Once having harmed someone you should never trust him.** If you do trust, you will face grief.

Brahmadutta again said: (Shl 75) Poojani! One who does not trust anything cannot accomplish any thing in this world. He will not want to do anything. (Commentators: To do anything trust is needed. There should be trust in the work to be done, in people & in self. If there is no trust in people, the work cannot be accomplished). If you always imagine fear from the same source you will be as if dead.

	<p>Poojani said: (Shl 76) Someone has injured both legs. Still he walks with those legs. While doing so however much care he takes not to exacerbate the wound, it will happen due to natural reasons. (Shl 77) One who faces a heavy wind with diseased eyes will surely experience greater pain in the yes. (Shl 78) One who takes to the wicked path without knowing his capabilities will lose his life due to the wrong adventures. (Shl 79) A farmer who sows the seeds without anticipating or estimating the rains will certainly not obtain grains. (Shl 80) Whether bitter or pungent or tasty or sweet, one who eats healthy and limited food at right times daily will be eating food equivalent to <i>amrit</i>. (Shl 81) One who, without thinking of the consequences, eats bad food without following any regular timing, will be destroyed soon. His bad food habits will end his life. (Shl 82) Daiva and Purusha-prayatna are inter-dependent. A generous man will always be doing good deeds. He will be always engaged in doing his karmas wilfully. Those without any paurusha (virility/vitality) will do nothing and sit idly depending on daiva. (Shl 83) Whether harsh /difficult or soft, works which are good for self (<i>atma-hitam</i>) should be done. One who is not dedicated to working, does not do anything even for the good of self will become a pauper and be subjected to all kinds of losses. (Shl 84) Therefore man should push aside kaal, daiva and swabhava (nature) (Not trust them too much) and should indulge in sincere efforts. Even if everything has to be sacrificed, he should do works which are good for his self. (Shl 85) The following five are said to be the natural friends of man: learning, valour, efficiency, strength and courage. The learned achieve everything in this world with these five friends. (Shl 86) House, metals (copper, brass etc) land and money, wife and virtuous people are auxiliary friends (upa-mitra) of man. These can be obtained anywhere. (Shl 87) A learned man lives happily everywhere. A learned and wise man does not create fear in anyone. Even if others scare him, he does not get scared. (Shl 88) Even if an intelligent man has small amounts of money it grows quickly because he works efficiently. His wealth will also stay firmly with him as he behaves with self-control. (Shl 89) A wicked woman eats up a dim-witted man who is deeply interested in <i>samsara</i> (She will suck him dry). Just as babies of a scorpion destroy their mother, wicked women destroy a man who is blind with lust and interested in pleasures. (Shl 90) Due to contrariness of thinking some worry about house, farm-land, friends etc and become emaciated. (Shl 91) If your birth place is afflicted by diseases, famine etc then you should quit that place in the interest of self preservation. In case you wish to live where you were born you should be respected by all. (Shl 92) <i>Maharaja!</i> I have behaved dishonourably in respect of your son. Therefore I have no enthusiasm to stay here and will go away. (Shl 93) Wicked wife, wicked son, wicked king, wicked friend, wicked relative and wicked place should all be given up and a huge distance should be maintained from them. (Shl 94) It is not possible to trust a wicked son. How can you have sexual pleasures from a wicked wife? You cannot have peace from a wicked king. It is possible to make a living in a wicked country. (Shl 95) Friendship cannot be sustained for long with wicked friends as it will always be changing. One who has wicked relatives will face humiliation once his resources decline or change for the worse.</p> <p>Return Point: Table: Neeti/Aneeti/Strategy: Enemy, enmity, war related, Sl. No. 88 and Table: Stories, similes etc, Sl. No. 135</p>
61	<p>Shanti parva; Aapadharma; Adhyaya 143-149; pages 1323-1349; Vol 23</p> <p><u>61. Beautiful story of hunter and dove: About protecting one who approaches for it</u></p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Tell me what dharma will be obtained by one who protects those who seek protection (<i>sharanagati</i>).</p> <p>Bhishma replied: There is great dharma in doing it. We have heard a story that a dove offered great hospitality to an enemy which sought its protection and even offered its own flesh for its eating. Yudhishtira wanted to know this story. Bhishma narrated it. This story was told in the past by Bhagawan Parashurama to king Muchukunda.</p> <p>In a huge and dense forest there was a fierce and scary looking hunter. Because he was so cruel even his relatives had abandoned him. (Shl 13) Scholars should reject sinners and keep them far away. How can someone who deceives himself do acts of benefit to others? (Shl 14) Men who are cruel, wicked and interested only in killing others, cause fear in everyone just as serpents do. He used to go with his net everyday, catch hundreds of birds and sell them. He never realised that his actions were <i>adharmas</i>...Once when he was roaming around in the forest, suddenly a huge downpour of rain came. All places were filled with water and he did not go where to go or where he was going. But at that time he saw a pigeon lying on the ground. Even though he was himself all wet</p>

and shivering with cold, he picked up that shivering bird and put in his cage. **Even though he was himself in grief, he caused sadness to others also**.....Then he saw a massive tree under which he could take refuge. **That tree was like a sadhu created by Brahma only for causing benefits to others**. After a short while the wind and rain stopped. Realising that it was night and that his house was far away from there, he decided to spend the night under that tree. He bowed before the tree with folded palms and said, (Shl 32) "I seek refuge with all the gods in this tree." Then he slept there.

Adhyaya 144

A dove in praise of its wife, a pativrata stree (loyal wife)

On a branch of that same tree a pigeon lived with its family. Its feathers were peculiar and multi-coloured. Its wife dove which had gone out in the morning to bring food had not yet returned. The male pigeon started worrying seriously. 'There was a huge storm and rain today. My wife has not yet returned. What could be the reason for her not returning? Is my wife indeed safe in this bad weather and this huge forest? Without her this house feels empty.'

(Shl 5) Even if a *grihastha*'s house is filled with children, grandchildren, daughters-in-law and others, if wife is not there it is as good as an empty house. (Shl 6) **In reality no one calls the structure 'home'. It is the wife who is called 'home' (griha)**. Scholars opine that a house without the wife is equal to a forest. (*na 'griham' griham ityahur grihini grihamuchyate, griham tu grihini-hinam aranya-sadrisham matam: the bold part is a famous quote in India*). If my wife who has red eyes, spotted body and sweet voice does not return today, what is the use of my living? (Shl 8) What is the use of my continuing to live if my beloved wife who would not eat if I have not eaten, would not bathe if I have not bathed, would not sit if I am not sitting and would not sleep until I had slept does not return today? (Shl 9) My beloved would feel happy when I was happy. If I was sad so was she. She would have a dull face if I had gone out. If I were to get angry she would say loving words. If such a beloved wife does not return there will be no meaning to my life. (Shl 10) She was a great *pativrata*. She was always dedicated to the welfare of and doing likeable things to the husband. **One who has such a wife in this world is indeed a fortunate man**. (Shl 11) She who was dedicated to serving the husband will know that I will be tired and hungry. Even so why has she not returned? She is deep love with me. She has a firm mind. That illustrious wife of mine was so friendly. She was my ultimate devotee. (Shl 12) If such a beloved wife is under a tree that part of the tree will itself be considered a home. Without wife, even if it is a big mansion, it is surely a forest. (Shl 13) **Wife assists the man in accomplishing all three purusharthas viz dharma-arth-kaama**. Even when travelling in other countries she will discharge the role of a trusted friend. (Shl 14) **It has been said that wife is the greatest asset of a man**. Whoever is helpless in this journey of life, his helper is his beloved wife. (Shl 15) There is no medicine like wife for a husband suffering from sicknesses, struggling for a long time and who is feeling pitiable. (Shl 16) **There is no relative equal to the wife. No one offers protection as wife**. There is none who supports and co-operates with the husband in practice of *dharma-karyas* (*nasti bharya-samo bandhu, nasti bharyaa sama gatih, nasti bharya samo loka sahayo dharma-sangrahe*). (Shl 17) **It is better for one who does not have a wife who speaks lovingly to go to forest. Because, a house without such wife is any way like a forest.**

Adhyaya 145

Wife pigeon requests husband to show hospitality to the hunter

Hearing the wailing and words of love of her husband the wife pigeon which was in the cage of the hunter thought to itself: (Shl 2) Wow! Surely I am very fortunate. Whether I have such good qualities in me or not my husband is praising me. (Shl 3) **A wife with whom the husband is dissatisfied should not be considered a woman at all**. If husband is happy about woman, all *devatas* will be satisfied about her. (Shl 4) One who has married with *agni* as witness is her husband. He is her greatest god. If such a husband is dissatisfied with his wife, she will be burnt like a creeper filled with flowers is burnt by forest fire. So thinking, she spoke addressing her husband:

(Shl 6) My dear! I will tell you something auspicious. After hearing me do as I say. At this time you should become the protector in a special way to one who is seeking protection. (Shl 7) This hunter is suffering from cold and hunger and is sleeping under the tree. Show suitable hospitality to him. (Shl 8) **Those who kill brahmana, who kill the cow and who kill someone who has sought refuge all acquire equal sins**. All three types of killers acquire same kind of sins. (Shl 9) According our birth we follow *kapoti-vritti* (**This has a beautiful double meaning here: *kapoti-vritti* means living like pigeons; that is picking up and eating grains that have fallen in agricultural farms and storing only some small quantities. Men who live by this policy are said to practice *kapoti-vritti***). It is befitting for someone who

is *jitendrya* like you to constantly practice this way of life. (Shl 10) **I have heard that the *grihashta* who practices his prescribed dharma to the best of his abilities will attain eternal *punya-lokas*.** (Shl 12) **You already have children; moreover you have sons to continue your lineage. Therefore now you can completely give up love for your body, accept accomplishment of dharma as the main goal and serve this hunter so that he feels satisfied.** (Shl 13) Do not grieve for me (that I am captured). You can marry another to continue your journey of life (*sharira yatra krityartham*).

Having said this, the female pigeon was looking continuously at its husband with its head lifted up.

Adhyaya 146

Pigeon sacrifices itself to quell hunter's hunger

Yudhishtira! The husband pigeon was very happy to hear the words of its wife which were full of dharma and logic. It showed hospitality to the hunter voluntarily and gladly. It said to the hunter: (Shl 3) Oh hunter! I welcome you. Tell me what you want me to do. There is no reason for you to grieve here. **Think that you are in your own home.** (Shl 4) What shall I do for you? Tell me quickly what you desire. **I am saying these words with love. Because, you have come to our house desiring protection.** (Shl 5) **Even if the person who is seeking protection is the enemy, it is the duty of a *grihashta* to show him full hospitality. A tree does not withdraw its shade to even the one who has come to cut it. It offers shade to help overcome the tiredness of the woodcutter and helps him to cut with greater energy. This tree is our role model in offering hospitality.** (Shl 6) One should offer hospitality wilfully to one who has come seeking protection. This is particularly true for the *grihashta* who does *panch-yajna*. (Shl 8) Hunter! Therefore trust me completely and tell me what is it that you want. I will fulfil all your desires. Tell me your desire without any hesitation.

Dharmaja! Hearing the *kapota* the hunter said: I am really agonised by this cold (chill weather). Do something to overcome the cold. Yudhishtira! Soon as the hunter said this, the *kapota* gathered all the dry leaves around, flew as fast as it could to the ironsmith and brought fire and lighted the leaves. As the leaves started burning, it said to the hunter: Hunter! Now without any fear or worries you can heat your body and overcome the chill. The hunter was very happy at that time. Then the wide-eyed hunter said, 'Kapota! Hunger is bothering me too much. Therefore I will accept whatever food you can provide me now.' The Kapota replied: (Shl 16) Hunter! I do not have enough food to quell your hunger. **We the forest dwellers eat whatever we collect that day and live our lives. Just as *munis* who live in forest, we do not stock food items.**

Having said this, the pigeon sat with a dull face because it could not fulfil the desire of the guest. It thought what it could do to quell his hunger. In a few moments an idea occurred to it. Immediately it said to the hunter to wait for a while and that it would solve his problem. Then it gathered some more leaves and lighted it to burn brightly. Then it said: (Shl 21) Hunter! **I have heard from *rishis, devatas, pitrus and mahatmas* that there is great dharma in satisfying the needs of a guest.** (Shl 22) **I am clear that a guest should be satisfied by whatever method.** I am saying this truly. Accept me.

Saying this, the pigeon smilingly went around the fire three times and fell into it. The hunter seeing it was moved and thought, 'What a heinous deed I have done!' (Shl 25) I being so cruel, who have been blamed for my cruel acts, will acquire serious and severe sins. There is no doubt in this. **Seeing the sacrifice of the pigeon and recollecting all his cruel deeds and blaming himself the hunter cried bitterly.**

Adhyaya 147

Hunter develops disinterest (*vairagya*)

Seeing the sacrifice of the pigeon the hunter said to himself: (Shl 2) What have I done being a fool and a cruel person? I who am living only by wicked deeds am acquiring sins everyday. Blaming himself repeatedly he said: (Shl 3, 4) I am evil minded. I am not worthy of being trusted by any one. I have always lived by deceiving others. I am only interested in capturing birds and have given up all auspicious deeds. This pigeon which had the qualities of a *mahatma* has sacrificed its body to offer me food. Undoubtedly, this great sacrifice of the pigeon is a condemnation of me, a cruel person. (Shl 5) I who am a sinner will now give up my wife and children and above all my life itself. **This *mahatma* pigeon has shown the greatest dharma to me by its practice of it.** (Shl 6) Just as the heat of Sun dries up lake with less water in *grishma-ritu*, in the same way I will punish my body by giving up all kinds of comforts and pleasures. (Shl 7) I will tolerate hunger, thirst and hot sun and starve my body. I

will undertake varieties of fast etc and perform *punya-karyas* which helps me attain *para-loka*. (Shl 8) This indeed is a wonder! **The pigeon by sacrificing itself has shown me how to treat the guests.** Having received the preaching from it, I will also practice dharma. **Dharma is the greatest refuge. I am also desirous of practicing the same kind of dharma I have seen in this pigeon.** Yudhishtira! Having decided thus, he undertook harsh *vratas* and went away to practice the path of dharma rigorously. Before leaving he freed the pigeon in the cage, threw away the stick, net etc he had with him.

Adhyaya 148

Female pigeon's self-immolation; attains swarga with husband

Yudhishtira! The female pigeon was crying uncontrollably. It said: *Prana-kanta!* I do not remember having done anything that displeased you. (Shl 2) All women feel very sad when husband dies. Irrespective of the number of children they have, the grief of widowhood is unbearable to them. A woman who has lost her husband and leads a *tapasvini* like life becomes a lamentable person even for the relatives. (Shl 3,4,5) *Patideva!* **You were pampering me with your sweet, friendly and delightful words. You treated me with great respect and also regarded me well.** I used to enjoy with you in the caves of mountains, on river-sides and on top of beautiful trees. Even in the skies we were flying together happily. Dearest! I just do not have the pleasures I used to have with you in the past. (Shl 6) **Father, brother or son give only limited happiness to a woman. Only the husband gives her unlimited happiness.** Which woman will not worship a husband who makes possible such unlimited happiness? (Shl 7) **There is none like husband for the protection of a woman. There is no happiness greater than the company of the husband. Even if money, jewellery and everything is sacrificed, it is husband who will be the refuge for a woman.** (Shl 8) *Parna-natha!* There is no point in living without you. Which *pativrata* woman will be interested in living after losing her husband?

With great grief burning in her heart, she also entered the flame and gave up her life. She saw her husband all decked up and in the company of several *vimanas* and upon his beckoning entered his *vimana* and went to *swarga* along with him.

Adhyaya 149

Hunter also attains swarga

The hunter who was on his *maha-prasthanas* (keeping on walking further without food and water) saw the pigeon couple going to *swarga* in *vimanas*. He also decided to attain *swarga*. He developed total disinterest in all karmas, lived only on air, gave up *ahamkara* & *mamakaka* (I & mine) and finally was caught in a huge forest fire, was burned but attained *swarga*.

Return Point: Table: Philosophy/Vedantha/ashrama-dharma, Sl. No. 168 and Table: Stories, similes etc, Sl. No. 138.

62 **Shanti parva; Aapadharma; Adhyaya 153; pages 1372-1401; Vol 23**

62. Story of a dead brahmana boy coming back to life

Bhishma: Listen to the historic conversation that took place between a vulture and a fox in Naimisharanya in the past.

A brahmana had a son born after much difficulty. Unfortunately the child died at a very young age. With great grief and wailing the relatives took the body to the grave yard. The parents kept the body on their laps and were continuing to cry bitterly. They would recollect the babble and sweet childish words of the boy and cry. They were unable to leave the dead body behind in the graveyard and return home. Seeing this, a vulture came near them and said: (Shl 8) Leave this only son of yours who is dead and go back. Do not wait. *Kaal-purush* (god of death) brings thousands of men and women here. All the relatives of the dead leave them here and go away. (Shl 9) See. **This whole world is enveloped with happiness and grief. Here coming together and separation keeps happening in cycles.** (Shl 10) Those who carry the dead today to the graveyard and those who follow them, will be carried by others when their time is over. (Shl 11) It is enough that you stayed so long in this scary place. There is no use irrespective of how long you stay here. Therefore leave the dead child and go back. (Shl 12) **Whether someone we love or someone we hate, one his time is over and he is dead, no one will again become alive. All living beings in this world suffer the same fate.** (Shl 14) The Sun is setting. It is time for all people to finish their daily chores and rest.

Give up attachment to the son and return to your houses.

Yudhishtira! Hearing this, the relatives again wailed uncontrollably. Then they left the dead boy in the graveyard and proceeded towards their homes. They also decided the dead will not come back. As they were going, a black fox appeared before them and said to them: Oh men! You are most unkind. Fools! The sun has not yet set. Do not be afraid. Show your affection for some more time on the son you brought up with love for so long. There are many types of *muhurtas*. *Amrit-ghaliga* may come. In such a auspicious time, the son may regain life. (Shl 20) Why are you who are so unkind leaving behind the body and going away? (Shl 21) It appears that you have no love for the child which gave you so much joy with his sweet words. (Shl 22, 23) See for yourself how the love for children is among animals and birds. **They do not nurture their babies out of any desire for returns (selfish). They derive no benefit by nurturing and nourishing their young ones. The karmas done by *munis* without any desire for fruits obtains higher *lokas* for them. But animals, birds and insects do the same towards their babies but with no such results.** (Shl 24) These beings see no benefit either in this world or other world due to their affection for their young ones. Still they all protect and nourish them well. (Shl 25) **Animals and birds do not see their young ones once they grow up and hence they do not experience any kind of grief. Moreover, after growing up they also do not care for their parents.** (Shl 26) Among human beings, the children care for their parents later. Therefore it is natural to feel very sad if they die. But where is the affection of you people who are leaving behind this child? Where are you going leaving behind this son who would have continued your lineage? (Shl 28) **Other than relatives and friends no others stay with someone who is sick & has become very weak, who has committed a financial offence and near the dead body.** (Shl 29) All love their life. All desire mutual friendship. Even among the animals and birds, notice how much love they have for their young ones. (Shl 30) How can you leave such a beautiful looking child here and go away?

Bhishma said: Hearing the words of the fox, the parents and relatives returned to be with the dead son. Seeing them return the vulture said: (Shl 32) Human beings! You are very weak. Why did you return believing in this cruel, dim-witted and silly fox? (Shl 33) This boy is dead and all his senses are not functioning. He is just like dry firewood. Why are you grieving for such person? Someday in future even you will face a similar fate. Therefore why are you not grieving for yourself? (Shl 34) Instead of sitting and crying before a dead body you might as well perform *tapas*. By doing so you will all be absolved of your sins. **By doing *tapas* all desires will be fulfilled.** What will your useless crying achieve? (Shl 35) Evils and auspicious features both come with the body when the child is born. It is for this reason that this child has drowned you in grief and left you. (Shl 36) *Tapas* is the basis for money, cattle, gems, precious stones and son. All these are obtained only by *tapo-yoga*. (Shl 37) All animals get happiness and grief according to their *karma-phalas*. **The *jeeva* takes birth bringing with it happiness and grief according to its past *karmas*.** (Shl 38) **Son is not influenced by the *karmas* of the father. Neither is father influenced by the *karmas* of the son. Even though they are born as father & son, all things in life will occur only according to their respective *karmas*. Their behaviour, nature and actions will all be different.** Bound by their individual *punya* & *paap* they walk their own paths. (Shl 39) Practice dharma wilfully. Do not turn your mind to *adharma*. Do the service of brahmanas and *devatas* as much as possible. (Shl 40) Push away your sadness and miserableness. Do not have love for the dead son. Leave his body in this isolated place and return quickly. (Shl 41) Whatever be the animal, if it does *punya-karma* or bad *paap-karma* it shall experience its fruits. This boy has died because of his karmas. What is the role of relatives in this? (Shl 42) Relatives of the dead, once having left the body here, do not stay here. They give up the love they had till then and go back with teary eyes. (Shl 43) **Whether a scholar or a fool, whether a rich or a poor, they all die carrying their *paap-punya karmas*.** (Shl 44) What will you achieve by continuously grieving? Will he come back if you cry? Therefore why cry for a dead person? ***Kaal* is the lord of birth and death. He treats all equally according to his dharma.** (Shl 45) ***Kaal* who is the form of death enters everyone, be it youth, boys, aged or foetus in the womb. He makes no differentiation. This world itself is like this.**

Hearing this, the fox said to the relatives: (Shl 46) This foolish vulture is weakening the affection you have for your son. (Shl 47) What a surprise that you are giving up your affection for son, influenced by the apparently straight, logical, reasonable and believable words of this vulture. (Shl 48, 49) Having seen all this, now I have realised the intensity of grief of losing a son. Even though my friendship with these people is only of short duration, my eyes are filled with tears. (Shl 50) **To accomplish our desires we should be trying constantly. Only then due to *daiva-yoga* we can accomplish**

things. The combination of self-effort and *daiva* makes it possible to achieve success in due course of time. (Shl 51) **One should keep doing his work tirelessly and without disappointment. How can you gain happiness if you lose heart with grief? Desired work gets done only by efforts.** Therefore try to have this dead boy come alive. Instead of that why are you leaving this sweet child alone here and going away? (Shl 53) Or you can do this. Be here till the sun sets. After that either take back your son or sit with him. But it is certainly not appropriate for you all to go before sunset and leave your dear son here.

The vulture said again: (Shl 54) Human beings! It is more than thousand years since I was born. I have been here only all these years. **So far I have not seen man or woman or eunuch coming back to life after death.** (Shl 55) Some children die in the womb itself. Some die soon after birth. Some die after learning to walk & some in their youth. (Shl 56) **In this world even for animals and birds their fortunes are uncertain. Whether moving or non-moving (*sthavara, jangama*) age is the main characteristic.** (Shl 57) Those who lose their dear wife, dear son, all leave the dead bodies here and go back to their houses everyday. (Shl 58) Several relatives have so far come and left thousands of disliked and hundreds of loved ones here and have gone away. (Shl 59, 60) This dead boy is lying here like a piece of wood. Leave this dead body and go back. **Do not be under delusion that it will get back life. The life of this boy is already eager to enter another body.** Your love for this dead body is meaningless. Your wail and crying with the intent of getting him back to life is all a waste. (Shl 61) **This boy is not seeing your depressed condition arising due to the separation. He is not hearing your wails of excessive grief.** This being so leave this wood like body and return to your houses. (Shl 62) My words may sound very harsh to you. But what I am saying is very reasonable. I am saying all this based on *moksha-dharma*. Therefore respect my words and return. Reach your houses as soon as you can. (Shl 63) Human beings! I have told you many things enriched with *jnana & vijñana*; I, who preach to others, good *jnana* and *viveka* have told you many reasonable things based on *moksha-dharma*. By seeing this boy repeatedly your grief will only increase. But there is no use of grieving like this.

Hearing the well reasoned words of the vulture, the relatives again started to proceed to their houses. But soon the fox, looking at the dead boy, started saying: (Shl 84) This world of humans is dreadful. This world destroys all living beings. Dear ones also die in this world. The life span here is very short. (Shl 85) This human world is filled with many unpleasant events and untruth. There are many here who talk useless and unpleasant things. There are none who speak likeable and soothing words. The nature of people here is to increase sadness and grief. Seeing all this I do not feel like living here for a moment more. (Shl 86) My condemnation to you unkind fellows! Prompted by this vulture, like fools you wish to go away from here with no love at all towards your son. (Shl 87) This vulture is full of sins. It has blemished mind. Why are you listening to it and going away? Come back. (Shl 88) **After happiness comes sadness. After sadness comes happiness. In this world there will never be continuous happiness or sadness.** (Shl 91) Oh unkind humans! I feel this boy is still alive. I have no doubt he is alive. He will not die also. If you stay here and keep wailing surely you will get him back and go home happily. (Shl 92) Filled with grief of son's death you are also as if dead. Therefore it is not right for you to return now. Imagine that your boy may come back alive. Imagine so, and feel happy. Instead like dim-wits don't leave him here to go back.

Bhishma said: Yudhishtira! That fox always lived in the graveyard. Its job was to eat up the dead bodies which were brought there. It was waiting for the nightfall. That is why it was trying to bring back the parents and relatives by saying things which were against dharma but were pleasing to hear. The relatives could not go away listening to vulture nor could they stay listening to fox. Due to influence of the fox, they again stayed back.

Seeing this, the vulture again started its discourse: (Shl 95) Humans! This forest is filled with ghosts. There are many *yakshas & rakshasas* here. Resounding with the call of many owls this place is very scary. **(It describes the scary picture of the graveyard after dark in a few shlokas).** (Shl 97) before the sunsets and when the directions are still clear, leave the body and go back and perform the post-death rituals. ..(Shl 102) In case you listen to & obey the fox, you will all be destroyed. **The vulture now adopted *bhedopaya*. It did not say soothing words as it had done earlier. It did not even talk dharma. Its intention was only to scare them and drive them away.** When the relatives were thinking what to do, the fox again spoke. (Shl 103, 104) Oh relatives of the boy! You don't have to feel scared here. You can stay here till there is sunlight. Till then express your affection for the boy. Cry as much as you want without any fear. Why should you bother about what this vulture which desires to

	<p>eat flesh has to say? (Shl 105) If you accept what this carnivorous vulture says you will lose your son completely.</p> <p>Bhishma said: Yudhishtira! In reality both the fox and the vulture were hungry. The dead body was food for both. Vulture wanted to deprive the fox and eat it before it gets dark. Fox wanted to delay till nightfall and eat it all by himself. In this manner out of selfishness they were both preaching the relatives. The confused relatives were sometimes trying to go and sometimes trying to stay there but were crying all the time. Then prompted by kind Parvatidevi, Bhagawan Shankara appeared before them and granted them a boon. They prayed that their son be made alive. He granted life to the boy and gave him a hundred years of longevity. He also gave boons to the fox and vulture so that their hunger would be quelled.</p> <p>(Shl 116) Man should never feel depressed and with firmness and strong decision should keep trying hard for his goals. Such effort and Bhagawan Shankara's grace will yield positive results.</p> <p>Return Point: Table: Philosophy/Vedantha/ashrama-dharma, Sl. No. 169 and Table: Stories, similes etc, Sl. No. 139.</p>
63	<p>Shanti parva; Mokshadharmā; Adhyaya 174; Pg 1540-1563; Vol 23</p> <p>63. Bringing peace to grief filled heart</p> <p>Yudhishtira: (Shl 1) Grandfather! You have so far explained <i>raja-dharma</i> related matters. Now please tell me which dharma is best for the four <i>ashramas</i>.</p> <p>Bhishma replied: (Shl 2) Vedas have stated dharma which will result in <i>swarga</i> for all <i>ashramis</i>. But to get <i>sadvastu</i> (<i>atma-sakshatkara</i>) a <i>tapas</i> consisting of <i>shravana</i> (acquiring knowledge by hearing), <i>manana</i> (reflection, understanding) & <i>nidhidhyasana</i> (contemplation, profound and repeated meditation) has to be done. There are several paths to dharma and effort done in any of the paths is not wasted. There are many ways for accomplishing dharma. Each finds his own path. None are wrong. No effort done for <i>atma-sakshatkara</i> is wasted. (Shl 3) Each one who has come to a complete/final decision about some matter feels that that alone will do them good. (Some may want high learning. Some wealth. Some <i>swarga</i> etc. Each will find an approach to accomplish these. Some may choose <i>yajna</i> etc, some may choose <i>tapas</i> and some others <i>yoga</i>. In this way each finds a path. They do not take any other path). (Shl 4) Man (with his variety of experiences) gradually understands that all these worldly means have no 'essence'. As this happens he develops disinterest in worldly luxuries and enjoyments. There is no doubt about this. Therefore, man should try for his <i>moksha</i> as the world is full of many blemishes.</p> <p>Yudhishtira questioned: (Shl 6) Grandfather! If money is lost, if wife, children, mother, father die, what thinking should be resorted to in order to overcome the grief?</p> <p>Bhishma replied: (Shl 7) Child Dharmaja! If these things happen then by contemplating on '<i>aho!</i> This world is so full of grief' one should overcome it. (Everyone who is born has to die someday. The grief of separation cannot be avoided. Therefore this world is full of grief. Other than <i>atma</i> everything else is a form of grief. By understanding the <i>atma</i>, this sea of grief has to be crossed).</p> <p>In this matter a well-wishing brahmana came to Senajit and preached him in this matter. I will retell the same to you. King Senajit's son died. There was no end to the grief of the king. Seeing his plight, a brahmana said to him: (Shl 10) <i>Maharaja!</i> Why are you overtaken by <i>moha</i>? Certainly you are a fool. You are yourself worthy of being lamented. So why are you lamenting about others? When you attain the same state as your son one day, those who will grieve for you will also be lamentable. Again for them a few others will have to grieve. (Even those who cry for the dead cannot escape death. Thus when death is inevitable for all who are born, why should you cry for them?). (Shl 11) You, me, these dependents of yours, all have to return to where we came from. None can live here eternally. We return to wherever we came from. (We came from the unseen & the unknown and will return to the unseen & the unknown).</p> <p>Senajit questioned: (Shl 12) Oh <i>Tapodhana</i> (wealthy of <i>tapas</i>)! What kind of knowledge do you have that makes you not to grieve at such times? What <i>tapas</i> have you done? What <i>samadhi</i> do you depend on? Which <i>shastras</i> have you studied?</p> <p>Brahmana replied: (Shl 13) <i>Maharaja!</i> Look at how in this world higher, middling & lesser animals (<i>devatas</i>, human beings, lower animals etc) are engaged in different karmas and are filled with all round grief. (Shl 14) By thinking that , 'this body is not mine', 'all this earth is not mine', 'just as all</p>

things are mine they also are other's', there will be no grief. By having such thoughts I neither feel happy nor sad. (If the feeling, 'body is not mine' has to arise, then the feeling that 'body is *atma*' should be given up. Body is only an armour the *chaitanya* (energy) within which is I. The 'I' should merge with *chid-vastu*. That *chid-vastu* should be seen everywhere. Then there will be nothing other than *chid-vastu*...Happiness and sadness are only to the body or the mind associated with the body and its attributes. Paramatma who is *sacchidananda swaroopi* has no happiness or grief. That state which transcends duality is *brahmananda*). (Shl 15) **Just as two pieces of wood (or logs) come floating in the floods of the river, float together for a short while in the ocean and again separate due to the force of the waves, living beings also come from the unseen, live together for a short while and separate and go back to the unseen. This union in the form of relatives and friends is not permanent.** (Shl 16) Therefore it is not appropriate to have much attachment with them. (Shl 17) Your son came from the unseen, was here as your son for some time and returned to the unseen. You did not know who he was before he was born. He did not know who you were. You do not know where he will go further. Who are you? Who is he? Why are you grieving for him? (Shl 18) **Man suffers grief due to the thirst of wanting to enjoy desirable things. After such pangs of grief there will be happiness. After the happiness again there will be grief due to the influence of thirst.** In this way, even though happiness appears before us like a mirage, there will always be grief. (Shl 19) Human beings will keep having joy and grief one after the other. They keep rotating like a wheel. (Shl 20) The birth of your son was a joyous occasion. You who were elated with the birth of your son are now grieving his separation. In case another son is born again you will rejoice. No living being can have eternal happiness or grief. (Shl 21) This body is the abode of both happiness and grief. **Man who is *dehabhimani* (believes that body is the *atma*) experiences happiness and grief through the same body which is itself the result of his auspicious and inauspicious deeds.** (Shl 22) By nature, *jeeva* is born with the body. It then undergoes transformations through childhood, boyhood, adulthood & old age and finally is lost along with the body. (Shl 23) **Human beings are bound by a variety of attachments and are always interested in pleasures of the senses. Just as sand banks are destroyed by rush of waters they are destroyed before all their desires are fulfilled.** (Shl 24) Just as sesame seeds are ground by those who extract oil from it, due to attachment all people are ground in the wheel of creation through the grief generated by ignorance. (Shl 25) **Man indulges in many wrong deeds for the sake of caring & supporting his wife & children and accumulates sins. But the fruits of sins he accumulates have to be experienced by him alone whether here or in other *lokas*.** (Others who enjoyed the benefits of his illegal earning etc do not partake of the fruits of sins he accumulates). (Shl 26) All human beings who being interested in *samsara* consisting of wife & children drown into the sea having mire called grief just as aged elephants fall into mire and suffer. (Shl 27) Whoever loses son or wealth or close relatives suffers grief intense as wild fire. **But happiness, grief and birth & death are controlled by *daiva*.** (Shl 28) Whether human being is in the company of *suhrids* or not, whether he is with enemies or friends, whether he is intelligent or foolish, if *daiva* favours him he will enjoy happiness. (*suhrid*: One who does beneficence without expecting any thing in return; friend: who helps expecting returns). (Shl 29) **If *daiva* does not favour, *suhrids* cannot cause happiness. Enemies cannot cause grief. Intelligence cannot earn wealth. Money alone cannot bring happiness. It is not true that just having money results in happiness.** (If *daiva* favours, *suhrid* may cause happiness, enemy may not trouble, intelligence may accumulate money and happiness may come from money). (Shl 30) **Power of intelligence alone is not responsible for gaining money. Foolishness alone is not responsible for being pauper.** Only a *jnani* can understand this affair of the wheel called *samsara*. No others can. (Shl 31) If *daiva* favours, then without any differentiation that one is intelligent, valiant, stupid, cowardly, sloth, scholar, weak, mighty etc and without any effort also human beings can be fortunate and enjoy happiness. (Shl 32) To whom does a milking cow belong? It can belong to the calf or the cow-herd or the owner. It can also be of the thief who steals it. Scholars have finally come to the conclusion thus: It belongs to one who drinks the milk of that cow. **(Do not have more attachment than needed?!) (Shl 33) Only the most stupid and those with intelligence par-excellent (*atma-jnanis*) are happy. Those in-between who are neither stupid nor who have transcended intelligence will be suffering a variety of griefs.** (Shl 34) *Jnanis* experience bliss in their final state of *Samadhi*. They have no bliss in the middle state (worldly affairs). This final state (*atma-darshan*) is said to be the happy state. **The state between stupidity and *jnana* is said to be grief.** (Shl 35) Those who have gained the happiness arising out of *jnana*, are beyond the dualities of heat & cold, happiness & grief, gain & loss, victory & defeat and have no *matsarya* (envy) will not be bothered by *artha* or *anartha*. (Shl 36) Those who have not transcended intelligence, who have crossed stupidity, will experience great joy when happiness comes and excessive grief when sad events occur. (Shl 37) Fools who have lost their minds, have no

discriminative thinking and have no understanding of *sat & asat*, humiliate others with great arrogance and feel joy as if in *swarga*. (Shl 38) **Sloth or laziness feels like comfort in the beginning. But since it does not permit you to do your duties, in the end it results in grief.** When you start your work with efficiency, though it may appear as grief in the beginning, it will end in bringing happiness. It is only with a skilled and efficient worker that wealth with Lakshmi resides and never in the lazy. (Shl 39) **Whether happiness or grief, likeable or unlikeable things occur, one should experience whatever comes his way at different times without any weakening in heart.** (Shl 40) There are thousands of causes for grief. There are hundreds of causes of fear. But grief and fear take possession of a fool every day. But they do not even come near a scholar. (Shl 41) Grief will not touch one who is intelligent, who has cultured and ripe wisdom, who likes to listen to words of *viveka* (discrimination, right knowledge), who has no jealousy and who has control on his internal and external *indriyas*. (Characteristics of a *jitendriya* according to Manu: That person who does not feel happiness or sadness upon hearing blames or praises, touching hard or soft objects, seeing beautiful or ugly things, eating sweet or bitter things and smelling fragrant or foul smelling things). (Shl 42) A scholar should develop such intelligence and protect his mind from *kaam*, *krodh* etc six enemies and engage only virtuous practices. **Grief does not touch the one who knows (*brahma-jnani*) sunrise and sunset** (creation and destruction). (Shl 43) That which is the cause of grief, anxiety and sadness, that which causes increased exhaustion, even if it be an organ of the body, it should be relinquished (Therefore it goes without saying that things like material wealth etc should be given up). (Shl 44) **Whenever man develops even a small sense of 'mine' in anything, that 'mamakara' will cause all kinds of agony or anguish.** (Shl 45) Whichever objects of desire who give up, it causes happiness. As you give up anyone (& each one) of the five desires of the senses viz sound, touch, looks, taste and smell, it brings happiness. Therefore make a habit of giving up one by one. Gain control over *indriyas*. Instead, one who becomes a slave of the senses and struggles to satisfy them will be destroyed chasing these desires. (Shl 46) *Maharaja!* All the objects of desire & pleasures in this world and in *swarga* cannot equal even one sixteenth of the happiness of *trishna-kshaya* (decay or waning of thirst of desires) (Not having desire for anything. Controlling the five senses which are the root of desires. This *trishna-kshaya* is a very important practice for *atma-sakshatkara*. The essence is that compared to the bliss of *atma-sakshatkara*, all these worldly & heavenly pleasures are extremely insignificant). (Shl 47) Whether the person is a fool or intelligent or courageous etc he will be experiencing the fruits of his good and bad deeds of his past births. (The respective karmas will themselves come in search of the doer). (Shl 48) In this manner among the *jeevas* liked and disliked, loved and hated etc are constantly changing in cycles. (Shl 49) One who takes refuge in the wisdom of decaying *trishna* and has qualities of *shama & dama* will be truly happy. **All kinds of desires should be looked upon with disinterest.** All of them should be pushed back. (Shl 50) **Desire which takes birth in the mind grows there itself and matures (becomes stronger). Then that same desire takes the form of death.** Whenever there is any hurdle or obstruction to that *kaama* it transforms to that *krodh* (anger). **Scholars say that for those who have 'bodies' anger is like death.** (Shl 51) Just a tortoise withdraws all its organs into its shell, when man withdraws all desires from his senses, then he will realise the supreme light, Paramatma, in his purified *antah-karana*. (Shl 52) **When the person does not feel any fear from others, when others do not fear anything from him, when he neither desires nor hates anything he becomes *brahma* itself.** (Shl 53) The *sadhaka* will become calm minded (composed, tranquil) by relinquishing *satya-anrita*, *shoka-ananda*, *bhaya-abhaya* and *priya-apriya*. (Giving them up means being tranquil without any of these dualities causing any distortion in the mind). (Shl 54) When the *dheera* (wise and sensible) does not indulge in sinful deeds towards any living being by way of action (karma) or mind or speech, then he will attain *Brahma-sakshatkara*. (Shl 55) **One who gives up *trishna*, (thirst for desires) which cannot be given up by the wicked, which does not decay even though the human being decays and which is a terminal disease, will enjoy ultimate happiness.**

Maharaja! In this matter the songs of Pingali have come down from ear to ear. Even though she was in great trouble she adopted *sanatana dharma*. Once there was a prostitute called Pingala. She was awaiting her lover at a pre-determined place for a long time. But when he did not turn up she faced much problem. At that time due to the auspicious karmas she had done in her past births '*vairagya*' took birth in her. Therefore she remained calm and thought thus: (Shl 58) I am living with the shapeless, most attractive *kaanta* (beloved/husband) who has always been residing in my heart. But due to my intoxication I never realised his presence. (Shl 59) **With hands of knowledge I will close the *nava-dwaras* (nine doors: two eyes, two ears, two nostrils, mouth, anus and generative organ) of this house called body which is supported on the single pillar of *avidya* so that no outsider (*ari-shadvarga*) can come in.** Which woman would consider an outsider as her dear when there is an

	<p>internal beloved/husband in the form of ultimate light (<i> jyoti-swaroopa </i>)? (Shl 60) Now I have woken up from the slumber of <i> ajnana </i>. Now that I have closed the nine doors which are the birth place of <i> kaama </i> and have become <i> akaama </i>, men cannot cheat me again by donning the form of <i> kaama </i>. (Shl 61) Fortunately or by virtue of good deeds done in the past, even bad events become cause of good beginnings. Having waited for an ephemeral lover and having been disappointed, now I am awakened by higher <i> jnana </i>. Now there are no distortions in my mind. Now I am not an <i> ajitendriya </i>. (Shl 62) One who has no desires sleeps peacefully. Not having desires is the ultimate happiness. Pingala will sleep happily having converted a mind full of desires to one without desires.</p> <p>Bhishma concluded. Yudhishtira! After listening to these logical words of the brahmana, Senajit regained his composure. He gave up grieving for his son and lived happily.</p> <p>Return Point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No. 177.</p>
64	<p>Shanti parva; Mokshadharma; Adhyaya 184, 185; Pg 1642-1654, 1654-1659; Vol 23</p> <p><u>64. Properties/qualities of pancha-maha-bhutas & pancha-vayus & jataragni</u></p> <p>Yudhishtira: Bharadwaja questioned: (Shl 1) Oh Bhrigu <i> mun!</i> As you said these <i> pancha-dhatus </i> that Brahma created have occupied the whole creation by the name of <i> pancha-bhuats </i>. (Shl 2) When the highly intelligent Brahma has created thousands of 'beings' (<i> bhutas </i>) how can the term '<i> bhutas </i>' be applicable to only these five?</p> <p>Bhrigu said: (Shl 3) Bharadwaja! These <i> pancha-bhutas </i> are unlimited. As I have said earlier, no one can say what their quantity is. That is why these five <i> bhutas </i> are designated with the prefix '<i> maha </i>'. Moreover, it is from these that other <i> bhutas </i> are created. For these reasons also they are designated by the term, '<i> mahabhutas </i>'. (Shl 4) The bodies of living beings are constituted of these <i> pancha-maha-bhutas </i>. The movements of animals is due to <i> vayu </i>. The <i> shunya </i> (nothingness) quality is due to <i> akash </i>. The heat in the body is due to <i> agni </i>. The liquid forms are constituted by <i> jala </i>. The bones and muscles are of <i> prithvi </i>. Overall, the bodies of all animals are essentially <i> pancha-bhutas </i>. (Shl 5) In this manner all the moving & unmoving (<i> jangama, sthavara </i>) entities in creation are constituted of <i> pancha-maha-bhutas </i>. These five in human being have taken the form of the five <i> indriyas </i> viz ears, nose, tongue, skin and eyes.</p> <p>Bharadwaja said: (Shl 6) Bhagawan! If you say that all <i> sthavara & jangama </i> are constituted of these five, we do not see the presence of these in <i> sthavara </i> entities. (Shl 7) We do not notice any heat in the body of trees. Therefore it implies that there is no element of <i> agni </i> in them. It does not have any kind of movements. It does not move from here to there. Therefore there is no element of <i> vayu </i>. In reality tree is just a solid matter. Therefore we do not notice the five <i> maha-bhutas </i> in trees. (Shl 8) As we all know trees do not hear what we say. They do not see anyone. They do not understand smell or taste. They do not smell as they have no noses. They have no tongue to taste. They do not know touch. Even when cut they show no reaction and hence touch makes no impression on them. Therefore <i> pancha-bhutas </i> are not present in trees and the five <i> indriyas </i> signifying them are also not present. Then how can the trees be constituted of <i> pancha-bhutas </i>? (Shl 9) There is no liquid in trees; no heat; no bones etc signifying earth element; since there are no movements there cannot be <i> vayu </i>; there is no scope for <i> akash </i> at all. Therefore among <i> sthavaras </i> trees are not <i> pancha-bhoutika </i>.</p> <p>Bhrigu answered: (Shl 10) Even though the tree may appear like a solid object, it does have <i> akash </i> in it. There is no doubt in this matter. Moreover in trees every day flowers and raw & ripe fruits keep appearing. This shows there is <i> akash </i>. This also signifies <i> vayu </i> related movement. (Shl 11) When we touch a tree we may not feel any warmth. We cannot therefore conclude just by this that there is no <i> agni </i> related heat in it. It is only because of <i> agni </i> related heat that the leaves dry up. Fruits and flowers wither. The bark of the tree cracks. If you touch the flower, it withers. If you touch the fruit, it falls off. This demonstrates that the tree reacts to touch also. (Shl 12) When the tree hears the huge sounds of wind, fire or thunderbolt its flowers and fruits detach and fall down. If they could not hear then this could not have happened. (Shl 13) A creeper surrounds/embraces a tree. It spreads to all sides of the tree. It is known that it is natural that one without eyes knows no directions. Because the creepers progress in different directions on the tree, does it not imply that they have eyes? Therefore plants see also. (Shl 14) Trees treated with good and bad smells, with variety of smokes, become free of diseases and become filled with fruits & flowers. This proves that trees do smell. (We would consider</p>

this as a result of fumigation which perhaps kills the disease to the tree). (Shl 15) Trees drink water through their roots. It is natural that trees also get diseases. Treatment is also given through the roots. It is by taking in medicines through the roots that trees get cured of diseases. Therefore isn't it proved that trees have tongue? (Shl 16) **Just as man using the hollow stem of lotus sucks up water at the bottom of a vessel (like 'straw' today), the trees drinks water which is its bottom with the help of *vayu*.** (Shl 17) **Trees do experience happiness and sadness. If a man holding an axe goes near it it grieves. If one who waters it goes near it it feels happy. If you cut it it again grows. Therefore I notice that *jeeva* is in trees also. Trees are not inanimate.** (Shl 18) The water that the tree takes in through the roots is digested with help of *vayu* and *agni*. It is because of this assimilation that the tree grows everyday. (Shl 19) In the body of every movable being (*jangama prani*) *pancha-maha-bhutas* will necessarily be present. But it will be different for each. It is because of these *pancha-bhutas* that the bodies engage in karmas.

Pancha-bhutas: body parts they constitute

(Shl 20) The following five in the body are constituted of *prithvi* element: *tvak* (skin), muscle, bones, *majja* (marrow) and sinews/intestines. (Shl 21) The following five are constituted of *agni*: the *tejas* in the body, *krodh*, eyes, heat and fire in the belly. (Shl 22) The following are constituted of *akash*: ears, nose, face, heart and stomach. (Shl 23) The following are made of water: phlegm, bile, sweat, fat and blood.

Pancha-vayus

(Shl 24, 25) Living beings move around due to *prana-vayu*. They do physical efforts due to *vyana*. *Apaana-vayu* moves from top to bottom in downward flow. *Samana-vayu* stays in heart. With *udaan-vayu* human beings pulls in air (breathes). Due to the different parts like *kanta* (throat), *taalu* (palate) sounds and alphabets are produced. In this manner these five *vayus* make the body active.

Jeeva's communication

(Shl 26) *Jeeva* gets to know the attribute of smell through the *ghranendriya* (*indriya* for smelling) which signifies the *prithvi* element. He experiences taste through *rasana* which signifies water element. Through the eyes which signifies *tejas* attribute he gets to experience forms/shapes (*roopa*). Through *tvak* which signifies *vayu-bhuta* *jeeva* experiences touch. Through the *akash bhuta* represented by ears he experiences sounds.

Attribute/quality of *gandha* (smell)

(Shl 27) *gandha*, *sparsha*, *rasa*, *roopa*, *shabda* are the five attributes of *prithvi*. Among this I will tell you about the main one viz *gandha*.

(Shl 28) There are nine kinds of smells related to *prithvi*: Likeable (like from *kasturi* etc), disliked/abhorrent (like from dead bodies), sweet (like from flowers), pungent (like chilly powder), *nirhaari* (which overwhelms other smells like from onion, asaphoetida etc), *samhata* (smell given out by mixing several liquids), *snigdha* (which makes one satisfied in the immediate moment like clarified butter etc), *rooksha* (like that of sesame oil), *vishada* (like from cooked rice)

Attribute/quality of *rasa* (taste)

(Shl 30) Forms and shapes are seen through the eyes. Through *tvak indriyas* man gets the experience of touch. *Shabda*, *sparsha*, *roopa* & *rasa* are attributes of *jala* (water). Among these *rasa* is the main attribute. For its better understanding I will tell its differences in detail. (Shl 31) Famous *rishis* say that *rasa* is of different kinds: sweet, salty, bitter, *kashaya* (astringent), sour and spicy are the six variations of *rasa*.

Attribute/quality of *roopa* (form/shape)

(Shl 32) *shabda*, *sparsha* and *roopa* have been stated to be the attributes of *tejas*. We see forms through our eyes. The main attribute of *tejas* is *roopa* which has many variations. (Shl 34, 35) *hrasva* (short), *deerga* (long), *sthoola* (fat), *chaturasra* (four cornered), *vrittavan* (round), *shukla* (white), *krishna* (black), *raktha* (red), *peetah* (yellow), *neelaruna* (sky blue), *Katina* (hard), silky, thin, *picchala* (slimy, slippery), soft, *daaruna* (rough) are sixteen varieties of *roopa*.

Attribute/quality of *sparsha* (touch)

(Shl 36) The *vayu-bhutas* has two attributes: *shabda* & *sparsha*. Its main attribute is *sparsha* (touch). There are many variations in this also. (Shl 37) *Sparsha* has twelve variations: hot, cold, comfortable, discomfort, viscous/greasy, *vishada* (nice), sharp, soft, rough, light, heavy and very heavy.

Attribute/quality of akash (space)

(Shl 38) The only attribute of this is *shabda*. Its variations are: (Shl 39) *Shadja, rishbha, gaandhara, madhyama, panchama, dhaivata and nishaada*. (these are called Sa, Ri, Ga, Ma, Pa, Dha, Ni & Sa in music as its seven notes). (Shl 40, 41) Though *shabda* is present everywhere it is expressed emphatically in instruments like big drums etc. All the sounds we hear in musical rhythm instrument, *bheri*, conch-shell, cloud, chariot etc and the sounds of all animate and inanimate objects **are all integral/incorporated in these seven notes**. (Shl 42) In this manner, sound which is born in *akash* has many forms. Scholars say that sound is born in *akash* in interaction with attributes of *vayu*. (Shl 43) **When the attribute related to *vayu* (touch) is unobstructed sound is 'heard' and understood**. When the attribute of *sparsh* is obstructed by *vayu* and is in a *vishama-avastha* (uneven, adverse, inconstant) sound cannot be heard. The *dhatu* which generates *shabda* etc is nourished by the *pancha-maha-bhutas*.

(Shl 44) Water, *agni* and *vayu*—these three *tattvas* are always alert/active in the animals with bodies. These three are the root cause of the body. They are all pervasively present with the *pancha-praanas*.

Adhyaya 185

Jataragni and other vayus in our body

(Shl 1) Bhardwaja questioned Bhriгу *muni*: How does the *agni* inside the body exist depending on *prithvi-bhuta*? How does the *vayu* inside the body work with *prithvi-bhuta* and create opportunities to make the body active?

Bhriгу replied: (Shl 2) I will tell you about the movement of *vayu* in detail. I will tell you how mighty *vayu* makes the body of animals active. (Shl 3) **Atma takes refuge in/dwells in *sahasrara* and protects the entire body**. *Prana* by being in head and in *agni* makes the body active. (Shl 4) **Atma together with *prana* is *jeeva***. He himself is *atma* & *sanatana purusha* for *pancha-bhutas*. That *jeevatma* itself is *manas, buddhi, ahankara, pancha-bhutas* and *vishaya-roopa* (*shabda, sparsha, roopa, rasa, gandha*). (Shl 5) In this manner by *prana* which is with *jeevatma* all the parts within the body, *indriyas* etc external parts are all activated. Then *prana* transforms to *samana-vayu* and using its movement becomes the guide/mover of the body. (Shl 6) *Apana-vayu* occupies *jataragni* (belly fire), area below the navel and anus and pushes out urine and faeces and keeps moving from above to below. (Shl 7) **That single *vayu* which is active in all three viz effort, karma & strength is called *Udana* by those who know *adhyatma-tattva*** (*Apana vayu* moves downwards; *udana vayu* moves upwards). (Shl 8) That *vayu* which is in the body and in joints/junctions (*sandhi*) is called *vyana*. (Shl 9) *Agni* will be pervasive in all the *sapta-dhatu*s like *rasa* etc. (these are: *rasa (anna-rasa), raktha* (blood), *mamsa* (flesh), *medas* (fat), *bone, majja* (marrow) & *retas* (seminal fluid)). It is prompted/instigated by *samana-vayu*. The *samana-vayu* thus activated by *agni*, moves/activates the *rasas, dhatus* and *tridoshas (kapha, vata, pitta)* and will pervade the entire body. (Shl 10) The *jataragni* which is in the middle of *apana* & *prana vayu* & dwells in *prana-apana vayu* digests the food eaten by animals. (Shl 11) **There is a big path for *prana* to move like a flood from face to anus. (highway!). Its end point is called *guda* (anus). Along that main path of *prana-vayu* many other smaller branches of flow of *prana* exist (like canals) and have spread across the body and are known as *nadi*. (It reminds essentially of the spinal cord and the nerves which go out from it)**. (Shl 12) Just as the *prana-vayu* has connection with all parts of the body through these channels, the *jataragni* which is associated with the *prana-vayu* also has connections to all parts of the body. Understand that the heat that one experiences in the body is related to this *jataragni* only (**heat, food & fire are all manifestations of energy!**). It is *jataragni* that digests the food eaten by all animals. (Shl 13) The *prana-vayu* which flows with the speed of *agni* gets obstructed/impeded at the anus. Again the *prana-vayu* moves upwards and lifts the *agni*. (*Prana-vayu* and *jataragni* work in complementary manner in the body). (Shl 14) **The area below the navel (*nabhi*) is the place where food is digested. This is called '*pakvashaya*'. The area above the navel is the place where food is stored. This is called '*amashaya*'. All *pranas* related to the body exist at the centre of *nabhi***. (Shl 15) The *nadis* which start from the heart and go upwards, downwards and sideways are prompted by *dasha-prana-vayus* (these are: *prana, apana, samana, udana, vyana*; five *upa-vayus* called *naga, koorma, krukara, devadutta* and *dhananjaya*) and carry the *anna-rasa* throughout the body (**reminds of the blood vessels**). (Shl 16) The main path (highway) of *vayu* from face to anus (*nadi-marga*) is the path used by yogis. It is through this path that yogis who have gained victory over

	<p>grief and are able to maintain equanimity place the <i>atma</i> in <i>sahasrara</i> through <i>sushumna nadi</i>. (Shl 17) In this manner the <i>jataragni</i> which dwells inside the body and is together with all the <i>vayus</i> keeps blazing like the fire itself.</p> <p>Return Point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No. 184 and table: Technology/Science related, Sl. No. 44</p>
65	<p>Shanti parva; Mokshadharmā; Adhyaya 186, 187; Pg 1659-1665, 1665-1674; Vol 23</p> <p><u>65. Serious doubts on existence of Jeeva and answers to it</u></p> <p>Bharadwaja presenting his doubts and said: (Shl 1) Bhagawan! If as you said <i>vayu</i> were to enable & provide <i>prana to dehis</i> (those who have a body), if <i>vayu</i> makes the animals active, if he also does inhaling & exhaling, if for the speech of men also he is responsible, then it becomes meaningless to say that there is something called '<i>jeeva</i>' in human body. (Shl 2) If it is true that the heat in the body is a component of <i>agni</i>, if what we eat is digested by <i>agni</i>, if it is <i>jataragni</i> that digests everything, then it becomes meaningless to say that there is something called '<i>jeeva</i>' in the body. (Shl 3) However much you search you cannot find '<i>jeeva</i>' in a living being that is dying. The <i>vayu</i> which makes the body active will go away upon death. With the final exhalation of <i>vayu</i> the body becomes inert. Similarly in the dead body there will be no heat. The whole body becomes cold. From this one can conclude that before there was activity of <i>vayu</i> & <i>agni</i> in the body and due to their exit the body has become inert & cold. We see no difference between the states in which <i>jeeva</i> was present and is not present. Therefore it is meaningless to talk of existence of <i>jeeva</i>. (Shl 4) In case it is said that <i>jeeva</i> consists of <i>vayu</i>, it has close relationship with <i>vayu</i>, then just as we can practically experience <i>vayumandala</i> (atmosphere), we should have experienced <i>jeeva</i> also. There should have been some practical evidence that <i>jeeva</i> exited with <i>vayu</i>. (Shl 5) In case <i>jeeva</i> did have a close relationship with <i>vayu</i> and for that reason we say that <i>jeeva</i> is also lost along with <i>vayu</i>, that the lost <i>jeeva</i> also mixed/merged with external atmosphere, then just as when a vessel filled with water is dropped in the sea that water only undergoes change of place and it will not retain any distinct or separate identity. In the same manner there will be no distinct identity for <i>jeeva</i>. (Shl 6, 7) If you pour water into a well, that water is lost as soon as it falls into the well. That is when it was in the vessel it had a separate existence. After being poured into the well it mixed it with such that it lost its unique existence. Because it cannot be identified separately it is as good as destroyed. If you drop a lamp or candle into the blazing fire, that light will not be seen in the fire. It gets completely merged in it. In the same manner when from this body which is of <i>pancha-bhutas</i>, <i>vayu</i> & <i>agni</i> go out and merge with the <i>mahabhutas</i> outside, the remaining <i>prithvi</i>, <i>akash</i> & <i>jala</i> will also merge with the <i>mahabhutas</i> outside. This being so where is the existence for <i>jeeva</i> in the body? Therefore this much is evident: there is nothing separate called <i>jeeva</i> other than the interaction of the <i>pancha-bhutas</i>. Among these five <i>bhutas</i> which are closely knit together, if any one is absent the other four also will not continue. This is called <i>mrityu</i> (death) (close combination of <i>pancha-bhutas</i> is birth; their breaking up is death). (Shl 8) If an animal does not drink water the <i>jala-tattva</i> will be destroyed. If breathing is stopped, the <i>vayu-tattva</i> in the body is destroyed. If the stomach is pierced <i>akash-tattva</i> will be destroyed. If you do not eat at all, the <i>agni-tattva</i> will be destroyed. (Shl 9) Due to wounds and diseases the <i>prithvi-tattva</i> is destroyed. If any one of these five <i>tattvas</i> is harmed in the body the entire group is destroyed. (Shl 10) In case something called <i>jeeva</i> does exist even after this body is destroyed, then with which of the <i>pancha-bhutas</i> will it go? What can that <i>jeeva</i> devoid of the <i>pancha-tattvas</i> experience? What does it hear? What does it say? (Shl 11) At the time of dying, man gives <i>daan</i> of a cow with the resolve that, 'this cow will save me, who am about to go to <i>paraloka</i>, from many of the sins.' Even if we assume that the cow which was donated has the power of absolving/deliverance of the man, whom does it absolve? Is it the <i>pancha-bhutas</i> that leave the body or <i>jeeva</i>? Moreover how can an invisible and beyond thought <i>jeeva</i> be absolved or given deliverance? (Shl 12) The cow, one who accepted the cow in donation and the one who gave the donation will all someday merge in the <i>pancha-bhutas</i>. Where will they meet again? How is it possible? (Shl 13) Sometimes after death the body is eaten up by vultures etc. Some fall from a mountain and is destroyed. His body will break into pieces. The dead bodies are burnt to ashes. Nothing of the combination of <i>pancha-bhutas</i> remains. This being so, when there is no body, how can <i>jeeva</i> exist? How can it come alive again? (Shl 14) If a tree is removed from its roots it will never grow again. Only the seeds of that tree will germinate. Similarly from where will the dead person come back? Just as the seeds of a tree the children of the dead person can continue. Just as a completely uprooted tree cannot grow back a dead person does not come back at all. For this</p>

reason there is no existence for the jeeva. (Shl 15) In the past (at the beginning of creation) only the seed was created. That is why this world is growing. Those who die are completely destroyed. **Those pancha-bhutas which are integral with the body merge with the pancha-bhutas and hence nothing remains of the body. But from a seed a tree can grow. From the tree seeds are again born. This is natural. For human beings sons and grandsons are born and the vamsha continues.** (Therefore there is nothing called jeeva).

Adhyaya 187

Doubts continue to be expressed; Bhrgu answers

Bhrgu answered: (Shl 1) Bharadwaja! Even though the body gets destroyed jeeva is not destroyed. The charity/donation given and fruits of karmas are never destroyed. Only the body is destroyed. **The prani undergoes a change of body.** (Shl 2) Just as even if the samits (small twigs/branches of a tree used for yajnas & homas) burn out the fire which is embedded in any fuel continues to be visible, even though the body is destroyed, the jeeva that had taken shelter in the body does not get destroyed (and remains as a special form of chaitanya).

Bharadwaja said: (Shl 3) Bhagawan! If you say so, then from the simile of agni it is equivalent to saying that jeeva is destroyed. Because, if the firewood burns out completely to ash there will be no fire in it. (Shl 4) Just as the fire is completely calmed when the firewood burns out, I feel jeeva is also destroyed once the body is destroyed. **Because, there is no proof/evidence that jeeva exists. It does not have a state or a motion.**

Bhrgu said: (Shl 5) Child Bharadwaja! Just because fire cannot be seen after destruction of firewood it cannot be concluded that there is no fire. There is no destruction for fire. **It remains in akash in invisible form. Because it does not have an ashraya (a shelter, refuge) it cannot be grasped by the indriyas. (The agni-tattva is never destroyed. Its manifestation in a physical medium ends as the medium itself burns out).** (Shl 6) In the same way, even after giving up the body, jeeva continues to exist like the akash. **Because jeeva is in a very subtle form it cannot be grasped just as a very minute light cannot be grasped.** (Shl 7) Agni bears pranas. You can consider that agni itself as jeeva. That agni or jeeva is borne inside the body by vayu. Due to the stoppage of breathing, along with vayu, jeeva which is form of agni also becomes invisible. (Shl 8, 9) After the agni in the body is lost, the body falls on the ground and attains an earthy state. Earth is the refuge for all insentient things. The prana Vayu of all beings goes to the akash. Agni follows vayu. **In this manner when akash, vayu and agni meet at one place, the jala-tattva & prithvi-tattva which were components of the body remain in the form of dead body on earth.** (Shl 10) **Where there is akash there will be vayu. Where there is vayu, there will be agni. These three which have no intrinsic form or shape take the form of the body.** When they are in the bodies of living beings, they appear to have forms of the living beings.

Bharadwaja questioned: (Shl 11) Anagha! If we say that in body there are agni, vayu, prithvi, akash jala and jeeva then what are the characteristics of that jeeva? Tell me about this. (Shl 12) As I understand the body is constituted of pancha-bhutas. It is interested in shabda, sparsha, rasa, roopa and gandha. The five jnanedriyas and chitta are in the body. You have said that in such a body there is a thing called jeeva. I wish to understand the nature of this jeeva. (Shl 13) If we cut open this body consisting of blood and flesh, fat and intestine and bones etc we will certainly not find this thing called jeeva. (Shl 14) **But even if we assume that this body of pancha-bhutas is without a jeeva a question arises. Who experiences pain if it afflicts the body or mind?** (Shl 15) *Maharshi!* Jeeva will be hearing what another person is saying. But if the mind gets agitated or disturbed those words will not be heard at all. Therefore the existence of a jeeva other than mind is meaningless. (Shl 16) Everything is seen with the eye supported by mind. But if the mind becomes agitated or disturbed, even though the eyes are seeing nothing is grasped. Therefore I feel jeeva is meaningless. (Shl 17) A man who is asleep is though having a jeeva as you say he does not see anyone, does not smell anything, does not hear anything & does not speak anything. At that time the jeeva has no experience of touch or taste. Therefore I feel jeeva is meaningless. (Shl 18) **Though I feel that even if there is a jeeva it is useless I desire answers to some questions: Who experiences joy in our body? Who feels anxiety? Who desires things? Who thinks? Who hates? Who speaks?**

Bhrgu answered: (Shl 19) Bharadwaja! **Because mind also has connections to shabda, sparsha,**

roopa, rasa & gandha it is also constituted of **pancha-bhutas**. It is not a **tattva** different from **pancha-bhutas**. But **manas** is not the 'conductor/manager' of the body. It is **antaratma** who alone bears this body. It is he who experiences all the attributes. (Shl 20) **Antaratma** has realised in this **pancha-bhutatmik** body the **manas** which has the qualities of the **panchendriyas** and he pervades all organs and experiences happiness and unhappiness. When the connection of **antaratma** is broken then the body cannot experience these (by this the existence of an entity other than mind—**jeeva**- and which is a witness to the mind is established). (Shl 21) When in the body there will be no feeling of **roopa, sparsha** and heat then the **agni** in the body is doused. Even though the **jeeva** a form of **agni** leaves the body with the **agni**, the **jeeva** will not be destroyed. (Shl 22) **This whole world is full of water. The body of animals is also full of water.** In this body which is essentially water, **atma** appears in the mind which is in the body. He is well known as **Brahma** who creates all life forms. (Shl 23) **When atma is associated with qualities derived from nature (Prakriti) then he called kshetrajna (jeeva). When he becomes free of these qualities then he called Paramatma.** (Shl 24) Understand that **Paramatma** is one who does the welfare of the whole world. That **Paramatma** is in the bodies of living beings like a drop of water on lotus leaf which is not stuck to it though it appears so. (Shl 25) Understand that **kshetrajna** is also interested only in the welfare of the world. Understand that **tamoguna, rajoguna & sattvagunas** are the **gunas** of **jeeva**. (Shl 26) It is said that the **indriyas** and **manas** are made sentient by **jeeva**. The **jeeva** becomes active and causes the **indriyas & manas** also to be active. Scholars who have understood the **tattva of sharira** say that **Paramatma**, the **antaratma**, who is the creator of the seven **lokas** is greater than the **kshetrajna**. (Shl 27) Even though the body is destroyed **jeeva** is not destroyed. Only the ignorant say that the **jeeva** has died. This is a lie. **Jeeva** never gets destroyed. When the body is destroyed **jeeva** goes and joins another body. Separation of the **pancha-bhutas** which had combined together is the destruction of the body. (Shl 28) In this manner, **atma** enveloped in ignorance will be dwelling secretly in the cave of heart of all animals. Those who know the **tattva** realise him by great and subtle **buddhi**. (Shl 29) By eating very light meal (**laghu-ahara**: just enough to survive), by being in **dhyana** in the first & last **yaamas** (3 hours) of night and by having a pure mind scholar can realise **Paramatma** in himself. (Shl 30) That **jnani** who has a mind without distortions/blemishes, has given up both auspicious and inauspicious works and has his mind immersed only in the **antaratma** will experience unending happiness (bliss). (Shl 31) The **agni** which dwells in bodies of animals and is related to **manas** is called **jeeva or chaitanya**. This creation of **Prajapati** has been stated in telling definitively about **adhyatma**.

Return Point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No. 185

Other Observations

1. It is said that **Maharshi Vyasa** prayed to Lord **Ganapathi** & made him agree to write the **Mahabharatha** as he dictated it to him. But till end of Vol 29, there is no mention of **Ganesha** as a deity or god. Volumes 5 & 6 have a huge section called **Tirthayatra parva** where all holy places in the country at the time of **Mahabharatha** are mentioned. The gods mentioned are **Vishnu, Shiva with Uma, Skanda/Karthikeya, Brahma, Indra with Shachi, Yama, Agni, Vayu, Ashwini devatas**. There is no mention of **Ganesha**. Finally, in Vol 30, **Anushasana parva, daandharma upaprava, adhyaya 150, shloka 25** a mention of **Ganesha-Vinayaka** is found (**Ishwarah sarva lokanam ganeshwara vinayaka**). But this **adhyaya** is not included in **BRI** edition, perhaps because its authenticity is suspect.
2. **Rishyashringa's** story reveals that prostitution existed much before **Mahabharatha** time.
3. There were no mosquitoes or gad-flies in **Nara-Narayana ashrama** (mosquitoes existed even then!!)
4. The extent & difficulty of forest & mountain trekking **Pandavas** did during the **vanavasa** (12 year exile), particularly when **Arjuna** was away in **Indraloka** is amazing.
5. The mixing of **ithihasa & purana** causes confusion about the authenticity, timing and as to where the symbolic/metaphysical & the physical differ. Similarly, in some cases **vedantha & purana** are mixed up making it difficult to comprehend the metaphysical with the symbolic (such as in **Markandeya Samaasya**).
6. How to apply the strict statement about **varnas** to civilisations other than in India where these divisions are not prevalent?

7. There appear to be no children who are 'born' in *swarga* to those who live there. Children, if any, are born to them on earth when they unite with physical forms like humans. Read the description of *Swarga* given to *Rishi* Mudgala & it indicates that *Swarga* could be a world of mental energies or a world of pure mental plane as Sri Aurobindo suggests in his discussions on Upanishads.
8. There are several graphic descriptions of *vimanas* which remind us of the UFO clippings we see. Is it possible that there were such extra-terrestrial interactions but the humans including the great *muni* Vyasa had no understanding of the technology or the technical terms and hence these are described in terms of known human terms like horses, gold, diamond, pillars etc?! Even if it is considered as a figment of imagination, how could man in about 3000 BC have such wonderful imagination? At least credit should be given for such profound imagination!!
9. Draupadi the *agnisambhave*, vitriolic Bhima, invincible Arjuna, handsome & great warriors Nakula & Sahadeva all accept the leadership of Yudhishtira, come what may. It is perhaps because of Yudhishtira's unflinching faith in & devoted practice of dharma which included kindness towards all, absolutely no anger and total forgiveness, all unconditional. This perhaps is the condition we have to achieve in ourselves for self-mastery over our *indriyas*, *vikaras*, *shadripus* and ego.
10. A careful examination of the story shows that all the **children of Kunti, including Karna**, caused the destruction of Kauravas. At every step, Karna ensured that Duryodhana took the wrong step, without of course realising it. This brought about the inevitable end.
11. War appears to be a result of peaking of all the *shadripus* viz *kaama*, *krodha*, *lobha*, *moha*, *mada*, *matsarya* and *Ahankara* in the leader of at least one side.
12. In the extensive description of war in *adhyaya* after *adhyaya* in many places it is said that the 'arrow pierced his chest, came out of the other side and fell on the ground'. Of course arrows remaining pierced all over the body and the warrior 'looking like a porcupine', 'bathed in blood' are very common. But most of the times they continue to fight and are again back in the battlefield the next day. This looks really amazing and unbelievable. Did they have the kind of medical science which could make them recover from such serious wounds in no time? (<http://www.dnaindia.com/scitech/report-elastic-gel-that-can-instantly-heal-wounds-developed-2101364>)
13. It should be noted that the words 'Dharma' and particularly 'Swadharma' refer generally to '**Varnashrama-dharma**', that is dharma as applicable to Brahmana, *Kshatriya*, *Vysya* and *Shudra*. Ethics & morals are more the domain on Neeti & Aneeti, which could in general be applicable to all *varnas*. However, many times the word dharma implies this also.
14. Arjuna's four important assets which were invaluable were essentially given to him by *agni*: Gandiva bow, inexhaustible quivers, powerful chariot and Draupadi (*agni-sambhave*).
15. The assurance of *veera-swarga* due to *veera-marana* (permanent place in *swarga* if one dies in the battlefield by a weapon fighting courageously) is somewhat 'dicey'. It could become an encouragement to the wicked and sinners to indulge in many wrong deeds and find a way to have a *veera-marana* (like the Kauravas did). At the same time this concept is a dampener to the followers of dharma who may not get much pleasure in their lives and die tamely. One way to find an answer may be in our Vedanta. The ultimate achievement for human life is *brahma-sakshatkara*. This can only be attained on this *karma-bhumi* in human birth. A permanent place in *swarga*, however fine it may be, is like a permanent denial of this opportunity to attain the highest level of *moksha*. Another partial answer clearly hinted by Sri Krishna is that such people must be eliminated here, *en masse*, if need be, by fair or foul means so that others can lead a life of dharma. This is a pointer to the systems/policies of administration and governance. Another point to note is that perhaps there is no real permanency in *swarga*. Many of the stories of even great persons show that they fall to earth after completing their 'good time' and suffer/enjoy the fruits of their karmas. The law of karma is most inviolable & is above all other laws.

16. In a reply to Balarama by Sri Krishna there is a hint that with the coming in of Kaliyuga there will be an increase in the natural inclination of people towards adopting *adharm*. However the context there suggests that *adharm* may be adopted to destroy *adharmic* people. It does not appear to indicate that *adharm* will be more acceptable or tolerable. It would be interesting to study the Brihaspati neeti, Shukra neeti, Kanika neeti & Vidura neeti (the last two could be based on the first two) in the context of Kaliyuga.
The genesis and history of these is given in Shanti Parva, *adhyaya* 59 by Bhishma. It says: Brahma first created an extremely exhaustive *neeti-shaashtra* consisting of 100,000 *adhyayas*. Umapati Bhagawan Shankara first accepted this *neeti-shaashtra* from Brahma. Considering the falling longevity of humans and hence their inability to study and absorb all of it, Shankara condensed it. That work became known as Vaishalaksha. Then Indra obtained that version from Shankara. When Indra studied it, it had 10,000 *adhyayas*. Then Indra further condensed it. It got the name '*Baahudantaka*' and had 5000 *adhyayas*. Then Brihaspati condensed it further by his great intelligence and it became known as Barhaspatya and had 3000 *adhyayas*. Then the great Shukracharya, a great *tapasvi*, *acharya* of *yoga-shaashtra*, further condensed it to 1000 *adhyayas*. Thus finding the declining longevity of human race on earth great *maharshis* have been continuously condensing it to benefit the human race.
17. In the entire Mahabharata only the following external sources of knowledge are mentioned: Vedas, Brihaspati neeti, Shukra neeti, Upanishads, *purana* and Matsya purana. There appears to be no mention **by name** of any other source or of Upanishads.
18. The system of four *varnas* is a highly discussed topic. Particularly the state of *shudra* in the society is a volatile topic. In Mahabharata, Bhishma in Shanti *parva* has described the karmas to be done and the conditions of living for them and earlier Dharma Vyadha has explained the reasons; essentially that the karmas of past lives cause birth in one of the four *varnas*. And to work out those karmas one should diligently do the karmas assigned to the *varna*. **We should remember that in this system it is the *jeeva* that has acquired *karma-phalas* which is the central entity and not heredity or genealogy.** The same *jeeva* could be born in different *varnas* in different births. The concept appears to be a correctional one to provide the *jeeva* an opportunity to observe/perform/learn and acquire a better set of *guna-karma* so that it moves up the path to the final common goal of all *jeevas*, that is Self-realisation. **A system in the USA that strikes me as a parallel in its concept is perhaps the system of punishment by doing 'Community Service' which may also include fines but generally avoids sending to prison, unless the conditions are violated.**
19. Of the 32 volumes in this edition, it is interesting to note that nearly 40% or more deal with *Adhyatma shaashtra* in Mahabharata. This includes Sanatsujatiya, Manki Gita, Parashara Gita, preaching by Markandeya, the entire Moksha-dharma parva and of course the Bhagavad gita itself. This clearly shows that the main purpose of creating Mahabharata was *adhyatma shaashtra* & hence it is rightly called *Panchama Veda*.
20. Reading *Moksha-dharma parva* and several other *adhyatma shaashtra* related matter it appears to be highly possible to write a *bhashya* or commentary on Bhagavad gita using these other material as extracts at relevant places against the shlokas & concepts of Gita. In fact some of the points are explained with great lucidity in MB itself. This would be 'Bhagavad gita as explained in Mahabharata'. It will have no colouring of Advaita, Dvaita etc. (Hoping to attempt this as one of my later projects!).
21. The system of *Artha* designed through the four *varnas* is a kind of 'zero sum system'. Primarily *artha* is created only by *Vysyas*. Only they are authorised to do so. Then the *kshatriya* king collects a part of it as taxes and uses to rule the kingdom well. He can also bring wealth from other kingdoms either by way of taxes or by conquering them. All excess wealth with the king has to be spent in performing *yajnas* and during that it is donated in huge proportion to brahmanas. Brahmanas have to spend it in preaching Vedas & *shaastras*, in travelling the world spreading and gaining knowledge and in *grihasthashrama* to support all other *ashramas*. It is also paid as wages to *shudras* by other *varnas*. Since brahmanas are

forbidden from enjoying too much of pleasures of the senses and have rigorous ways of life they cannot spend it on luxurious living even if they get huge *dakshina* in *yajnas*. Thus by way of *yajna* & *daan* all excess money is sucked away. Interesting concept to retain prominence for *dharma* & *moksha sadhana* in the world.

22. The *purusharthas* are listed as *dharma*, *artha*, *kaam* & *moksha*. The fact that *artha* & *kaam* are bracketed between *dharma* & *moksha* (acting as two bounds) shows the principles on which everything in the society was designed.
23. In Mahabharata in several places there is description of *pancha-bhutas* and related matter for explaining the 'outer world'. Of course the description of *adhyatma shaastra* is much much more. The point to note is that the *rishis* studied both the 'outer world' and the 'inner world' but decided to give importance to the inner world as they thought that the ultimate answer lies in the 'inner world' or the metaphysical world. However many of today's scientists appear to totally ignore or deny the existence of the 'inner world' and look only at the 'outer world'. The *rishis* also tried to integrate the two by finding a unified cause. It is interesting to debate which is more 'disruptive thinking', continued exploration of the 'outer world' or deep exploration of the 'inner world'. The measure could be the benefits & welfare to the individual, society & humanity.