

श्रीधर्मव्याधगीता

प्रथमोऽध्यायः

शुश्रूषायाःमाहात्म्यं

Excellance of service

वैशम्पायन उवाच

Vaishampayan said

ततो युधिष्ठिरो राजा मार्कण्डेयं महाद्युतिम् ।

पप्रच्छ भरतश्रेष्ठ धर्मप्रश्नं सुदुर्विदम् ॥ १ ॥

Thereafter Oh excellent one of Bharat-dynasty! To that brilliant sage Markendeya, king Yudhisthira put a question regarding religion, which is very-difficult to grasp.

श्रोतुमिच्छामि भगवन्स्त्रीणां माहात्म्यमुत्तमम् ।

कथ्यमानं त्वया विप्र सूक्ष्मं धर्मं च तत्त्वतः ॥ २ ॥

I would like to listen from you, Oh honorable one; the proper Glory of the righteous-conduct of a woman.

प्रत्यक्षमिह विप्रर्षे देवा दृश्यन्ति सत्तम ।

सूर्यचन्द्रमसौ वायुः पृथिवी वह्निरेव च ॥ ३ ॥

पिता माता च भगवन् गुरुरेव च सत्तम ।

यच्चान्यद् देवविहितं तच्चापि भृगुनन्दन ॥ ४ ॥

Oh Brahmin-sage! One can perceive, in this world directly, the forms of god viz. Sun, Moon, Air, Earth, Fire, Father, Mother, & Guru. In addition to these, Oh son of Bhrugu! Others who have been established in the forms of gods are also from the category of perceptible-gods.

मान्या हि गुरुवः सर्वे एकपत्न्यस्तथा स्त्रियः ।

पतिव्रतानां शुश्रूषा दुष्करा प्रतिभाति मे ॥ ५ ॥

All preceptors/gurus and truthful women faithful to their own husbands are well-accepted as worthy of honor. Service rendered by a faithful woman to her husband, in my opinion is very tough-task for others.

पतिव्रतानां माहात्म्यं वक्तुमर्हसि नः प्रभो ।

निरुध्य चेन्द्रियग्रामं मनः संरुध्य चानघ ॥ ६ ॥

पतिं दैवतवच्चापि चिन्तयन्त्यः स्थिता हि याः ।

भगवन् दुष्करं त्वेतत् प्रतिभाति मम प्रभो ॥ ७ ॥

Oh honorable one; please narrate to us the Glory of the righteous-conduct of a woman faithful to her husband. Blessed are women who restraining their minds & organs, contemplate on their husbands verily as God. Oh honorable one! According to me their service & dedication is very tough-task.

मातापित्रोश्च शुश्रूषा स्त्रीणां भर्तारि च द्विज ।

स्त्रीणां धर्मात्सुघोराद्धि नान्यं पश्यामि दुष्करम् ॥ ८ ॥

Serving parents (by their children) and/or to the husband by a woman is very difficult. Oh Brahmin!
I am unable to see any other better service than this hard task of a woman.

साध्वाचाराः स्त्रियो ब्रह्मन्यत्कुर्वन्ति सदाऽऽदृताः ।

दुष्करं खलु कुर्वन्ति पितरं मातरं च वै ॥९॥

एकपत्न्यश्च या नार्यो याश्च सत्यं वदन्त्युत ।

The great service rendered by noble women honored by the society, turnout to be a hard task. Those who serve Mother, & Father also perform difficult task. Oh Brahmin! Truthful wife faithful to her husband observes very tough code of conduct.

कुक्षिणा दश मासांश्च गर्भं सन्धारयन्ति याः ॥१०॥

नार्यः कालेन सम्भूय किमद्भुततरं ततः ।

What can be more marvelous than fostering the fetus for nine months and delivering it at the proper time!

संशयं परमं प्राप्य वेदानामतुलाम् अपि ॥११॥

प्रजायन्ते सुतान् नार्यो दुःखेन महता विभो ।

पुष्णन्ति चापि महता स्नेहेन द्विजपुङ्गव ॥ १२ ॥

Before rearing babes with loving tenderness; Oh excellent among Brahmins! Enduring great pain & even at the risk of their lives women give birth to their children.

याश्च क्रूरेषु सत्त्वेषु वर्तमाना जुगुप्सिताः ।

स्वकर्म कुर्वन्ति सदा दुष्करं तच्च मे मतम् ॥ १३ ॥

Those wives of cruel husband, who even facing hatred, engage themselves in the dedicated service to their husbands, in my opinion perform very hard task.

क्षत्रधर्मसमाचारतत्त्वं चाख्याहि मे द्विज ।

धर्मः सुदुर्लभो विप्र नृशंसेन महात्मनाम् ॥ १४ ॥

Oh Brahmin! Please explain me in details, righteousness & code of conduct for warriors; Oh excellent among Brahmins! Righteousness of noble ones is very difficult for cruel ones.

एतदिच्छामि भगवन्प्रश्नं प्रश्नविदां वर ।

श्रोतुं भृगुकुलश्रेष्ठ शुश्रूषे तव सुव्रत ॥ १५ ॥

Oh honorable one, excellent among Bhrgu-dynesty, you have kept the vows & you are the best among those-wise-ones who can satisfy the questioner. I would like to hear from you the answer of the question I have presented before you.

मार्कण्डेय उवाच

हन्त तेऽहं समाख्यास्ये प्रश्नमेतं सुदुर्वचम् ।

तत्त्वेन भरतश्रेष्ठ गदतस्तन्निबोध मे ॥ १६ ॥

Markandeya said

Really it is very difficult to expound your question; however I am going to answer it principally in brief; please listen to me.

मातृस्तु गौरवादन्ये पितृनन्ये तु मेनिरे ।

दुष्करं कुरुते माता विवर्धयति या प्रजाः ॥ १७ ॥

Some people glorify mother whereas others give importance to father; however rearing her children by mother is very tough-task.

तपसा देवतेज्याभिवन्दनेन तितिक्षया ।

सुप्रशस्तैरुपायैश्चापीहन्ते पितरः सुतान् ॥ १८ ॥

Parents are desirous of having son through austerity, worshipping gods, prayer, patience and similar noble ways.

एवं कृच्छ्रेण महता पुत्रं प्राप्य सुदुर्लभम् ।

चिन्तयन्ति सदा वीर कीदृशोऽयं भविष्यति ॥ १९ ॥

Like this having a rare son after undergoing the great trouble, oh Hero! They are always worried about, how their son would be or what would be his future?

आशंसते हि पुत्रेषु पिता माता च भारत ।

यशः कीर्तिमथैश्वर्यं प्रजा धर्मं तथैव च ॥ २० ॥

Oh dear one of Bharat-dynasty; Parents always pray, for their sons' success, majesty, progeny and righteousness.

तयोराशां तु सफलां यः करोति स धर्मावित् ।

पिता माता च राजेन्द्र तुष्यतो यस्य नित्यशः ॥ २१ ॥

इह प्रेत्य च तस्याथ कीर्तिर्धर्मश्च शाश्वतः ।

One who fulfills the expectations of the parents becomes the knower of righteousness; Oh the excellent one amongst kings! He achieves ever-lasing fame here and here-after along with eternal righteousness, whose parents are ever satisfied.

नैव यज्ञःक्रियः कश्चिन्न श्राद्धं नोपवासकम् ॥ २२ ॥

या तु भर्तारि शुश्रूषा तया स्वर्गं जयत्युत ।

A woman, who serves her husband whole-heartedly, conquers heaven; there is no necessity of any sacrifice, offering of oblations or fasting for her.

एतत् प्रकरणं राजन्नधिकृत्य युधिष्ठिर ॥ २३ ॥

पतिव्रतानां नियतं धर्मं चावहितः शृणु ॥ २४ ॥

In this chapter, Oh King Yudhishthara! Code of conduct for the Truthful women faithful to their husbands, will be elaborated, please listen to it carefully.

(इति श्रीधर्मव्याधगीतायां पतिव्रतोपाख्याने शुश्रूषायाःमाहात्म्यं नाम प्रथमोऽध्यायः)

श्रीधर्मव्याधगीता
Shri Dharmavyadh Gita
द्वितीयोऽध्यायः
Second Chapter
ब्राह्मणधर्मवर्णनम्
Brahmin-Righteousness

मार्कण्डेय उवाच
Markandeya said

कश्चिद् द्विजातिप्रवरो वेदाध्यायी तपोधनः ।

तपस्वी धर्मशीलश्च कौशिको नाम भारत ॥ १ ॥

Engaged in the study of Vedas & austerity the righteous-soul, Oh scion of Bharat-Dynasty! Kaushik was foremost among the Brahmins, the twice-born.

साङ्गोपनिषदो वेदानधीते द्विजसत्तमः ।

स वृक्षमूले कस्मिंश्चिद् वेदानुच्चारयम् स्थितः ॥ २ ॥

Well-noted amongst the Brahmins, Kaushika had studied entire Vedas & Upanishads, covering its all branches. One day seated under a tree, he was reciting Vedic-mantras.

उपरिष्ठाच्च वृक्षस्य बलाका संन्यलीयत ।

तया पुरीषमुत्सृष्टं ब्राह्मणस्य तदोपरि ॥ ३ ॥

In that tree there was a crane hiding itself; it's excreta per chance, happened to fall on the body of that Brahmin.

तामवेक्ष्य ततः क्रुद्धः समपध्यायत द्विजः ।

भृषं क्रोधाभिभूतेन बलाका सा निरीक्षिता ॥ ४ ॥

अपध्याता च विप्रेण न्यपतद् धरणीतले ।

Overpowered with anger by this, as he stared at it with a thought of cursing; that bird was hurled upon the ground.

बलाकां पतितां दृष्ट्वा गतसत्त्वामचेतनाम् ॥ ५ ॥

कारुण्यादभिसन्तप्तः पर्यशोचत तां द्विजः ।

अकार्यं कृतवानस्मि रोषरागबलात्कृतः ॥ ६ ॥

That Brahmin lamented, 'Alas! What has happened, under the influence of my anger & attachment'; as his heart was melted at the sight of that hurling bird, dropped on the ground & dead.

इत्युक्त्वा बहुशो विद्वान् ग्रामं भैक्षाय संश्रितः ।

ग्रामे शुचीनि प्रचरन् कुलानि भरतर्षभ ॥ ७ ॥

प्रविष्टस्तत् कुलं यत्र पूर्वं चरितवांस्तु सः ।

देहीति याचमानोऽसौ तिष्ठेत्युक्तः स्त्रिया ततः ॥ ८ ॥

Filled with repentance like this, Oh scion of Bharat-Dynasty! He went for alms in the nearby village with several pious families. At one house from where he had received alms previously, he begged for alms, and in response, a woman from the inside of that house, requested him to wait.

शौचं तु यावत् कुरुते भाजनस्य कुटुम्बिनी ।

एतस्मिन्नन्तरे राजन् क्षुधासम्पीडितो भृशम् ॥ ९ ॥

भर्ता प्रविष्टः सहसा तस्या भरतसत्तम ।

Busy as she was in cleaning utensils, the mistress of that house, cleaned herself to come out with alms, meanwhile entered in the house, her husband afflicted with hunger.

सा तु दृष्ट्वा पतिं साध्वी ब्राह्मणं व्यवहाय तम् ॥ १० ॥

पाद्यमाचमनीयं वै ददौ भर्तुस्तथाऽऽसनम् ।

प्रह्ला पर्यचरच्चापि भर्तारमसितेक्षणा ॥ ११ ॥

At the sight of her husband that faithful lady at once resumed to his service, forgetting about that Brahmin, she washed his feet & face and offered a seat.

आहारेणाथ भक्षेश्च भोज्यैः सुमधुरैस्तथा ।

उच्छिष्टं भाविता भर्तुर्भुङ्क्ते नित्यं युधिष्ठिर ॥ १२ ॥

And started feeding him with tasteful-dishes, Oh Yudhistara! That faithful lady, daily used to feed her husband first and then taste left-over as prasada.

दैवतं च पतिं मेने भर्तुश्चित्तानुसारिणी ।

कर्मणा मनसा वाचा नान्यचित्ताभ्यगात् पतिम् ॥ १३ ॥

She used to conduct herself as per her husbands' will & thoughts, accepting him verily as god. Completely dedicated to him with her entire mind, speech & actions, she was never attracted to other man even in mind.

तं सर्वभावोपगता पतिशुश्रूषणे रता ।

साध्वाचारा शुचिर्दक्षा कुटुम्बस्य हितैषिणी ॥ १४ ॥

Fully-dedicating with love & entire feelings of her heart, undisturbed in thoughts, she engaged herself in the service of her husband. Of the righteous conduct, she always maintained internal & external purity; and desirous of welfare of everybody in the family, she dealt with household-duties skillfully.

भर्तुश्चापि हितं यत् तत् सततं सानुवर्तते ।

देवतातिथिभृत्यानां श्वश्रूश्चशुरयोस्तथा ॥ १५ ॥

शुश्रूषणपरा नित्यं सततं संयतेन्द्रिया ।

Always busy for the welfare of her husband she put tireless efforts for, worshiping gods, entertaining the guests, and the welfare of their servants. With restrained mind and organs she was ever-eager to serve her in-laws.

सा ब्राह्मणं तदा दृष्ट्वा संस्थितं भैक्षकाङ्क्षिणम् ।

कुर्वती पतिशुश्रूषां सस्माराथ शुभेक्षणा ॥ १६ ॥

While serving her husband, that pious lady all of a sudden remembered about that Brahmin waiting for alms.

व्रीडिता साभवत्साध्वी तदा भरतसत्तम ।

भिक्षामादाय विप्राय निर्जगाम यशस्विनी ॥ १७ ॥

Embraced with the feeling of the shame, Oh foremost of the Bharat-Dynasty! She came out with the alms for that Brahmin.

ब्राह्मण उवाच

किमिदं भवति त्वं मां तिष्ठेत्युक्त्वा वराङ्गने ।

उपरोधं कृतवती न विसर्जितवत्यसि ॥ १८ ॥

Brahmin said

What is this, Oh honorable lady! If it was to be delayed so-much, why did you ask me to wait, prohibiting from going away.

मार्कण्डेय उवाच

ब्राह्मणं क्रोधसन्तप्तं ज्वलन्तमिव तेजसा ।

दृष्ट्वा साध्वी मनुष्येन्द्र सान्त्वपूर्वं वचोऽब्रवीत् ॥ १९ ॥

क्षन्तुमर्हसि मे विप्र भर्ता मे दैवतं महत् ।

स चापि क्षुधितः श्रान्तः प्राप्तः शुश्रूषितो मया ॥ २० ॥

Markandeya said

At the sight of that Brahmin radiating with anger, oh King! That lady faithful to her husband calmly said. 'Kindly forgive me, oh wise one! My husband is the greatest of all gods for me, afflicted by hunger & tired he arrived home, so at once I got engaged myself in his service.'

ब्राह्मण उवाच

ब्राह्मणा न गरीयांसो गरीयांस्ते पतिः कृतः ।

गृहस्थधर्मे वर्तन्ती ब्राह्मणानवमन्यसे ॥ २१ ॥

Brahmin said

Are not the Brahmins great? You have made your husband the greatest amongst all? Even as a householder you are insulting the Brahmins?

इन्द्रोऽप्येषां प्रणमते किं पुनर्मानवो भुवि ।

अवलिप्ते न जानीषे वृद्धानां न श्रुतं त्वया ॥ २२ ॥

ब्राह्मणा ह्यग्निसदृषा दहेयुः पृथिवीमपि ।

Even Indra bows down to the Brahmins, what to speak about men on the earth! Oh arrogant one! Don't you know the influence of Brahmins? Haven't you heard anytime from the elders & seniors? The Brahmins are radiant like fire, and have capacity to burn this earth to ashes at their wish.

स्त्री उवाच

नाहं बलाका विप्रर्षे त्यज क्रोधं तपोधन ॥२३॥

अनया क्रुद्धया दृष्ट्या क्रुद्धः किं मां करिष्यसि ।

नावजानाम्यहं विप्रान् देवैस्तुल्यान् मनस्विनः ॥ २४ ॥

Please don't be angry, Oh Brahmin sage! What can you do to me with this anger? I am not that crane to get burn in your anger. Certainly I am not insulting Brahmins, liberal Brahmins are verily the same as gods.

अपराधमिमं विप्र क्षन्तुमर्हसि मेऽनघ ।

जानामि तेजो विप्राणां महाभाग्यं च धीमताम् ॥ २५ ॥

Kindly forgive me, Oh innocent Brahmin! I know very well the radiance & importance of the wise Brahmins.

अपेयः सागरः क्रोधात् कृतो हि लवणोदकः ।

तथैव दीप्ततपसां मुनीनां भावितात्मनाम् ॥ २६ ॥

येषां क्रोधाग्निरद्यापि दण्डके नोपशाम्यति ।

Un-drinkable & salted sea-water is the result of the Brahmins' anger. Similarly none is able to put-off even today the blazing fire in *Dandakarnya*, ignited by the anger of pure-hearted sages over-powered with austerity.

ब्रह्मणानां परिभवाद् वातापिः सुदुरात्मवान् ॥ २७ ॥

अगस्त्यमृषिमासाद्य जीर्णः क्रूरो महासुरः ।

Merely due to hatred towards the Brahmins, cruel *Vatapi* of wicked conduct got digested in the stomach of sage *Agastya*.

बहुप्रभावाः श्रूयन्ते ब्राह्मणानां महात्मनाम् ॥ २८ ॥

क्रोधः सुविपुलो ब्रह्मन् प्रसादश्च महात्मनाम् ।

अस्मिंस्त्वतिक्रमे ब्रह्मन् क्षन्तुमर्हसि मेऽनघ ॥ २९ ॥

Several episodes depicting the influence of great Brahmins are in circulation, Oh innocent Brahmin! Anger as well as blessings of those noble-hearted Brahmins, are verily of the great importance. Please forgive me for my offence against you.

पतिशुश्रूषया धर्मो यः स मे रोचते द्विज ।

दैवतेष्वपि सर्वेषु भर्ता मे दैवतं परम् ॥ ३० ॥

I like the righteousness in serving one's own husband, for me, Oh Brahmin! Among all gods my husband is verily the excellent god for me.

अविशेषेण तस्याहं कुर्यां धर्मं द्विजोत्तम ।

शुश्रूषायाः फलं पश्य पत्युर्ब्राह्मण यादृशम् ॥ ३१ ॥

बलाका हि त्वया दग्धा रोषात्तद्विदितं मया ।

Oh the best among Brahmins! I serve my husband without any specialty. Even-then Oh Brahmin! You can very well observe directly, the fruit of my service to my husband. I already knew that you have burned a crane, in the fits of your anger.

क्रोधः शत्रुः शरीरस्थो मनुष्याणां द्विजोत्तम ।

यः क्रोधमोहौ त्यजति तं देवा ब्राह्मणं विदुः ॥ ३२ ॥

Anger is the enemy of men residing in their own bodies. Oh the best among Brahmins! Gods know him as the Brahmin, who gives up anger & delusion.

यो वदेदिह सत्यानि गुरुं सन्तोषयेत च ।

हिंसितश्च न हिंसेत तं देवा ब्राह्मणं विदुः ॥ ३३ ॥

Gods know him as the Brahmin here, who, speaks truth, satisfies his Guru and never hates one who hates him.

जितेन्द्रियो धर्मपरः स्वाध्यायनिरतः शुचिः ।

कामक्रोधौ वशे यस्य तं देवा ब्राह्मणं विदुः ॥ ३४ ॥

Gods know him as the Brahmin, who is righteous, ever eager for study, and have controlled anger & desires with one's restrained organs.

यस्य चात्मसमो लोको धर्मज्ञस्य मनस्विनः ।

सर्वधर्मेषु च रतस्तं देवा ब्राह्मणं विदुः ॥ ३५ ॥

Gods know him as the Brahmin, who is knower of the truth of righteousness, the masters of their will-power; and who loves all sects equally.

योऽध्यापयेदधीयीत यजद् वा याजयीत वा ।

दद्याद्वापि यथाशक्ति तं देवा ब्राह्मणं विदुः ॥ ३६ ॥

Gods know him as the Brahmin, who is busy with full capacity in study & teaching, performing & promoting sacrifices, so also donates liberally.

ब्रह्मचारी वदान्यो योऽधीयीत द्विजपुङ्गवः ।

स्वाध्यायवानमत्तो वै तं देवा ब्राह्मणं विदुः ॥ ३७ ॥

Gods know that superior twice-born as the Brahmin, one-who observes continence, studies Vedas & keeps oneself busy in the study, while ever being alert and eager in donating liberally.

यद् ब्राह्मणानां कुशलं तदेषां परिकीरयेत् ।

सत्यं तथा व्याहरतां नानृते रमते मनः ॥ ३८ ॥

One should explain to the Brahmins only that work, which is beneficial to them. The mind of truthful ones will never be delighted in untruthfulness.

धर्म तु ब्राह्मणस्याहुः स्वाध्यायं दममार्जवम् ।

इन्द्रियाणां निग्रहं च शाश्वतं द्विजसत्तम ॥३९॥

Oh the excellent one among Brahmins! Study, straightforwardness and restraint of one's own mind with organs are the ancient righteousness for Brahmins.

सत्याजवे धर्ममाहुः परं धर्मविदो जनाः ।

दुर्ज्ञेयः शाश्वतो धर्मः स तु सत्ये प्रतिष्ठितः ॥४०॥

श्रुतिप्रमाणो धर्मः स्यादिति वृद्धानुशासनम् ।

The knower of the righteousness regards truthfulness and serenity as the best-righteousness. In fact it is very difficult to comprehend the real nature of the ancient righteousness which is established in the truthfulness. As per the elders' advice the righteousness propagated in Vedas is the true righteousness.

बहुधा दृश्यते धर्मः सूक्ष्म एव द्विजोत्तम ॥४१॥

भवानपि च धर्मज्ञः स्वाध्यायनिरतः शुचिः ।

In general the nature of righteousness is very subtle. Oh the excellent among Brahmins! You are also the knower of the righteousness, pure and dedicated to the study.

न तु तत्त्वेन भगवन् धर्मं वेत्सीति मे मतिः ॥ ४२ ॥

यदि विप्र न जानीषे धर्मं परमकं द्विजः ।

धर्मव्याधं ततः पृच्छ गत्वा तु मिथिलां पुरिम् ॥४३॥

According to me, still you do not have the true knowledge of the righteousness. Oh honorable one, the best among Brahmins! If you do not know the true knowledge of the righteousness, you may please go to Mithila and learn it from Dharma-Vyadh there.

माता पितृभ्यां शुश्रूषुः सत्यवादी जितेन्द्रियः ।

मिथिलायां वसेद् व्याधः स ते धर्मान्प्रवक्ष्यति ।

तत्र गच्छस्व भद्रं ते यथाकामं द्विजोत्तम ॥ ४४ ॥

The truthful and humble servant of his parents, Dharma-Vyadh resides in Mithila; he will impart you the true knowledge of righteousness. May good fortune be yours, please go there as per your convenience.

अत्युक्तमपि मे सर्वं क्षन्तुमर्हस्यनिन्दित ।

स्त्रियो ह्यवध्याः सर्वेषां ये च धर्मविदो जनाः ॥ ४५ ॥

Per chance if I have said something exceeding my limits, Oh un-hatred Brahmin! Kindly forgive me for the same, as per the knower of the righteousness, ladies should not be punished.

ब्राह्मण उवाच

प्रीतोऽस्मि तव भद्रं ते गतः क्रोधश्च शोभने ।

उपालम्भस्त्वयाह्युक्तो मम निःश्रेयसं परम् ॥४६॥

स्वस्ति तेऽस्तु गमिष्यामि साधयिष्यामि शोभने ॥४७॥

(धन्या त्वमसि कल्याणि यस्यास्ते वृत्तमीदृशम् ।)

May good fortune be yours, Oh auspicious lady! I am pleased with you, my entire anger has disappeared. Your rebuke is not out of place; on the contrary it is beneficial to me. Now I will go to achieve my goal. Oh fortunate one! Really you are blessed with your excellent righteous conduct.

मार्कण्डेय उवाच

तया विसृष्टो निर्गम्य स्वमेव भवनं ययौ ।

विनिन्दन् स स्वमात्मानं कौशिको द्विजसत्तमः ॥ ४८ ॥

Markandeya said

Taking leave of that saintly lady, Oh Yudhisthira! That best Brahmin Kaushika, blaming himself returned home.

(इति श्रीधर्मव्याधगीतायां पतिव्रतोपाख्याने ब्राह्मणधर्मवर्णननाम द्वितीयोऽध्यायः)

श्रीधर्मव्याधगीता

Shri Dharmavyadh Gita

तृतीयोऽध्यायः

Third Chapter

वर्णधर्मशिष्टाचारविवेचनं

Righteousness according to classes

मार्कण्डेय उवाच

Markandeya said

चिन्तयित्वा तदाश्चर्यं स्त्रिया प्रोक्तमशेषतः ।

विनिन्दन् स स्वमात्मानमागस्कृत इवाबभौ ॥ १ ॥

While contemplating on rebut from that lady faithful to her husband, Kaushik wondered very much; and oh Yudhisthira! Condemning himself, he felt like the guilty-one.

चिन्तयानः धर्मस्य सूक्ष्मां गतिमथाब्रवीत् ।

श्रद्धानेन वै भाव्यं गच्छामि मिथिलामहम् ॥ २ ॥

Thinking on the depth of righteousness, in consciousness, he accepted rebut from that lady faithful to her husband, and thought of certainly-going to Mithila.

कृतात्मा धर्मावित् तस्यां व्याधो निवसते किल ।

तं गच्छाम्यहमद्यैव धर्मं प्रष्टुं तपोधनम् ॥ ३ ॥

There lives the pious soul in hunter-class, the knower of righteousness, I have heard that; and I shall go there today itself, to learn the secret of righteousness.

इति सञ्चिन्त्य मनसा श्रद्धानः स्त्रिया वचः ।

बलाकाप्रत्ययेनासौ धर्म्यैश्च वचनैः शुभैः ॥ ४ ॥

सम्प्रतस्थे स मिथिलां कौतूहलसमन्वितः ।

With such determination and firm faith he started for Mithila, that lady faithful to her husband, came to know the incident of crane, and has advised him properly with positive & auspicious words; which has created firm faith in her words.

अतिक्रामन्नरण्यानि ग्रामांश्च नगराणि च ॥ ५ ॥

ततो जगाम मिथिलां जनकेन सुरक्षिताम् ।

धर्मसेतुसमाकीर्णां यज्ञोत्सववतीं शुभाम् ॥ ६ ॥

Crossing several forests, villages & towns he reached stunning city Mithila, protected by king Janaka, dwelling within the limits of the righteousness and adored with sacrificial festivities.

गोपुराट्टालकवतीं हर्म्यप्राकारशोभनाम् ।

प्रविश्य नगरीं रम्यां विमानैर्बहुभिर्वृताम् ॥ ७ ॥

पण्यैश्च बहुभिर्युक्तां सुविभक्तमहापथाम् ।
 अश्वै रथैस्तथा नागैर्यनैश्च बहुभिर्युक्ताम् ॥ ८ ॥
 हृष्टपुष्टजनाकीर्णां नित्योत्सवसमाकुलाम् ।
 सोऽपश्यद् बहुवृत्तान्तां ब्राह्मणः समतिक्रमन् ॥ ९ ॥

That city was decorated with several towers, mansions, palaces and compounds. Full of vehicles as it was, innumerable shops were boosting its glory. Beautifully curved broad streets were decked with multitude of chariots, horses, elephants and stout & healthy people. With series of festivities there use to be several memorable incidences. Entering the city that Brahmin roamed everywhere and observed everything carefully.

धर्मव्याधमपृच्छच्च स चास्य कथितो द्विजैः ।
 अपश्यत् तत्र गत्वा तं सूना मध्ये व्यवस्थितम् ॥ १० ॥
 मार्गमाहिषमांसानि विक्रीणन्तं तपस्विनम् ।
 आकुलत्वाच्च क्रेतृणामेकान्ते संस्थितो द्विजः ॥ ११ ॥

After enquiring from Brahmins there, he came to know the address of Dharmavyadh; he reached there and saw austere Dharmavyadh selling meat of buffaloes and like in his shop crowded with the people, so stood in solitude nearby.

स तु ज्ञात्वा द्विजं प्राप्तं सहसा सम्भ्रमोत्थितः ।
 आजगाम यतो विप्रः स्थित एकान्तदर्शने ॥ १२ ॥

Immediately after knowing the arrival of Brahmin, Dharmavyadh hurried to that solitude to meet his guest.

व्याध उवाच
 अभिवादये त्वा भगवन् स्वागतं ते द्विजोत्तम ।
 अहं व्याधस्तु भद्रं ते किं करोमि प्रशाधि माम् ॥ १३ ॥

Vyadh said
 I salute you Oh Excellent amongst Brahmins! I am the Vyadh (in whose search you have reached here), how can I be at your service, please let me know.

एकपत्न्या यदुक्तोऽसि गच्छत्वं मिथिलामिति ।
 जानाम्येतदहं सर्वं यदर्थं त्वमिहागतः ॥ १४ ॥

You have been directed to go to Mithila, by that pious Lady faithful to her husband; I know it along with your purpose of coming here.

मार्कण्डेय उवाच
 श्रुत्वा तु तस्य तद्वाक्यं स विप्रो भृशविस्मितः ।
 द्वितीयमिदमाश्चर्यमित्यचिन्तयत् द्विजः ॥ १५ ॥

Markandeya said

That Brahmin got surprised to hear Vyadh, and started contemplating on the second shock he met with.

अदेशस्थं हि ते स्थानमिति व्याधोऽब्रवीदिदम् ।

गृहं गच्छाव भगवन् यदि ते रोचयसेऽनघ ॥ १६ ॥

This place is not proper for your presence, if it pleases you; let us go to my house.

बाढमित्येव तं विप्रो हृष्टो वचनमब्रवीत् ।

अग्रतस्तु द्विजं कृत्वा स जगाम ग्रहं प्रति ॥ १७ ॥

‘Let it be so!’ with this elated remark of that Brahmin, Vyadh started for his home keeping him in front.

प्रविश्य च गृहं रम्यमासनेनाभिपूजितः ।

अर्घ्येण च स वै तेन व्याधेन द्विजसत्तमः ॥ १८ ॥

Entering his beautiful house, Vyadh offered seat and worshiped that excellent Brahmin with proper oblations.

ततः सुखोपविष्टस्तं व्याधं वचनमब्रवीत् ।

कर्मेतद् वै न सदृशं भवतः प्रतिभाति मे ।

अनुत्प्ये भृशं तात तव घोरेण कर्मणा ॥ १९ ॥

After seating comfortably that Brahmin said to Vyadh, ‘certainly Oh dear one! This job to sale meat does not suit you.’ I am perturbed to see you in this job.

व्याध उवाच

कुलोचितमिदं कर्म पितृपैतामहं परम् ।

वर्तमानस्य मे धर्मे स्वे मनुं मा कृथा द्विज ॥ २० ॥

Please do not be angry with me Oh Brahmin! This one is the traditional job of my family; I have accepted the same, as it is beneficial to my race.

विधात्रा विहितं पूर्वं कर्म स्वमनुपालयन् ।

प्रयत्नाच्च गुरू वृद्धौ शुश्रूषेऽहं द्विजोत्तम ॥ २१ ॥

The creator has offered me this job, with birth in this race, Oh Brahmin! Engaged in that, I serve my aged parents carefully.

सत्यं वदे नाभ्यसूये यथाशक्ति ददामि च ।

देवतातिथिभृत्यानामवशिष्टेन वतये ॥ २२ ॥

I try my best to remain truthful without criticizing anybody; and donate in charity as per my capacity. After offering to the deities & guests, I serve eligible members of my family & servants; and support my body with the food left-over in the process.

न कुत्सयाम्यहं किञ्चिन्न गर्हे बलवत्तरम् ।

कृतमन्वेति कर्तारं पुरा कर्म द्विजोत्तम ॥ २३ ॥

Neither I criticize anybody's faults nor do I condemn any senior, Oh Brahmin! For even the creator also has to face the effects of His own deeds.

कृषिगोरक्ष्यवाणिज्यमिह लोकस्य जीवनम् ।

दण्डनीतिस्त्रयी विद्या तेन लोको भवन्त्युत ॥ २४ ॥

Agriculture, animal-husbandry, trading, governing & three-discipline viz. performing sacrifices according to Rick, Yajus & Sam Vedas remains the livelihood of the people. One can aspire to flourish, through these only.

कर्म शूद्रे कृषिवैश्ये सङ्ग्रामः क्षत्रिये स्मृतः ।

ब्रह्मचर्यं तपो मन्त्राः सत्यं च ब्राह्मणे सदा ॥ २५ ॥

Serving is the duty of Shudra, agriculture is the duty of Vaishya, fighting for protection & expansion is the duty of Kshatriya, whereas observing continence, performing austerity, study & recitations of Vedas and truthfulness is the duty of Brahmin.

राजा प्रशास्ति धर्मेण स्वकर्म निरताः प्रजाः ।

विकर्माणश्च ये केचित् तान् युनक्ति स्वकर्मसु ॥ २६ ॥

Righteously the king protects people engaged in their own duties, and with power & force, brings them back to their normal duties, those who have gone astray from their own duties.

भेतव्यं हि सदा राज्ञां प्रजानामधिपा हि ते ।

वारयन्ति विकर्मस्थं नृपा मृगमिवेषुभिः ॥ २७ ॥

So one must be aware of king's ruling; for he is the master of his subject. Those who behave in unrighteous way, **king controls them, just** as ferocious animals by arrows.

जनकस्येह विप्रर्षे विकर्मस्थो न विद्यते ।

स्वकर्म निरता वर्णाश्चत्वारापि द्विजोत्तम ॥ २८ ॥

In this city of Janaka none behaves in unrighteous way, Oh excellent-one amongst the Brahmins! People of all four casts here; engage themselves in their own duties.

स एष जनको राजा दुर्वृत्तमपि चेत् सुतम् ।

दण्ड्यं दण्डे निक्षिपति तथा न ग्लाति धार्मिकम् ॥ २९ ॥

This king Janaka is ever vigilant to punish the offender even though he happens to be his own son, and never disturbs righteous-ones.

सुयुक्तचारो नृपतिः सर्वं धर्मेण पश्यति ।

श्रीश्च राज्यं च दण्डश्च क्षत्रियाणां द्विजोत्तम ॥३० ॥

King Janaka has deployed secret-agents through-out the kingdom; and through them he is keeping righteous vigilance over his entire subject. Earning wealth, protecting the kingdom & punishing the offenders are the duties of Kshatriya.

राजानो हि स्वधर्मेण श्रियमिच्छन्ति भूयसीम् ।

सर्वेषामेव वर्णानां त्राता राजा भवत्युत ॥ ३१ ॥

Kings, being the protectors of all castes, aspire to earn plenty of wealth; by remaining ever dutiful.

परेण हि हतान् ब्रह्मन् वराहमहिषानहम् ।

न स्वयं हन्मि विप्रर्षे विक्रीणामि सदा त्वहम् ॥ ३२ ॥

I sale the meat of pigs & buffalos killed by others; Oh Brahmin! I myself never kill any animal.

न भक्षयामि मांसानि ऋतुगामी तथा ह्यहम् ।

सदोपवासी च तथा नक्तभोजी सदा द्विज ॥ ३३ ॥

I never eat meat; keep fasting regularly and eat at night only; Oh Brahmin! I mate with my wife during her proper-season condition only.

अशीलश्चापि पुरुषो भूत्वा भवति शीलवान् ।

प्राणिहिंसारतश्चापि भवते धार्मिकः पुनः ॥ ३४ ॥

The people lacking in character sometime gain it (their character) again; similarly those taking delight in killing may become righteous latter.

व्यभिचारान्नेन्द्राणां धर्मः सङ्कीर्यते महान् ।

अधर्मो वर्धते चापि सङ्कीर्यन्ते ततः प्रजाः ॥ ३५ ॥

Morally corrupted kings cause decline of righteousness & escalation of unrighteousness which causes intermixture of castes of the society.

भेरुण्डा वामनाः कुब्जाः स्थूलशीर्षास्तथैव च ।

क्लीबाश्चान्धाश्च बधिरा जायन्तेऽत्युच्यलोचनाः ॥ ३६ ॥

Men born in such situation are with horrible figure, dwarf, hump-backed, of bulging head, eunuch, blind, dump, and tall eyes.

पार्थिवानामधर्मत्वात् प्रजानामभवः सदा ।

स एष राजा जनकः प्रजा धर्मेण पश्यति ॥ ३७ ॥

If the king is unrighteous, his subjects become downtrodden; but this king Janaka of ours governs everybody of his subjects righteously.

अनुगृह्णन्प्रजाः सर्वाः स्वधर्मनिरताः सदा ।

(पात्येव राजा जनकः पितृवज्जनसत्तम ।)

Favouring all those who are ever righteous, king Janaka protects them gracefully, just as their dear father.

ये चैव मां प्रशंसन्ति ये च निन्दन्ति मानवाः ॥ ३८ ॥

सर्वान् सुपरिणीतेन कर्मणा तोषयाम्यहम् ।

Those who praise as well as those who censure me; all of them I keep happy with my loving & righteous conduct.

ये जीवन्ति स्वधर्मेण सयुञ्जन्ति च पार्थिवाः ॥३९॥

न किञ्चिदुपजीवन्ति दान्ता उत्थानशीलिनः ।

Those kings, who are ever righteous, live by employing themselves in their own duties, with restrained sense-organs; and never use anything belonging to others for their personal use; always flourish.

शक्त्यान्नदानं सततं तितिक्षा धर्मनित्यता ॥४०॥

यथार्हं प्रतिपूजा च सर्वभूतेषु वै दया ।

त्यागान्नान्यत्र मर्त्यानां गुणास्तिष्ठन्ति पूरुषे ॥ ४१ ॥

Feeding others according to one's own capacity, enduring duals like heat & cold along with others' offences, to be ever righteous with full determination, worshipping properly those who are adorable amongst all beings; these noble-characters of men cannot be found without renunciation of self-interest.

मृषावादं परिहरेत् कुर्यात् प्रियमयाचितः ।

न च कामान्न संरम्भान्न द्वेषाद् धर्ममुत्सृजेत् ॥ ४२ ॥

Give up false talk, please others without any expectation, and never deviate from the righteousness under the influence of desire, anger or hatred.

प्रिये नातिभृशं हृष्येदप्रिये न च संज्वरेत् ।

न मुह्येदर्थकृच्छ्रेषु न च धर्मं परित्यजेत् ॥ ४३ ॥

Neither be elated at the gain of pleasant, not be dejected at any incident against your mind/wish, never be worried, even in financial crisis do not be afraid under delusion, and never give up the righteousness in any condition.

कर्म चेत्किञ्चिदन्यत् स्यादितरन्न तदाचरेत् ।

यत्कल्याणमभिध्यायेत् तत्रात्मानं नियोजयेत् ॥ ४४ ॥

If you happen to commit any censurable act unmindfully, be careful about not to repeat it; engage yourself in those activities which are beneficial to the majority out of your contemplation.

न पापे प्रतिपापः स्यात् साधुरेव सदा भवेत् ।

आत्मनैव हतः पापो यः पापं कर्तुमिच्छति ॥ ४५ ॥

If anybody behaves with you badly, do not behave with him badly, always behave nicely with everybody. One, who is desires of hurting others, perishes by oneself.

कर्म चैतदसाधूनां वृजिनानामसाधुवत् ।

न धर्मोऽस्तीति मन्वानाः शुचीनवहसन्ति ये ॥४६॥

अश्रद्धाणां धर्मस्य ते नश्यन्ति न संशयः ।

महादृतिरिवाध्मातः पापो भवति नित्यदा ॥४७॥

Hurting others always remains the act of bad-addiction of sinners. Those atheists who make fun of pure & righteous ones under the impression; “There is nothing like righteousness.” certainly perish. Sinners are always puffed like a **heaver-sack** of black-smith.

(साधु सन्नतिमानेव सर्वत्र द्विजसत्तम ।)

मूढानामवलितानामसारं भावितं भवेत् ।

दर्शयत्यन्तरात्मा तं दिवा रूपमिवांशुमान् ॥ ४८ ॥

Sages are always humble, whereas every act, thought by an egoist fool remains without any purpose; Oh excellent Brahmin! The soul dwelling inside fools reveal their real nature just as the sun reveals the nature of a day.

न लोके राजते मूर्खः केवलात्म प्रशंसया ।

अपि चेह श्रिया हीनः कृतविद्यः प्रकाशते ॥ ४९ ॥

Fools are never honored in the world merely by their self-bragging; whereas wise-one retains name in the world even though they are deprived of valor.

अब्रुवन् कस्यचिन्निन्दामात्मपूजामवर्णयन् ।

न कश्चिद् गुणसम्पन्नः प्रकाशो भुवि दृश्यते ॥ ५० ॥

Never censure any-body nor praise yourself; none seems to be honored in this world without giving-up censure of wise-ones & self-bragging.

विकर्मणा तप्यमानः पापाद् विपरिमुच्यते ।

न तत् कुर्या पुनरिति द्वितीयात् परिमुच्यते ॥ ५१ ॥

After committing sinful act, one who repents truly is freed from the clutches of that sin; and one who resolves not to repeat that sin, is freed from the clutches of future sin.

कर्मणा येन तेनेह पापाद् द्विजवरोत्तम ।

एवं श्रुतिरियं ब्रह्मन् धर्मेषु परिदृश्यते ॥ ५२ ॥

One can get rid of the sins by unselfish performance of any activity prescribed in scriptures, Oh excellent Brahmin! There are scriptural quotations in support of this righteousness.

पापान्यबुद्ध्वेह पुरा कृतानि

प्राग्धर्मशीलोऽपि विहन्ति पश्चात् ।

धर्मो ब्रह्मन् नुदते पूरुषाणां

यत् कुर्वते पापमिह प्रमादात् ॥ ५३ ॥

A person who has been righteous even before committing certain sin, soon-after overcomes the effect of that sin; Oh Brahmin! It is righteousness only that helps men to overcome the effects of sin committed by mistake.

पापं कृत्वा हि मन्येत नाहमस्मीति पूरुषः ।

तं तु देवाः प्रपश्यन्ति स्वस्यैवान्तरपूरुषः ॥ ५४ ॥

Even after committing sin, one who assumes 'one is not sinner.' is mistaking; as gods as well as the Supreme-Person residing within oneself are the witnesses to that sin.

चिकीर्षेदेव कल्याणं श्रद्धधानोऽनसूयकः

वसनस्येव छिद्राणि साधूनां विवृणोति यः ॥५५॥

(अपश्यन्नात्मनो दोषान् स पापः प्रेत्य नश्यति ।)

Faithfull one should give up finding faults with others instead such-one must be desirous of welfare of others. Instead of considering one's own faults, one who exaggerates faults of sages just as expanding a whole on the cloth, perishes after death without any shelter in the other-worlds.

पापं चेत्पुरुषः कृत्वा कल्याणमभिपद्यते ।

मुच्यते सर्वपापेभ्यो महाभ्रेणेव चन्द्रमाः ॥ ५६ ॥

One who is engaged in social-welfare activities, even after committing a sin; gets freed from the effect of all sins, just as the Moon escaping from heavy-cloud.

यथाऽऽदित्यः समुद्यन्वै तमो पूर्वं व्यपोहति ।

एवं कल्याणमातिष्ठन् सर्वपापैः प्रमुच्यते ॥ ५७ ॥

Just as the Sun dispels pre-dawn darkness, person's selfless social-welfare activities releases him from the effect of all his sins.

पापानां विद्वद्यधिष्ठानं लोभमेव द्विजोत्तम ।

लुब्धाः पापं व्यवस्यन्ति नरा नातिबहुश्रुताः ॥५८॥

Know greed to be the abode of sin, Oh excellent Brahmin, those only think of committing sin, who have not heard enough from the scriptures.

अधर्मा धर्मरूपेण तृणैः कूपा इवावृताः ।

तेषां दमः पवित्राणि प्रलापा धर्मसंश्रिताः ।

सर्वं हि विद्यते तेषु शिष्टाचारः सुदुर्लभः ॥ ५९ ॥

Just like a well, covered with wild-grass, several unrighteous activities are going-on in the name of righteousness; such unrighteous-persons in the garb of righteous-ones possess all characters like control-over sense-organs, purity, deliberations on the righteousness and alike but they lack in noble-conduct.

मार्कण्डेय उवाच

स तु विप्रो महाप्राज्ञो धर्मव्याधमपृच्छत ।

शिष्टाचारं कथमहं विद्याम् इति नरोत्तम ॥६०॥

एतदिच्छामि भद्रं ते श्रोतुं धर्मभृतां वर ।

त्वत्तो महामते व्याध तद् ब्रवीहि यथातथम् ॥६१॥

Markandeya said

Thereafter Kaushik the intelligent Brahmin asked Dharmavyadh, 'How could I know the etiquettes; good fortune be yours, oh the excellent-one amongst the righteous ones; please explain it factually, I prefer to listen it from your lips.'

व्याध उवाच

यज्ञो दानं तपो वेदाः सत्यं च द्विजसत्तम ।

पञ्चैतानि पवित्राणि शिष्टाचारेषु सर्वदा ॥ ६२ ॥

Vyadh said

Sacrifice, charity, austerity, study of the Vedas & truthfulness all of these five holy-conducts, Oh excellent Brahmin; are always observed in the conduct of the noble-ones.

कामक्रोधौ वशे कृत्वा दम्भं लोभमनार्जवम् ।

धर्ममित्येव सन्तुष्टास्ते शिष्टाः शिष्टसंमताः ॥ ६३ ॥

The noble-ones honor those, who by controlling their desires, anger, pride & wickedness enjoy only righteousness as their own conduct; and only they are called noble.

न तेषां विद्यतेऽवृत्तं यज्ञस्वाध्यायशीलिनाम् ।

आचार पालनं चैव द्वितीयं शिष्टलक्षणम् ॥ ६४ ॥

Totally free from wantonness, always busy with sacrifice & study, along with these (characters); being ever of noble-conduct is the second character of the noble-ones.

गुरुशुश्रूषणं सत्यमक्रोधो दानमेव च ।

एतच्चतुष्टयं ब्रह्मजिज्ञासाचारेषु नित्यदा ॥ ६५ ॥

Oh Brahmin! Serving the Guru, truthfulness, charity, & absence of the anger; these four-noble-characters are always present in the noble-ones.

शिष्टाचारे मनः कृत्वा प्रतिष्ठाप्य च सर्वशः ।

यामयं लभते वृत्तिं सा न शक्या ह्यतोऽन्यथा ॥ ६६ ॥

There is no other way to achieve that excellent state, obtained by concentrating one's mind fully on the beneficial conducts of the noble-ones.

वेदस्योपनिषत् सत्यं सत्यस्योपनिषद् दमः ।

दमस्योपनिषत् त्यागः शिष्टाचारेषु नित्यदा ॥ ६७ ॥

The Vedas proclaims the Truth, the truth is to be reached by restraining organs, organs are to be restrained by practicing renunciation; and this renunciation is always to be traced in conduct of the cultured-ones.

ये तु धर्ममानसूयन्ते बुद्धिमोहान्विता नराः ।

अपथा गच्छतां तेषामनुयाता च पीडयते ॥ ६८ ॥

Those who find faults with righteousness under the influence of intellectual-delusion do not remain wretched themselves-only, but make suffer their followers also.

ये तु शिष्टाः सुनियताः श्रुतित्यागपरायणाः ।

धर्मपन्थानमारूढाः सत्यधर्मपरायणाः ॥ ६९ ॥

Those who are cultured, lives regulated lives, remaining prompt in study & renunciation; they are righteous and have taken refuge in the true-righteousness.

नियच्छन्ति परां बुद्धिं शिष्टाचारान्विता जनाः ।

उपाध्याय मते युक्ताः स्थित्या धर्मार्थदर्शिनिः ॥ ७० ॥

Cultured persons restrain their excellent intellect even; they always follow the principles taught by their Shri Guru, and they are ever eager to observe righteous-economical conduct.

नास्तिकान् भिन्नमर्यादान् क्रूरान् पापमतौ स्थितान् ।

त्यज तान् ज्ञानमाश्रित्य धार्मिकानुपसेव्य च ॥ ७१ ॥

So, Give-up Company of atheist, unrighteous, cruel & sinner in the thoughts-even; and take refuge in knowledge with service of the righteous-ones.

कामलोभग्रहाकीर्णां पञ्चेन्द्रियजलां नदीम् ।

नावं धृतिमयीं कृत्वा जन्मदुर्गाणि संतर ॥ ७२ ॥

This body is a river consisting five senses as water and desires & greed as crocodiles; flows through troublesome life from the birth to the death. One must take refuge in patience to cross this troublesome life & death.

क्रमेण सञ्चितो धर्मो बुद्धियोगमयो महान् ।

शिष्टाचारे भवेत् साधू रागः शुक्लेव वाससि ॥ ७३ ॥

The righteousness in conduct of great-selfless-cultured-intellectuals shines well just as any color on the clean-white-cloth.

अहिंसा सत्यवचनं सर्वभूतहितं परम् ।

अहिंसा परमो धर्मः स च सत्ये प्रतिष्ठितः ।

सत्ये कृत्वा प्रतिष्ठां तु प्रवर्तन्ते प्रवृत्तयः ॥ ७४ ॥

Non-violence & truthfulness are extremely beneficial for all beings; Non-violence is the greatest righteousness established in truthfulness. Natural-activities are established in the truth.

सत्यमेव गरीयस्तु शिष्टाचार निषेवितम् ।

आचारश्च सतां धर्मः सन्तश्चाचारलक्षणः ॥ ७५ ॥

The truthfulness assumed in a conduct of cultured ones is the excellent. Noble-conduct is the righteousness of the excellent-ones. Sages are known by their noble-conduct.

यो यथा प्रकृतिर्जन्तुः स स्वां प्रकृतिमश्नुते ।

पापात्मा क्रोधकामादीन् दोषानामोत्यनात्मवान् ॥ ७६ ॥

Every being follows ones' own nature. Sinners who do not restrain their minds fall in the trap of desires, anger and other faults likewise.

आरम्भो न्याययुक्तो यः स हि धर्म इति स्मृतः ।

अनाचारस्त्वधर्मेति एतच्छिष्टानुशासनम् ॥ ७७ ॥

According to cultured ones, 'activities with justified beginnings are known as righteousness and improper conduct as unrighteousness.'

अक्रुध्यन्तोऽनसूयन्तो निरहङ्कारमत्सराः ।

ऋजवः शमसम्पन्नाः शिष्टाचारा भवन्ति ते ॥ ७८ ॥

Straightforward ones with restrained mind and free from anger, fault-finding, ego, & jealousy are known as the cultured ones.

त्रैविद्यवृद्धाः शुचयो वृत्तवन्तो मनस्विनः ।

गुरुशुश्रूषवो दान्ताः शिष्टाचारा भवन्त्युत ॥ ७९ ॥

Wise ones who are, experienced amongst the knower of three Vedas, pure, have restrained their organs, are eager to serve Guru, and of noble conduct; known as the cultured ones.

तेषामहीनसत्त्वानां दुष्कराचारकर्मणाम् ।

स्वैः कर्मभिः सत्कृतानां घोरत्वं सम्प्रणश्यति ॥ ८० ॥

Of those who are; endowed with Sttava, whose conduct & deeds are tough, and are noble by their acts; blemish cruelty & alike vanishes by itself.

तं सदाचारमाश्चर्यं पुराणं शाश्वतं ध्रुवम् ।

धर्मं धर्मेण पश्यन्तः स्वर्गं यान्ति मनीषिणः ॥ ८१ ॥

Those cultured ones go to the heaven, who see with righteousness; the wonderful noble conduct, which is ancient, eternal & unchangeable.

आस्तिका मानहीनाश्च द्विजातिजनपूजकाः ।

श्रुतवृत्तोपसम्पन्नाः सन्तः स्वर्गनिवासिनः ॥ ८२ ॥

Those wise ones with noble conduct live in heaven; who believe in gods, honor those with sacred thread, and are free from ego.

वेदोक्तः परमो धर्मो धर्मशास्त्रेषु चापरः ।

शिष्टाचारश्च शिष्टानां त्रिविधं धर्मलक्षणम् ।

There are three characteristics of the righteousness as per the cultured ones; first it is explained excellently in Vedas, second it is found in religious-scriptures and third it is traced in the conduct of the cultured ones.

धारणं चापि विद्यानां तीर्थानामवगाहनम् ॥ ८३ ॥

क्षमा सत्यार्जवं शौचं सतामाचारदर्शनम् ।

Comprehension of the studied knowledge, bathing in the Holly waters, forgiveness, Truthfulness, Straightforwardness, Cleanliness; these are the characteristics of conduct of the cultured ones.

सर्वभूतदयावन्तो अहिंसा निरताः सदा ॥ ८४ ॥

परुषं न च भाषन्ते सदा सन्तो द्विज प्रियाः ।

The Sages ever dear to the Brahmins, are merciful towards all beings, ever eager to observe non-violence, and never speak any bitter or harsh word to anybody.

शुभानामशुभानां च कर्मणां फलसञ्चये ॥८५ ॥

विपाकमभिजानन्ति ते शिष्टाः शिष्टसंमताः ।

Those who are cultured and know the results of accumulated auspicious & inauspicious deeds, are respected among cultured-ones.

न्यायोपेता गुणोपेताः सर्वलोकहितैषिणः । ॥८६ ॥

सन्तः स्वर्गजितः शुक्लाः संनिविष्टाश्च सत्पथे ।

Those endowed with noble characteristics & well-wishers of all beings, remain ever pure & justifiable, and always follow the noble path; conquer heaven.

दातारः संविभक्तारो दीनानुग्रहकारिणः ॥८७ ॥

सर्वपूज्याः श्रुतधनास्तथैव च तपस्विनः ।

सर्वभूतदयावन्तस्ते शिष्टाः शिष्टसंमताः ॥८८ ॥

Respected ascetic kind towards all beings and the knower of scriptures are honored by noble people if they are ever busy in charity, share each & everything with their family members and are ever gracious to the meek-ones.

दानशिष्टाः सुखाँल्लोकानाप्लुवन्तीह च श्रियम् ।

पीडया च कलत्रस्य भृत्यानां च समाहिताः ॥८९ ॥

अतिशक्त्या प्रयच्छन्ति सन्तः सद्भिः समागताः ।

लोकयात्रां च पश्यन्तो धर्ममात्महितानि च ॥९० ॥

एवं सन्तो वर्तमानास्त्वेधन्ते शाश्वतीः समाः ।

The cultured-ones always live in the company of the righteous-ones for protecting righteousness & establishment in the Self; who before accepting any gift share it with everyone around, and are ever eager to donate with extreme-capacity even with extra-burden on their wives & servants. Sages of such conduct only keep on progressing forever.

अहिंसा सत्यवचनमानृशंस्यमथार्जवम् ॥९१ ॥

अद्रोहो नातिमानश्च हीस्तितिक्षा दमः शमः ।

धीमन्तो धृतिमन्तश्च भूतानामनुकम्पकाः ॥९२ ॥

अकामद्वेषसंयुक्तास्ते सन्तो लोकसाक्षिणः ।

Non-violence, truthfulness, softness, modesty, forgiveness, restrained mind & organs, intelligence, patience, compassion for all beings; accompanied by absence of cruelty & hatred and renunciation of ego & unruliness; endowed with these characteristics, the sages who are wise, patient,

compassionate towards all beings and themselves free from any desire & abhorrence; demonstrate in their lives the standard characteristics for masses.

त्रीण्येव तु पदान्याहुः सतां वृत्तमनुत्तमम् ॥९३॥

न चैव द्रुह्येद् दद्याच्च सत्यं चैव सदा वदेत् ।

Ever eager for charity, free from abhorrence & truthful; these three have been accepted by sages as the prime-vows of cultured-ones.

सर्वत्र च दयावन्तः सन्तः करुणवेदिनः ॥९४॥

गच्छन्तीह सुसन्तुष्टा धर्म्यपन्थानमुत्तमम् ।

शिष्टाचारा महात्मानो येषां धर्मः सुनिश्चितः ॥ ९५ ॥

Those of noble conduct who remain, certainly righteous, ever compassionate towards all beings, & are moved by other's sufferings; such cultured ones ever remain fulfilled & virtuous.

अनसूया क्षमा शान्तिः सन्तोषः प्रियवादिता ।

कामक्रोधपरित्यागः शिष्टाचार निषेवणम् ॥ ९६ ॥

Culture gets protected through execution of forgiveness, content, sweet-words, calmness, with renunciation of desires, anger & spite.

कर्म च श्रुतसम्पन्नं सतां मार्गमनुत्तमम् ।

शिष्टाचारं निषेवन्ते नित्यं धर्ममनुव्रताः ॥ ९७ ॥

Cultured-ones remain ever eager for effecting conduct as per scriptural-dictum & excellent righteousness.

प्रज्ञाप्रासादमारुह्य मुच्यन्ते महतो भयात् ।

प्रेक्षन्तो लोकवृत्तानि विविधानि द्विजोत्तम ॥९८॥

अतिपुण्यानि पापानि तानि द्विजवरोत्तम ।

Oh excellent Brahmin! Residing in the palace of the knowledge, wise-ones demonstrate various characters & review all merits & demerits alike for benefit of the majority; and get freed themselves from the great fear of worldliness.

एतत् ते सर्वमाख्यातं यथाप्रज्ञं यथाश्रुतम् ।

शिष्टाचारगुणं ब्रह्मन् पुरस्कृत्य द्विजर्षभ ॥ ९९ ॥

All these characters of the cultured-ones, Oh mighty Brahmin! I have narrated to you as I have heard & comprehended as per my knowledge.

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे वर्णधर्मशिष्टाचारविवेचननाम तृतीयोऽध्यायः)

श्रीधर्मव्याध गीता

Shri Dharma Vyadh Gita

चतुर्थोऽध्यायः

Fourth Chapter

हिंसाहिंसयोर्विचिनम्

Deliberation on butchery & non-killing

मार्कण्डेय उवाच

स तु विप्रमथोवाच धर्मव्याधो युधिष्ठिर ।

यदहमाचरे कर्म घोरमेतदसंशयम् ॥ १ ॥

Markandeya said

‘This business of selling meat, which I am practicing’, said Dharma Vyadh to that Brahmin ‘is very brutal indeed.’

विधिस्तु बलवान् ब्रह्मन् दुस्तरं हि पुराकृतम् ।

पुराकृतस्य पापस्य कर्म दोषो भवत्ययम् ॥२ ॥

दोषस्यैतस्य वै ब्रह्मन् विघाते यत्नवानहम् ।

Destiny is very strong, Oh Brahmin! It is very difficult to over-come the effects of one’s own past deeds, known as the destiny. This birth of mine, in a butchers’ family is also result of my past sins.

Oh Brahmin! I am already putting efforts to overcome the effects of my previous faults.

विधिना हि हते पूर्वं निमित्तं घातको भवेत् ॥३ ॥

निमित्तभूता हि वयं कर्मणोऽस्य द्विजोत्तम ।

येषां हतानां मांसानि विक्रीणामीह वै द्विज ॥ ४ ॥

तेषामपि भवेद् धर्म उपयोगे न भक्षणे ।

देवतातिथिभृत्यानां पितृणां चापि पूजनम् ॥५ ॥

The creator decides death of being well in advance, the killer becomes simply a cause. Oh excellent Brahmin! We are simply a cause, in this regard. I am selling meat of animals, could they have been used for better purpose while living; it would have been righteous. There is least trace of righteousness in consuming their meat; worshipping gods, guests, forefathers and serving dependent family members; all this is certainly the righteousness.

ओषध्यो वीरुधश्चैव पशवो मृगपक्षिणः ।

अनादिभूता भूतानामित्यपि श्रूयते श्रुतिः ॥ ६ ॥

It can be heard/learned from Vedas that medicines, food, grass, creepers, wild animals, faunas and objects alike are useful for all beings right from the beginning of the cycle.

आत्ममांस प्रदानेन शिबिरौशीनरो नृपः ।

स्वर्गं सुदुर्गमं प्राप्तः क्षमावान् द्विजसत्तम ॥ ७ ॥

King Shibi, the son of Ushinara, Oh excellent Brahmin; reached heaven by offering his own flesh (to the hungry hawk in exchange of a pigeon).

स्वधर्म इति कृत्वा तु न त्यजामि द्विजोत्तम ।

पुरा कृतमिति ज्ञात्वा जीवाम्येतेन कर्मणा ॥ ८ ॥

Without giving it up, as my ancestors have been doing the same, Oh excellent Brahmin; I have been surviving by accepting it as my own duty.

स्वकर्म त्यजतो ब्रह्मन्नधर्म इह दृश्यते ।

स्वकर्म निरतो यस्तु धर्मः स इति निश्चयः ॥ ९ ॥

It is observed in this world that whoever gives-up one's own duty becomes unrighteous Oh Brahmin; whereas one who remains ever alert toward one's own duty certainly remains righteous.

पूर्वं हि विहितं कर्म देहिनां न विमुञ्चति ।

धात्रा विधिरयं दृष्टो बहुधा कर्मनिर्णयि ॥ १० ॥

Embodied one is not free from past-deeds; which seems to be guide-line for the Creator in allocating/deciding their duties.

द्रष्टव्या तु भवेत् प्रज्ञा क्रूरे कर्मणि वर्तता ।

कथं कर्म शुभं कुर्या कथं मुच्ये पराभवात् ॥११ ॥

कर्मणस्तस्य घोरस्य बहुधा निर्णयो भवेत् ।

One who is engaged in cruel-duty must ever contemplate on 'how meritorious duty can be done by giving-up that censured duty.' Through such repeated pondering one certainly finds/reaches the way to the freedom from such-duty.

दाने च सत्यवाक्ये च गुरुशुश्रूषणे तथा ॥१२ ॥

द्विजातिपूजने चाहं धर्मे च निरतः सदा ।

अभिमानातिवादाभ्यां निवृत्तोऽस्मि द्विजोत्तम ॥ १३ ॥

Remaining ever eager for charity, truthfulness, righteousness, Oh excellent Brahmin; I serve Guru, worship Brahmins and keep myself away from ego & excessive-arguments.

कृषिं साध्विति मन्यन्ते तत्र हिंसा परा स्मृता ।

कर्षन्तो लाङ्गलैः पुंसो घ्नन्ति भूमिशयान्बहून् ।

जीवानन्यांश्च बहुशस्तत्र किं प्रतिभाति ते ॥ १४ ॥

Some people treat agriculture as the best, but it also involves killings while practicing it, to quote, plowing results in killing of several creatures, slipping-underground and others; what is your opinion about it?

धान्यबीजानि यान्याहुर्व्रीह्यादीनि द्विजोत्तम ।

सर्वाण्येतानि जीवन्ति तत्र किं प्रतिभाति ते ॥१५ ॥

All these corn-seeds and other grains are living, Oh excellent Brahmin; what is your view about it?

अध्याक्रम्य पशूंश्चापि घ्नन्ति वै भक्षयन्ति च ।

वृक्षानथौषधीश्चापि छिन्दन्ति पुरुषा द्विज ॥ १६ ॥

जीवा हि बहवो ब्रह्मन् वृक्षेषु च फलेषु च ।

उदके बहवश्चापि तत्र किं प्रतिभाति ते ॥ १७ ॥

Attacking animals people enjoy hunting them & test their meat, others go on cutting trees & medicinal plants; trees & fruits are verily living whereas there remain varieties of creatures in water; Oh Brahmin, what do you think about it?

सर्वं व्याप्तमिदं ब्रह्मन् प्राणिभिः प्राणिजीवनैः ।

मत्स्यान् ग्रसन्ते मत्स्यांश्च तत्र किं प्रतिभाति ते ॥ १८ ॥

This world is full of beings sustaining on other beings, and Oh Brahmin; fishes swallow fishes; how do you look at it?

सत्त्वैः सत्त्वानि जीवन्ति बहुधा द्विजसत्तम ।

प्राणिनोऽन्योन्यभक्षाश्च तत्र किं प्रतिभाति ते ॥ १९ ॥

One existence survives on other existence and Oh excellent Brahmin; one animal eats another animal, what you have to say about it?

चङ्क्रम्यमाणा जीवांश्च धरणीसंश्रितान् बहून् ।

पद्भ्यां घ्नन्ति नरा विप्र तत्र किं प्रतिभाति ते ॥ २० ॥

While walking on the earth people crush several insects unconsciously; Oh Brahmin, what do you think about it?

उपविष्टाः शयानाश्च घ्नन्ति जीवाननेकशः ।

ज्ञानविज्ञानवन्तश्च तत्र किं प्रतिभाति ते ॥ २१ ॥

Several beings are killed by wise & experienced one also, as they sit & sleep; what is your opinion about it?

जीवैर्ग्रस्तमिदं सर्वमाकाशं पृथिवी तथा ।

अविज्ञानाच्च हिंसन्ति तत्र किं प्रतिभाति ते ॥ २२ ॥

Right from the sky above up to the earth below this entire universe is full of beings, and several people unconsciously kill some of them, how do you take it?

अहिंसेति यदुक्तं हि पुरुषैर्विस्मितैः पुरा ।

के न हिंसन्ति जीवन् वै लोकेऽस्मिन् द्विजसत्तम ।

बहु सञ्चिन्त्य इति वै नास्ति कश्चिदहिंसकः ॥ २३ ॥

Regarding practice of non-violence, advised by our remarkable/[guileless](#) ancestors, Oh excellent Brahmin; after deep-contemplation I have reached the conclusion, 'no one practices non-violence, as none can live absolutely free from killing at present'.

अहिंसायां तु निरता यतयो द्विजसत्तम ।

कुर्वन्त्येव हि हिंसां ते यत्नादल्पतरा भवेत् ॥ २४ ॥

Ever-eager to practice non-violence the sages even, Oh excellent Brahmin; happens to kill incidentally, may be on negligible-scale as they remain ever alert.

आलक्ष्याश्चैव पुरुषाः कुले जाता महागुणाः ।

महाघोराणि कर्माणि कृत्वा लज्जन्ति वै द्विज ॥ २५ ॥

A noble person born of high-lineage & well revered also feels ashamed oh Brahmin; after committing a very cruel-deed.

सुहृदः सुहृदोऽन्यांश्च दुर्हृदश्चापि दुर्हृदः ।

सम्यक् प्रवृत्तान् पुरुषान् न सम्यगनुपश्यतः ॥ २६ ॥

In the present age eagerness for noble conduct is tolerated, neither by a friend in other friend; nor by a foe, in other opponent.

समृद्धैश्च न नन्दन्ति बान्धवा बान्धवैरपि ।

गुरुंश्चैव विनिन्दन्ति मूढाः पण्डितमानिनः ॥ २७ ॥

One cannot live happily with ones' own prosperous relatives even; and those supposing wise themselves, are criticizing their own Guru also.

बहु लोके विपर्यस्तं दृश्यते द्विजसत्तम ।

धर्मयुक्तमधर्मं च तत्र किं प्रतिभाति ते ॥ २८ ॥

In this world several contrary things are observed, just as non-righteousness seems to be blended with righteousness; oh excellent Brahmin, what is your opinion about it?

वक्तुं बहुविधं शक्यं धर्माधर्मेषु कर्मसु ।

स्वकर्मनिरतो यो हि स यशः प्राप्नुयान्महत् ॥ २९ ॥

There can be several opinions about righteousness & non-righteousness; but one ever alert towards ones' own duty, harvests glorious-success.

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे हिंसाहिंसयोर्विवेचनमूनाम चतुर्थोऽध्यायः)

श्रीधर्मव्याध गीता
Shri Dharma Vyadh Gita

पंचमोऽध्यायः

Fifth Chapter

ब्रह्मप्राप्ति उपायः

Way to the Brahman

मार्कण्डेय उवाच

Markandeya said

धर्मव्याधस्तु निपुणं पुनरेव युधिष्ठिर ।

विप्रर्षभमुवाचेदं सर्वधर्मभृतां वरः ॥ १ ॥

Oh Maharaja Yudhisthira, the best amongst righteous-ones; Dharma-Vyadh continued his skillful narration to that excellent Brahmin.

व्याध उवाच

श्रुतिप्रमाणो धर्मोऽयमति वृद्धानुशासनम् ।

सूक्ष्मा गतिर्हि धर्मस्य बहुशाखा ह्यनन्तिका ॥ २ ॥

Vyadh said

According to the esteemed seniors, 'Regarding righteousness, only Vedas are the proof'; even-then the nature of righteousness is very subtle with numerous-branches.

प्राणान्तिके विवाहे च वक्तव्यमनृतं भवेत् ।

अनृतेन भवेत् सत्यं सत्येनैवानृतं भवेत् ॥ ३ ॥

Talks while facing life-threat or during love & romance remain elusive; on such occasions untruth may serve as the truth, while truth itself may result as untruth.

यद् भूतहितमत्यन्तं तत् सत्यमिति धारणा ।

विपर्ययकृतोऽधर्मः पश्य धर्मस्य सूक्ष्मताम् ॥ ४ ॥

Actually that, which is beneficial to the majority, is the truth, and factual-truth posing harm to the majority must be regarded as untruth.

यत् करोत्यशुभं कर्म शुभं वा यदि सत्तम ।

अवश्यं तत् समाप्नोति पुरुषो नात्र संशयः ॥ ५ ॥

Whatever auspicious or inauspicious deeds, a man does, oh the excellent noble-one; certainly he reaps their fruits without-fail.

विषमां च दशां प्राप्तो देवान् गर्हति वै भृशम् ।

आत्मनः कर्म दोषाणि न विजानात्यपण्डितः ॥ ६ ॥

Without understanding that it is the result of one's own previous misdeed, a foolish-one censures & abuses gods freely, when faced with troubles.

मूढो नैकृतिकाश्चापि चपलश्च द्विजोत्तम ।

सुखदुःखविपर्यासान् यदा समुपपद्यते ॥ ७ ॥

नैनं प्रज्ञा सुनीतं वा त्रायते नैव पौरुषम् ।

None of the intellect, valor or education/morality can protect a deluded fool with wicked & fickle mind who always considers pleasure & misery contrarily.

योऽयमिच्छेद् यथाकामं तं तं कामं स आप्नुयात् ॥८ ॥

यदि स्यादपराधीनं पौरुषस्य क्रियाफलम् ।

Had the result of present ventures of a man, been free of previous ones, everyone would have fulfilled, one's all desires.

संयताश्चापि दक्षाश्च मतिमन्तश्च मानवाः ॥९ ॥

दृश्यन्ते निष्फलाः सन्तः प्रहीणाः सर्वकर्मभिः ।

Even restrained, skillful & wise men are also seen to be tired out while performing their duties & deprived of expected results.

भूतानामपरः कश्चिद्धिंसायां सततोत्थितः ॥१० ॥

वञ्चनायां च लोकस्य स सुखी जीवते सदा ।

Other men, who are cruel & ever eager in cheating others, live happily.

अचेष्टमपि चासीनं श्रीः कंचिदुपतिष्ठति ॥११ ॥

कश्चित् कर्माणि कुर्वन् हि न प्राप्यमधिगच्छति ।

Surprisingly! the Wealth present herself in service of one, who idles without heeding to any duty, whereas one ever burdened with jobs gets deprived, even of his proper wages.

देवानिष्ट्वा तपस्तस्त्वा कृपणैः पुत्रगृह्णिभिः ॥१२ ॥

दशमासधृता गर्भे जायन्ते कुलपांसनाः ।

Several timid-ones perform penance & worship for having son. But a traitor son turns out to be the result of their efforts for progeny.

अपरे धनधान्यैश्च भोगैश्च पितृसञ्चितैः ॥१३ ॥

विपुलैरभिजायन्ते लब्धास्तैरेव मङ्गलैः ।

Several others enjoy wealth of their parents endowed on them with auspicious-rites.

कर्मजा हि मनुष्याणां रोगा नास्त्यत्र संशयः ॥१४ ॥

आधिभिश्चैव बाध्यन्ते व्याधैः क्षुद्रमृगा इव ।

Diseases of men come to them without-fail as a result of their past-deeds; throbbing them just as the hunter to trifling-beasts.

ते चापि कुशलैर्वैद्यैर्निपुणैः सम्भृतौषधैः ॥१५ ॥

व्याधयो विनिवार्यन्ते मृगा व्याधैरिव द्विज ।

Even those diseases are driven away, Oh Brahmin (but only after serving their due course); by brave & skilled doctors, just as the hunter to trifling-beasts.

येषामस्ति च भोक्तव्यं ग्रहणीदोषपीडिताः ॥१६ ॥

न शक्नुवन्ति ते भोक्तुं पश्य धर्मभृतां वर ।

Store ever remains fully-loaded with dainty-eatables, but owner cannot relish any-one of it; Oh excellent amongst the righteous-ones; on account of his suffering from **dysentery**.

अपरे बाहुबलिनः क्लिश्यन्ते बहवो जनाः ॥१७ ॥

दुःखेन चाधिगच्छन्ति भोजनं द्विजसत्तम ।

Whereas several others with strong arms & perfect health with enough digestive capacity, Oh excellent Brahmin; could get their feed with great-trouble.

इति लोकमनाक्रन्दं मोहशोकपरिप्लुतम् ॥१८ ॥

स्रोतसासकृदाक्षिप्तं हियमाणं बलीयसा ।

Like this multitude in this universe always remain immersed in helpless delusion & grieves; tossing on the waves of diseases & alike, created by the current of their own past-deeds.

न म्रियेयुर्न जीर्येयुः सर्वे स्युः सार्वकामिकाः ॥ १९ ॥

नाप्रियं प्रतिपश्येयुर्वशित्वं यदि वै भवेत् ।

Unpleasant cannot be traced anywhere, if the beings are left with their own will; none of them would become old or die; everyone will get things as one wishes.

उपर्युपरि लोकस्य सर्वो गन्तुं समीहते ।

यतते च यथाशक्ति न च तद्वर्तते तथा ॥२० ॥

Not only everyone wants to be upgraded & be excellent among all, but also try for it as per ones capacity; still all do not succeed.

बहवः सम्प्रदृश्यन्ते तुल्यनक्षत्रमङ्गलाः ।

महच्च फलवैषम्यं दृश्यते कर्म सन्धिषु ॥ २१ ॥

Observation of several pairs of twins has proved that, each one of them reaps different fruits as per one's past deeds.

न केचिदीशते ब्रह्मन् स्वयंग्राहस्य सत्तम ।

कर्मणां प्राक् कृतानां वै इह सिद्धिः प्रदृश्यते ॥ २२ ॥

None is capable of using fully the objects presented to him, Oh excellent Brahmin; irrespective of his past deeds.

यथाश्रुतिरियं ब्रह्मन् जीवः किल सनातनः ।

शरीरमध्रुवं लोके सर्वेषां प्राणिनामिह ॥ २३ ॥

As depicted in Vedas, certainly a soul is eternal-one, Oh Brahmin; it is only a body which is subjected to decay & death.

वध्यमाने शरीरे तु देहनाशो भवत्युत ।

जीवः सङ्क्रमतेऽन्यत्र कर्मबन्धनिबन्धनः ॥ २४ ॥

If a body is stroked, certainly it gets destroyed; but not an individual-soul, which gets transferred to another body, as it is bounded by its past deeds.

ब्राह्मण उवाच

कथं धर्माविदां श्रेष्ठ जीवो भवति शाश्वतः ।

एतदिच्छाम्यहं ज्ञातुं तत्त्वेन वदतां वर ॥ २५ ॥

Brahmin said

How a soul is eternal-one, Oh the best amongst righteous speakers; I would like to know this subject essentially.

व्याध उवाच

न जीवनाशोऽस्ति हि देहभेदे

मिथ्यैतदाहुर्भ्रियतेति किलेति ।

जीवस्तु देहान्तरितः प्रयाति

दशाधतैवास्य शरीरभेदः ॥ २६ ॥

Vyadh said

At the time of destruction of a body, soul never gets destroyed. It is wrongly stated by men, 'a soul dies'; it only gets transferred from one body to another. Decomposition into its basic five components is called as destruction of a body.

अन्यो हि नाश्नाति कृतं हि कर्म

मनुष्यलोके मनुजस्य कश्चित् ।

यत् तेन किञ्चिद्धि कृतं हि कर्म

तदश्नुते नास्ति कृतस्य नाशः ॥ २७ ॥

None other than the doer of deeds can experience its results, whoever does the action must experience its results oneself; the result of performed action never gets destroyed. (Without being experienced by the performer itself.)

सुपुण्यशीला हि भवन्ति पुण्या

नराधमाः पापकृतो भवन्ति ।

नरोऽनुयातस्त्वह कर्माभिः स्वैस्

ततः समुत्पद्यति भावितस्तैः ॥ २८ ॥

Meritorious-one performs meritorious-deeds whereas reprobate only performs sinful-actions. In this world, men must experience the results of their own deeds, and for that they have to accept another birth.

ब्राह्मण उवाच

कथं सम्भवते योनौ कथं वा पुण्यपापयोः ।

जातीः पुण्यास्त्वपुण्याश्च कथं गच्छति सत्तम ॥ २९ ॥

Brahmin said

How one is reborn in another species, Oh the Best amongst Noble-ones; how it is related to ones merits & demerits, and how one goes to the species meritorious or sinful-one?

व्याध उवाच

गर्भाधानसमायुक्तं कर्मेदं सम्प्रदृश्यते ।

समासेन तु ते क्षिप्रं प्रवक्ष्यामि द्विजोत्तम ॥ ३० ॥

To quote from the scriptures related to the rituals for conception and alike “Whatever one sees is nothing but the results of one’s own past deeds.” so; oh excellent Brahmin, let me narrate in brief the resultant-births as per one’s past deeds.

यथा सम्भृतसम्भारः पुनरेव प्रजायते ।

शुभकृच्छुभयोनीषु पापकृत् पापयोनिषु ॥ ३१ ॥

Meritorious-one is reborn as a noble-human-being, whereas sinner goes to criminal-species; one is reborn as per the accrual of the results of one’s own past-deeds.

शुभैः प्रयोगैर्देवत्वं व्यामिश्रैर्मानुषो भवेत् ।

मोहनीयैर्वियोनीषु त्वधोगामी च किल्बिषी ॥ ३२ ॥

Godhood remains the reward for one’s own merits, human-hood results with mixed-deeds, where as rebirth in animal, birds & similar species comes as the warning for deluded acts, and criminal species leading to the hell, stands unavoidably for the punishment of sins.

जातिमृत्युजरादुःखैः सततं समभिद्रुतः ।

संसारे पच्यमानश्च दोषैरात्मकृतैर्नरः ॥ ३३ ॥

Human-being suffers with old-age and alike between birth & death in this world, as a result of own faulty-behavior.

तिर्यग्योनिसहस्राणि गत्वा नरकमेव च ।

जीवाः सम्परिवर्तन्ते कर्मबन्धनिबन्धनाः ॥ ३४ ॥

A soul caught in the snare of its’ own sins, keeps on roaming in the various criminal-species including the hell.

जन्तुस्तु कर्माभिस्तैस्तैः स्वकृतैः प्रेत्य दुःखितः ।

तद्दुःखप्रतिघातार्थमपुण्यां योनिमाप्नुते ॥ ३५ ॥

A soul is bound to experience the results of its own deeds; to undergo such-sufferings only it is reborn in sinful-species like hunter & alike.

ततः कर्म समादत्ते पुनरन्यं नवं बहु ।

पच्यते तु पुनस्तेन भुक्त्वापथ्यमिवातुरः ॥ ३६ ॥

In such sinful-species also soul keeps on repeating sinful-behavior, and suffers like a patient afflicted by prohibited-food.

अजस्रमेव दुःखार्तोऽदुःखितः सुखसञ्ज्ञितः ।

ततोऽनिवृत्तबन्धत्वात् कर्मणामुदयादपि ॥ ३७ ॥

परिक्रामति संसारे चक्रवद् बहुवेदनः ।

Like this, treating sufferings itself as enjoyment, soul keeps on cycling in this world, but instead of concluding the results of own past-deeds it continues to add new ones.

स चेन्निवृत्तबन्धस्तु विशुद्धश्चापि कर्मभिः ॥ ३८ ॥

तपोयोगसमारम्भं कुरुते द्विजसत्तम ।

कर्मभिर्बहुभिश्चापि लोकानश्नाति मानवः ॥ ३९ ॥

Like this when a soul completes the experience of its binding deeds leading to the purification of its mind, taking to meditative course it goes to the best worlds as the result of its meritorious deeds.

स चेन्निवृत्तबन्धस्तु विशुद्धश्चापि कर्मभिः ।

प्राप्नोति सुकृताँल्लोकान् यत्र गत्वा न शोचति ॥ ४० ॥

In this way released from bondages, a pure soul goes to meritorious sphere & gets freed from grief as a result of its meritorious deeds.

पापं कुर्वन् पापवृत्तः पापस्यान्तं न गच्छति ।

तस्मात् पुण्यं यतेत् कर्तुं वर्जयेत् च पातकम् ॥ ४१ ॥

One who does sins gets addicted to sinful-activities pushing the freedom from sin far off; so one must do meritorious-activities with efforts and give-up sinful-ones forever.

अनसूयुः कृतज्ञश्च कल्याणानि च सेवते ।

सुखानि धर्ममर्थं च स्वर्गं च लभते नरः ॥ ४२ ॥

A grateful & meritorious-one freed from censuring takes to welfare-activities and achieves happiness, righteousness & heaven.

संस्कृतस्य हि दान्तस्य नियतस्य यतात्मनः ।

प्राज्ञस्यानन्तरा वृत्तिरिह लोके परत्र च ॥ ४३ ॥

A cultured-one with restrained mind & organs and ever eager for purification, achieves happiness here & hereafter.

सतां धर्मेण वर्तेत क्रियां शिष्टवदाचरेत् ।

असङ्क्लेशेन लोकस्य वृत्तिं लिप्सेत वै द्विज ॥ ४४ ॥

Men should - follow the religion of the sages, behave like a noble-one, and wish to live with the earnings without troubling any being in this world.

सन्ति ह्यागमविज्ञानाः शिष्टाः शास्त्रे विचक्षणाः ।

स्वधर्मेण क्रिया लोके कर्मणः सोऽप्यसङ्करः ॥ ४५ ॥

To avoid fusion of duties, one should perform ones' duties according the advice of masters of Vedas along with other scriptures; there are such noble-ones in the society.

प्राज्ञो धर्मेण रमते धर्मं चैवोपजीवति ।

तस्माद् धर्मादवाप्तेन धनेन द्विजसत्तम ॥४६ ॥

तस्यैव सिञ्चते मूलं गुणान् पश्यति तत्र वै ।

Wise one - delights in righteousness, lives by taking refuse in righteousness, and Oh excellent Brahmin; he nurtures righteousness acknowledging merits in it.

धर्मात्मा भवति ह्येवं चित्तं चास्य प्रसीदति ॥४७ ॥

स मित्रजनसन्तुष्ट इह प्रेत्य च नन्दति ।

In this way becoming the righteous-one with purified heart, and sharing contentment with friends he achieves the bliss here & hereafter.

शब्दं स्पर्शं तथारूपं गन्धानिष्टांश्च सत्तम ॥४८ ॥

प्रभुत्वं लभते चापि धर्मस्यैतत् फलं विदुः ।

The righteous-one commands the mastership along with (words, touch, form, and all other) objects accompanied by organs of enjoyments at his service; and Oh excellent-one, this achievement is known as the fruit of his righteousness.

धर्मस्य च फलं लब्ध्वा न तृप्यति महाद्विज ॥४९ ॥

अतृप्यमाणो निर्वेदमापेदे ज्ञानचक्षुषा ।

Some are not satisfied with such worldly enjoyments as the fruit of their righteousness, Oh great Brahmin, from the view-point of the knowledge they never remain convinced but (still struggle and) achieves renunciation.

प्रज्ञाचक्षुर्नर इह दोषं नैवानुरुध्यते ॥५० ॥

विरज्यति यथाकामं न च धर्मं विमुञ्चति ।

From the viewpoint of the knowledge a wise-man never pursues impulse out of attachment or hatred, but never gives-up righteousness because of his blazing renunciation.

सर्वत्यागे च यतते दृष्ट्वा लोकं क्षयात्मकम् ॥५१ ॥

ततो मोक्षे प्रयतते नानुपायादुपायतः ।

Knowing entire universe as perishable, and ever eager for giving-up everything; wise-one must be always alert in pursuing the liberation as per scriptural guidance and not-otherwise.

एवं निर्वेदमादत्ते पापं कर्म जहाति च ॥५२ ॥

धार्मिकश्चापि भवति मोक्षं च लभते परम् ।

Thus taking refuge in the renunciation, he gives up sinful activities and becoming the righteous-one achieves the liberation.

तपो निःश्रेयसं जन्तोस्तस्य मूलं शमो दमः ॥५३॥

तेन सर्वानवाप्नोति कामान् यान् मनसेच्छति ।

Entrenched in the restrain of the mind & organs, austerity is for the welfare of beings; each & every desire, one thinks in mind is fulfilled by practicing austerity.

इन्द्रियाणां निरोधेन सत्येन च दमेन च ।

ब्रह्मणः पदमाप्नोति यत् परं द्विजसत्तम ॥ ५४ ॥

By restraining his mind & organs, Oh excellent Brahmin; truthful man attains the Brahman.

ब्राह्मण उवाच

इन्द्रियाणि तु यान्याहुः कानि तानि यतव्रत ।

निग्रहश्च कथं कार्यो निग्रहस्य च किं फलम् ॥ ५५ ॥

What are those, called as organs? How those can be restrained? And Oh ever alert-one for the vow-taken! What can be achieved by such-restrain?

कथं च फलमाप्नोति तेषां धर्मभृतां वर ।

एतदिच्छामि तत्त्वेन धर्मं ज्ञातुं निबोध मे ॥ ५६ ॥

(तेषां फलम् कथं आप्नोति एतद् तत्त्वेन ज्ञातुं इच्छामि धर्मभृतां वर

धर्मं च निबोध मे ।)

How one receives the fruits of that restrain? I am desirous of learning it, also oh best righteous one! Please explain me righteousness essentially.

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे ब्रह्मप्राप्तुपायोनाम पंचमोऽध्यायः)

श्रीधर्मव्याध गीता

Shri Dharma Vyadh Gita

षष्ठोऽध्यायः

Sixth Chapter

विषयसेवनपरिणामः

The effect of sense-enjoyment

मार्कण्डेय उवाच

एवमुक्तस्तु विप्रेण धर्मव्याधो युधिष्ठिर ।

प्रत्युवाच यथा विप्रं तच्छृणुष्व नराधिप ॥ १ ॥

Markandeya said

I am going to narrate, as Dharmavyadh replied to such question of the Brahmin, Oh Yudhisthira!
Please listen.

व्याध उवाच

विज्ञानार्थं मनुष्याणां मनः पूर्वं प्रवर्तते ।

तत् प्राप्य कामं भजते क्रोधं च द्विजसत्तम ॥ २ ॥

Vyadh said

First it is mind that intends to have knowledge of an object through certain sense-organ, and after having it, Oh Best Brahmin! Mind reacts with attraction or aversion towards that object.

ततस्तदर्थं यतते कर्म चारभते महत् ।

इष्टानां रूपगन्धानामभ्यासं च निषेवते ॥ ३ ॥

Thus when mind gets attracted to certain object, man begins a big-chore to achieve that object, and after achieving desired form, scent and alike, he enjoys it repeatedly.

ततो रागः प्रभवति द्वेषश्च तदनन्तरम् ।

ततो लोभः प्रभवति मोहश्च तदनन्तरम् ॥ ४ ॥

As a result he develops addiction to its test & feels hatred towards other-one, who tries to deprive of the same; followed by the greed toward said object, resulting in delusion.

ततो लोभाभिभूतस्य रागद्वेषहतस्य च ।

न धर्मे जायते बुद्धिर्व्याजाद् धर्मं करोति च ॥ ५ ॥

Thus under delusion, afflicted by addiction & hatred one cannot think of righteousness; if after all such-one seems to be righteous, it happens under some pretension.

व्याजेन चरते धर्ममर्थं व्याजेन रोचते ।

व्याजेन सिध्यमानेषु धनेषु द्विजसत्तम ॥ ६ ॥

तत्रैव रमते बुद्धिस्ततः पापं चिकीर्षति ।

If after all such one seems to be righteous, it happens under some pretension; and Oh Best Brahmin! When sufficient wealth is accumulated out of such pretension, taking delight in wealth only, he becomes desirous of sinful behavior.

सुहृद्भिर्वार्यमाणश्च पण्डितश्च द्विजोत्तम ॥ ७ ॥

उत्तरं श्रुतिसम्बद्धं ब्रवीत्यश्रुतियोजितम् ।

When protested by the well-wishers or wise-men, Oh excellent Brahmin! For supporting himself, Quoting something unrelated to the Vedas, he claims it to be Vedic.

अधर्मस्त्रिविधस्तस्य वर्धते रागदोषजः ॥ ८ ॥

पापं चिन्तयते चैव ब्रवीति च करोति च ।

तस्याधर्मप्रवृत्तस्य गुणा नश्यन्ति साधवः ॥ ९ ॥

Due to addiction he continues to be unrighteous thrice, 1) thinking of sins in the mind, 2) speaking about sins & 3) behaving sinfully; thus as he remains inclined towards unrighteousness, all noble-qualities evaporate from him.

एकशीलैश्च मित्रत्वं भजन्ते पापकर्मिणः ।

स तेन दुःखमाप्नोति परत्र च विपद्यते ॥ १० ॥

Developing a friendship with similar-ones, sinner suffers here and faces great trouble hereafter.

पापात्मा भवति ह्येवं धर्मलाभं तु मे शृणु ।

यस्त्वेतान् प्रज्ञया दोषान् पूर्वमेवानुपश्यति ॥ ११ ॥

कुशलः सुखदुःखेषु साधूंश्चाप्युपसेवते ।

तस्य साधु समारम्भाद् बुद्धिधर्मेषु राजते ॥ १२ ॥

In this way certainly one becomes sinner. Now listen how righteousness can be achieved. A person with discrimination can grasp these faults before hand and removing them away he remains in the company of the noble-ones who guide his intellect towards righteousness.

ब्राह्मण उवाच

ब्रवीषि सूनृतं धर्मं यस्य वक्ता न विद्यते ।

दिव्यप्रभावः सुमहानुषिरेव मतोऽसि मे ॥ १३ ॥

Brahmin said

There is none other to proclaim the truth of righteousness, so lucidly like you; with this; Oh Dharmavyadh! I feel you are the great sage with divine-effulgence.

व्याध उवाच

ब्राह्मणा वै महाभागाः पितरोऽग्रभुजः सदा ।

तेषां सर्वात्मना कार्यं प्रियं लोके मनीषिणा ॥ १४ ॥

Extremely fortunate Brahmins & ancestors are honored with right of first-feed, so in this world, wise-one must please them in all respects.

यत् तेषां च प्रियं तत् ते वक्ष्यामि द्विजसत्तम ।

नमस्कृत्वा ब्राह्मणेभ्यो ब्राह्मीं विद्यां निबोध मे ॥ १५ ॥

I am going to explain what is dear to those Brahmins & ancestors; Oh Best Brahmin! Please learn it from me, by bowing down to those Brahmins.

इदं विश्वं जगत् सर्वमजय्यं चापि सर्वशः ।

महाभूतात्मकं ब्रह्म नातः परतरं भवेत् ॥ १६ ॥

This entire universe consists of primordial elements & is verily unconquered form of the Brahman; nothing other exists to excel the Brahman.

महाभूतानि खं वायुरग्निरापस्तथा च भूः ।

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः ॥ १७ ॥

Sky, air, fire, water & earth are those five primordial elements with sound, touch, form, juicy & smell as their original characteristics respectively.

तेषामपि गुणाः सर्वे गुणवृत्तिः परस्परम् ।

पूर्वपूर्वगुणाः सर्वे क्रमशो गुणेषु त्रिषु ॥ १८ ॥

One can trace in them, the characteristics of preceding-ones in succeeding-ones; and tangibly in last three ones with gross-characteristics. (Sky - sound; air - touch & sound; fire - form, touch & sound; water - juicy, form, touch & sound; earth - smell, juicy, form, touch & sound)

षष्ठस्तु चेतना नाम मन इत्यभिधीयते ।

सप्तमी तु भवेद् बुद्धिरहङ्कारस्ततः परम् ॥ १९ ॥

These-ones are followed by memory as the sixth element, also known as mind; seventh-one is intellect and ego stands as eight-one.

इन्द्रियाणि च पञ्चात्मा रजः सत्त्वं तमस्तथा ।

इत्येष सप्त दशको राशिरव्यक्तसंज्ञकः ॥ २० ॥

In addition to these five sense-organs, vital-force, sattwa, rajas & tamas forms the group of seventeen obscure/unmanifested-elements.

सर्वैरिहेन्द्रियार्थैस्तु व्यक्ताव्यक्तैः सुसंवृतैः ।

चतुर्विंशक इत्येष व्यक्ताव्यक्तमयो गुणः ।

एतत् ते सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि ॥ २१ ॥

Through all objects of sense organs, manifested & un-manifested, in this world, pervades these manifested & un-manifested twenty four elements only, for the enjoyment of the Supreme Self. Oh best Brahmin! Thus I have explained everything (about restraining organs as per my knowledge), would you like to listen something-more from me?

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे विषयसेवनपरिणामोनाम षष्ठोऽध्यायः)

श्रीधर्मव्याध गीता

Shri Dharma Vyadh Gita

सप्तमोऽध्यायः

Seventh Chapter

महाभूतगुणनिरूपणम्

Narration of primordial-elements' characteristics

मार्कण्डेय उवाच

एवमुक्तः स विप्रस्तु धर्मव्याधेन भारत ।

कथामकथयद्भूयो मनसः प्रीतिवर्धनीम् ॥ १ ॥

Markandeya said

Thus Advised by Dharmavyadh, Oh scion of the Bharat-dynasty! That Brahmin had again started conversation that pleased their minds.

ब्राह्मण उवाच

महाभूतानि यान्याहुः पञ्च धर्मभृतां वर ।

एकैकस्य गुणान्सम्यक्पञ्चानामपि मे वद ॥ २ ॥

Brahmin said

Please explain me in details, Oh best amongst righteous-ones; the characteristics of the elements that are known as the primordial-ones.

व्याध उवाच

भूमिरापस्तथा ज्योतिर्वायुराकाशमेव च ।

गुणोत्तराणि सर्वाणि तेषां वक्ष्यामि ते गुणान् ॥ ३ ॥

Vyadh said

Earth, water, fire, air & sky; among all these preceding ones are enriched with the characteristics of succeeding ones, I shall narrate their characteristics.

भूमिः पञ्च गुणा ब्रह्मच्छुदकं च चतुर्गुणम् ।

गुणास्त्रयस्तेजसि च त्रयश्चाकाशवातयोः ॥ ४ ॥

To enumerate the numbers, characteristics of each one of them: earth - five, water - four, fire - three, air - two & sky -one.

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ।

एते गुणाः पञ्च भूमेः सर्वेभ्यो गुणवत्तराः ॥ ५ ॥

Among all of them earth, with sound, touch, form, fluidity & smell; i.e. with five characteristics, has maximum.

शब्दः स्पर्शश्च रूपं च रसश्चापि द्विजोत्तम ।

अपामेते गुणा ब्रह्मन्कीर्तिमास्तव सुव्रत ॥ ६ ॥

Sound, touch, form & fluidity are four characteristics of water; Oh best Brahmin! This I have already explained to you.

शब्दः स्पर्शश्च रूपं च तेजसोऽथ गुणास्त्रयः ।

शब्दः स्पर्शश्च वायौ तु शब्दश्चाकाश एव तु ॥ ७ ॥

Sound, touch & form are three characteristics of fire; Sound &, touch are two characteristics of air; whereas sound is only one characteristic of sky.

एते पञ्चदश ब्रह्मन्गुणा भूतेषु पञ्चसु ।

वर्तन्ते सर्वभूतेषु येषु लोकाः प्रतिष्ठिताः ॥ ८ ॥

Thus one can enumerate these fifteen characteristics in five primordial-elements, Oh Brahmin; in which entire world is established.

अन्योन्यं नातिवर्तन्ते सम्यक् च भवति द्विज ।

यदा तु विषमं भावमाचरन्ति चराचराः ॥ ९ ॥

तदा देही देहमन्यं व्यतिरोहति कालतः ।

आनुपूर्व्यां विनश्यन्ति जायन्ते चानुपूर्वशः ॥१० ॥

None of these five primordial elements can remain separated from the rest ones, they always manifest in mutually well balanced state, Oh Brahmin; and in the state of their mutual imbalance (in a body), inspired by time, the soul (in that body) transmigrates with its own determination. These ones dissociate in reverse order at the time of dissolution whereas at the time of evolution they associate in order.

तत्र तत्र हि दृश्यन्ते धातवः पाञ्चभौतिकाः ।

यैरावृतमिदं सर्वं जगत्स्थावरजङ्गमम् ॥ ११ ॥

Blood and all other basic-elements of various bodies are but different combinations of these five primordial-elements, pervading this entire world transient & static.

इन्द्रियैः सृज्यते यद् यत् तद् व्यक्तमिति स्मृतम् ।

तदव्यक्तमिति ज्ञेयं लिङ्गग्राह्यमतीन्द्रियम् ॥ १२ ॥

Objects to be grasped through external sense organs are known as manifested; whereas those to be grasped through mere inference are known as un-manifested.

यथास्वं ग्राहकान्येषां शब्दादीनामिमानि तु ।

इन्द्रियाणि यदा देही धारयन्निह तप्यते ॥ १३ ॥

It appears to be an austere one as if, when the soul restrains its sense organs grasping their own objects sound & alike, without transcending their limits.

लोके विततमात्मानं लोकं चात्मनि पश्यति ।

परावरज्ञोः यः शक्तः स तु भूतानि पश्यति ॥ १४ ॥

One who experiences that oneself pervades this entire world, and this entire world within oneself; becoming a knower of the Brahman without attributes, experiences all beings as different forms of one's oneself.

पश्यतः सर्वभूतानि सर्वावस्थासु सर्वदा ।

ब्रह्मभूतस्य संयोगो नाशुभेनोपपद्यते ॥ १५ ॥

A knower of the Brahman, who in all states experiences all beings as different forms of one's own self, never comes in contact with sinful acts.

अज्ञानमूलं तं क्लेशमतिवृत्तस्य पौरुषम् ।

लोकवृत्तिप्रकाशेन ज्ञानमार्गेण गम्यते ॥ १६ ॥

The valor of a great one, who has overcome affliction of ignorance, can be known through the taste of his public dealings.

अनादिनिधनं जन्तुमात्मयोनिं सदाव्ययम् ।

अनौपम्यममूर्तं च भगवानाह बुद्धिमान् ॥१७ ॥

The liberated souls are described by the Lord as wise, unique, unchangeable, self revealing and free from birth & death.

तपोमूलमिदं सर्वं यन्मां विप्रानुपृच्छसि ।

इन्द्रियाण्येव संयम्य तपो भवति नान्यथा ॥१८ ॥

All these, that you are desirous to know from me, Oh Brahmin; as per my knowledge is deep rooted in austerity; and austerity can be practiced only by restraining sense organs and not in any other way.

इन्द्रियाण्येव तत् सर्वं यत् स्वर्गनरकावुभौ ।

निगृहीतविसृष्टानि स्वर्गाय नरकाय च ॥१९ ॥

Either heaven or hell both are approachable by sense organs, which, when restrained leads to the heaven and to the hell if left free.

एष योगविधिः कृत्स्नो यावदिन्द्रियधारणम् ।

एतन्मूलं हि तपसः कृत्स्नस्य नरकस्य च ॥२० ॥

Restraining sense organs including mind itself is practicing spirituality, entire austerity is deep rooted in restraining sense organs which left unrestrained certainly leads to the hell.

इन्द्रियाणां प्रसङ्गेन दोषमाच्छन्त्यसंशयम् ।

संनियम्य तु तान्येव ततः सिद्धिं समाप्नुयात् ॥ २१ ॥

(Bad character - bad conduct and alike) Faults come to men through unrestrained sense-organs which if restrained certainly leads to the success.

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति ।

न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः ॥ २२ ॥

Well restrained one, who masters the glory of all six sense organs ever present in the body, never gets associated with sins, how can he come across disaster!

रथः शरीरं पुरुषस्य दृष्ट-

मात्मा नियतेन्द्रियाण्याहुरश्वान् ।

तैरप्रमत्तः कुशली सदश्वै-

र्दान्तैः सुखं याति रथीव धीरः ॥ २३ ॥

Supposing visible body of a man be the chariot, his intellect charioteer, and sense organs horses; with restrained sense organs soul travels in its body happily; just as the charioteer with well restrained horses.

षण्णामात्मनि युक्तानामिन्द्रियाणां प्रमाथिनाम् ।

यो धीरो धारयेद् रश्मीन् स स्यात् परमसारथिः ॥ २४ ॥

A wise one, who can restrain well, the turbulent six sense organs ever present in his body, can be a skillful charioteer.

इन्द्रियाणां प्रसृष्टानां हयानाम् इव वर्त्मसु ।

धृतिं कुर्वीत सारथ्ये धृत्या तानि जयेद् ध्रुवम् ॥ २५ ॥

With tenacity one should try to master sense organs hankering after sense objects, treating them just as the horses racing on the road; success comes certainly by applying charioteer's wisdom with endurance.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरते बुद्धिं नावं वायुरिवाम्भसि ॥ २६ ॥

The mind following sense organs carries away one's wisdom; just like a boat on the sea being dragged away by the wind.

येषु विप्रतिपद्यन्ते षट्सु मोहात् फलागमम् ।

तेष्वध्यवसिताध्यायी विन्दते ध्यानजं फलम् ॥ २७ ॥

Common men deluded by the enjoyments through sense organs remain desirous of them; but wise one, visualizing the troubles hidden in such happiness, restrain the sense organs and enjoys the true happiness as a result of his meditation.

(इति श्रीधर्मव्याघगीतायां ब्राह्मणव्याघसंवादे महाभूतगुणनिरूपणनाम सप्तमोऽध्यायः)

श्रीधर्मव्याध गीता

Shri Dharma Vyadh Gita

अष्टमोऽध्यायः

Eighth Chapter

गुणत्रस्वरूपफलयोर्निर्दर्शनम्

Description of natures & effects of three-gunas

मार्कण्डेय उवाच

एवं तु सूक्ष्मे कथिते धर्मव्याधेन भारत ।

ब्राह्मणः स पुनः सूक्ष्मं पप्रच्छ सुसमाहितः ॥ १ ॥

Markandeya said

As Dharmavyadh has elaborated subtle principle, Oh scion of Bharat-dynasty; in a deep-contemplative mood Kaushik again came forward with a subtle-question.

ब्राह्मण उवाच

सत्त्वस्य रजसश्चैव तमसश्च यथातथम् ।

गुणांस्तत्त्वेन मे ब्रूहि यथावदिह पृच्छतः ॥ २ ॥

Brahmin said

Here let me raise a relevant question, Oh dear Dharmavyadh; what is the true nature of these sattwa, rajas & tamas; please explain to me these Gunas in their true nature.

व्याध उवाच

हन्त ते कथयिष्यामि यन्मां त्वं परिपृच्छसि ।

एषां गुणान्पृथक्त्वेन निबोध गदतो मम ॥ ३ ॥

Vyadh said

Well let me rejoin your question, by explaining these sattwa, rajas & tamas separately.

मोहात्मकं तमस्तेषां रज एषां प्रवर्तकम् ।

प्रकाशबहुलत्वाच्च सत्त्वं ज्याय इहोच्यते ॥ ४ ॥

Out of these three, tamas deludes, rajas inspire for actions, whereas being full of radiance sattwa remains the best of them.

अविद्याबहुलो मूढः स्वप्नशीलो विचेतनः ।

दुर्दृषीकस्तमोर्ध्वस्तः सक्रोधस्तामसोऽलसः ॥ ५ ॥

Deluded, ignorant, lazy, dreamy, angry and deprived of awareness & discrimination; with such characteristics, a person is to be known as endowed with tamas and is practically destroyed by it.

प्रवृत्तवाक्यो मन्त्री च योनराग्रयोऽनसूयकः ।

विधित्समानो विप्रर्षे स्तब्धो मानी स राजसः ॥ ६ ॥

A man who, is always expounding & advising on activities, **never envious of others, desirous to be ever active**, with excessive self-respect & self-importance; oh the sage among Brahmins is to be known as endowed with rajas.

प्रकाशबहुलो धीरो निर्विवित्सोऽनसूयकः ।

अक्रोधनो नरो धीमान् दान्तश्चैव स सात्त्विकः ॥ ७ ॥

Well restrained Glorious & patient wise man; free from anger, envy & secretiveness; is to be known as endowed with sattwa.

सात्त्विकस्त्वथ सम्बुद्धो लोकवृत्तेन क्लिश्यते ।

यदा बुध्यति बोद्धव्यं लोकवृत्तं जुगुप्सते ॥ ८ ॥

वैराग्यस्य हि रूपं तु पुर्वमेव प्रवर्तते ।

मृदुर्भवत्यहङ्कारः प्रसीदत्यार्जवं च यत् ॥ ९ ॥

ततोऽस्य सर्वद्वन्द्वानि प्रशाम्यन्ति परस्परम् ।

न चास्य संशयो नाम क्वचिद् भवति कश्चन ॥ १० ॥

A wise man endowed with sattwa does not take any trouble to get involved in public activities. After knowing the knowable, he develops dispassion towards public activities. First he renounces, that softens his ego and strengthens straightforwardness; followed by removal of afflictions caused by all dualities like love & hatred. He never doubts anybody regarding anything.

शूद्रयो नौ हि जातस्य स्वगुणानुपतिष्ठतः ।

वैश्यत्वं भवति ब्रह्मन् क्षत्रियत्वं तथैव च ॥ ११ ॥

If a person can develop noble characteristics successfully, Oh Brahmin, he can attain trader-ship (i.e. the dominance of rajas with a residue of tamas) or even ruler-ship, (i.e. the dominance of sattwa with a residue of rajas); even if he is born as Surda (i.e. with the dominance of tamas).

आर्जवे वर्तमानस्य ब्राह्मण्यमभिजायते ।

गुणास्ते कीर्तिताः सर्वे किं भूयः श्रोतुमिच्छसि ॥ १२ ॥

Wisdom (Brahmintwa i.e. preponderance of sattwa) arouses in one, who gets established in straightforwardness. Thus I have explained all Gunas; what more would you like to listen?

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे गुणत्रस्वरूपफलयोनिदर्शननाम अष्टमोऽध्यायः)

श्रीधर्मव्याध गीता

Shri Dharma Vyadh Gita

नवमोऽध्यायः

Ninth Chapter

प्राणस्थितिपरमप्राप्ति

Existence of vital-force & attainment of the Supreme

ब्राह्मण उवाच

पार्थिवं धातुमासाद्य शारीरोऽग्निः कथं भवेत् ।

अवकाशविशेषेण कथं वर्तयतेऽनिलः ॥ १ ॥

Brahmin said

How the vital force in form of fire exists in a body by taking refuge in material elements? And how does it direct through earmarked space (the flows in channels like arteries & alike)?

मार्कण्डेय उवाच

प्रश्नमेतं समुद्दिष्टं ब्राह्मणेन युधिष्ठिर ।

व्याधस्तु कथयामास ब्राह्मणाय महात्मने ॥ २ ॥

Markandeya said

In response to this question well-forwarded by the Brahmin, Oh Yudhisthira; Vyadh explained like this to that great Brahmin.

व्याध उवाच

मूर्धानमाश्रितो वह्निः शरीरं परिपालयन् ।

प्राणो मूर्धनि चाग्नौ च वर्तमानो विचेष्टते ॥ ३ ॥

Vyadh said

Maintaining a body, the fire remains in it by taking refuge in its head, and remaining active from there the vital-force does its' work by pervading in that fire in the form of Udana.

भूतं भव्यं भविष्यं च सर्वं प्राणे प्रतिष्ठितम् ।

श्रेष्ठं तदेव भूतानां ब्रह्मयोनिमुपास्महे ॥४ ॥

Past, present, future & everything is established in the vital-force, which excels among all elements in the body; so we adore this vital-force, the direct-offspring of the Supreme-Brahman.

स जन्तुः सर्वभूतात्मा पुरुषः स सनातनः ।

महान् बुद्धिरहङ्कारो भूतानां विषयश्च सः ॥ ५ ॥

Known as; living-being (as in society), the Soul of all beings (as in the Vedanta), ancient-purusha & Mahat (as in Samkhya); that vital force Itself is (sustaining) intellect, ego as well as various objects of experience for all beings.

(अव्यक्तं सत्त्वसंज्ञं च जीवः कालाः स चैव हि ।

प्रकृतिः पुरुषश्चैव प्राण एव द्विजोत्तम ॥

जागर्ति स्वप्नकाले च स्वप्ने स्वप्नायते च सः ।

The vital-force itself is; an un-manifested, sattwa, soul, time, active-force & the witness; Oh Best Brahmin, it remains awake in the both states namely awoken & dream, and shows a dream in the dream-state.

जाग्रत्सु बलमाधत्ते चेष्टत्सु चेष्टयत्यपि ॥

तस्मिन् निरुद्धे विप्रेन्द्र मृत इत्यभिधीयते ।

त्यक्त्वा शरीरं भूतात्मा पुनरन्यत् प्रपद्यते ॥)

It supplies the strength during awakened state & remains active in active ones, Oh excellent Brahmin; when vital force restrains its activities in a certain body, that body is dubbed as dead and a soul in that body transmigrates again to other body.

एवं त्विह स सर्वत्र प्राणेन परिपाल्यते ।

पृष्ठतस्तु समानेन स्वां स्वां गतिमुपाश्रितः ॥ ६ ॥

Like this, every being in this world remains sustained by the vital force, latter (in the next body also) assuming the form of Samana, vital force itself flows in its various channels.

बस्तिमूलं गुदं चैव पावकं समुपाश्रितः ।

वहन् मूत्रं पुरीषं वाप्यपानः परिवर्तते ॥ ७ ॥

Resorting to digestive force when it activates the flow of urine & excreta, it is in action in the name Apana.

प्रयत्ने कर्माणि बले स एष त्रिषु वर्तते ।

उदानमिति तं प्राहुरध्यात्मविदुषो जनाः ॥ ८ ॥

That vital-force itself is called as Udana, by the experts in the sciences dealing with bodies when it deals with efforts, actions & strength.

सन्धौ सन्धौ संनिविष्टः सर्वेष्वपि तथानिलः ।

शरीरेषु मनुष्याणां व्यान इत्युपदिष्यते ॥ ९ ॥

That vital force itself is called as Vyana, when its activities prevail in all joints of a body.

धातुष्वग्निस्तु विततः स तु वायुसमीरितः ।

रसान् धातूंश्च दोषांश्च वर्तयन् परिधावति ॥ १० ॥

Propelled by the vital force itself, the fire (in the form of digestive force) flows through all nerves of a body dealing with saps, elements & defects.

प्राणानां संनिपातात् तु संनिपातः प्रजायते ।

उष्मा चाग्निरिति ज्ञेयो योऽन्नं पचति देहिनाम् ॥ ११ ॥

The heat generated by conflicting streams of various vital forces in the body is known as digestive force, which digests food consumed by embodied one.

समानोदानयोर्मध्ये प्राणापानौ समाहितौ ।

समर्थितस्त्वधिष्ठानं सम्यक् पचति पावकः ॥ १२ ॥

To elaborate, Prana, & Apana are active in between the stations of Samana & Udana. Movements of all vital forces and divergence among their streams generate the digestive force, to serve the digestion

अस्यापि पायुपर्यन्तस्तथा स्यात् गुदसञ्ज्ञितः ।

स्रोतांसि तस्माज्जायन्ते सर्वप्राणेषु देहिनाम् ॥ १३ ॥

This digestive force remains active in between Navel & Muladhara (near anus); from that muladhara originates various streams of all vital forces in the body.

अग्निवेगवहः प्राणो गुदान्ते प्रतिहन्यते ।

स ऊर्ध्वमागम्य पुनः समुत्क्षिपति पावकम् ॥ १४ ॥

Prana the main vital force hits the muladhara (near upper end of anus) with the speed of fire, and rising up from there it directs the digestive-force upwards.

पक्वाशयस्त्वधो नाभ्यामूर्ध्वमामाशयः स्थितः ।

नाभिमध्ये शरीरस्य प्राणाः सर्वे प्रतिष्ठिताः ॥ १५ ॥

In a human body intestines are placed just bellow navel, and a stomach just above it, and all vital forces in a body are controlled/directed through vital-centre in navel (by Prana itself in the form of samana).

प्रवृत्ता हृदयात् सर्वे तिर्यगूर्ध्वमधस्तथा ।

वहन्त्यन्नरसान् नाड्यो दशप्राणप्रचोदिताः ॥ १६ ॥

Nerves spread above, bellow, around the heart and all over the body, propelled by ten vital forces carry everywhere in body, the nourishing sap produced by digestion.

योगिनामेष मार्गस्तु येन गच्छन्ति तत् परम् ।

जितक्लमा समा धीरा मूर्धन्यात्मानमादधुः ।

This-one is the path from muladhara through sushumna-nadi (supposed to be, in the spinal-cord) up to sahasradhar (supposed to be, at the crest of the skull) for the Yogis (the austere & meditative ones) who have, subjugated all afflictions, and are impartial & unperturbed but eager to achieve the Supreme Self by taking the vital force to sahasradhar.

एवं सर्वेषु विततौ प्राणापानौ हि देहिषु ॥ १७ ॥

(तावन्निसहितौ ब्रह्मन् विद्धि वै प्राणमात्मनि ।)

Like this there are vital-forces, Prana, Apana & the rest in body, Oh Brahmin; out of them Prana along with the fire resides in the self.

एकादशविकारात्मा कलासम्भारसम्भृतः ।

मूर्तिमन्तं हि तं विद्धि नित्यं योगजितात्मकम् ॥ १८ ॥

The Eternal Self Itself, in form of a soul has controlled the body mind complex with eleven organs & sixteen entities or limbs; and the Eternal Self is to be realized by establishing in Yoga.

तस्मिन् यः संस्थितो ह्यग्निर्नित्यं स्थाल्यामिवाहितः ।

आत्मानं तं विजानीहि नित्यं योगजितात्मकम् ॥ १९ ॥

Just as the fire placed in a container, a soul is situated in the body; and by establishing in Yoga one can perceive, that Itself is the Eternal-Self.

देवो यः संस्थितस्तस्मिन्नब्विन्दुरिव पुष्करे ।

क्षेत्रज्ञं तं विजानीहि नित्यं योगजितात्मकम् ॥ २० ॥

Just as a water drop on the lotus leaf does not damp it, a soul remains in the body with various organs & limbs without getting attached with it; and that knower of the field the Eternal Self is to be known by establishing in Yoga.

जीवात्मकानि जानीहि रजो सत्त्वं तमस्तथा ।

जीवमात्मगुणं विद्धि तथाऽऽत्मानं परात्मकम् ॥ २१ ॥

Sattwa, rajas & tamas are to be known as the characteristics of a soul, whereas a soul as partial manifestation of the Self, and that Self to be the Supreme.

अचेतनं जीवगुणं वदन्ति

स चेष्टते चेष्टयते च सर्वम् ।

ततः परं क्षेत्रविदो वदन्ति

प्राकल्पयद् यो भुवनानि सप्त ॥ २२ ॥

'Body & similar material is meant for the purpose of a soul, who Itself remains active in body and keeps body mind complex acting'; say the knower of the material sciences, whereas the creator of these seven worlds is described as the Supreme Self by wise ones.

एवं सर्वेषु भूतेषु भूतात्मा सम्प्रकाशते ।

दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया ज्ञानवेदिभिः ॥ २३ ॥

Like this the Self shines in all beings, but It is perceived, only by the wise ones through subtle, sharp & one pointed intellect.

चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ।

प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमानन्त्यमश्नुते ॥ २४ ॥

Through purification of the mind one can be free from the effects of one's own past-deeds; such a happy & pure soul establishes in the Supreme-Self, and rejoices the extreme happiness.

लक्षणं तु प्रसादस्य यथा तप्तः सुखं स्वपेत् ।

निवाते वा यथा दीपो दीप्येत् कुशलदीपितः ॥ २५ ॥

The serene one shines like the lamp placed on windless spot & remains at ease like sleeping satiated one.

पूर्वरात्रे परे चैव युञ्जानः सततं मनः ।

लब्धाहारो विशुद्धात्मा पश्यन्नात्मानमात्मनि ॥ २६ ॥

प्रदीप्तिनेव दीपेन मनो दीपेन पश्यति ।

दृष्ट्वाऽऽत्मानं निरात्मानं स तदा विप्रमुच्यते ॥ २७ ॥

Contained with light food in evening one should practice meditation during first & last parts of night (i.e. at dusk & dawn) uninterruptedly; with such repeated untiring efforts, meditative one becomes pure minded & radiates like a bright lamp; perceives the Supreme Self within his own self, and as a result turning egoless gets liberated instantly.

सर्वोपायैस्तु लोभस्य क्रोधस्य च विनिग्रहः ।

एतत् पवित्रं लोकानां तपो वै सङ्क्रमो मतः ॥ २८ ॥

With all possible efforts one should restrain-well greed & anger; this is the pure austerity in this world which takes one across this ocean of the worldliness.

नित्यं क्रोधात् तपो रक्षेद् धर्म रक्षेतच्च मत्सरात् ।

विद्यां मानापमानाभ्यामात्मानं तु प्रमादतः ॥ २९ ॥

One should be always alert in protecting austerity from anger, righteousness from hatred, knowledge from honor & insult, and the last but not the least oneself from inadvertence.

आनुशंस्यं परो धर्मः क्षमा च परमं बलम् ।

आत्मज्ञानं परं ज्ञानं सत्यव्रतं परं व्रतम् ॥ ३० ॥

Compassion is the best righteousness, forgiveness is a great strength, truthfulness is the excellent vow, and knowledge of the Self is the supreme knowledge.

सत्यस्य वचनं श्रेयः सत्यं ज्ञानं हितं भवेत् ।

यद् भूतहितमत्यन्तं तद् वै सत्यं परं मतम् ॥ ३१ ॥

It is better to be always truthful; the true knowledge is ever beneficial; whereas according to the best opinion, 'the greater help to the majority of beings itself becomes the truth'.

यस्य सर्वे समारम्भा निराशीर्बन्धनाः सदा ।

त्यागे यस्य हुतं सर्वं स त्यागी स च बुद्धिमान् ॥ ३२ ॥

Verily wise one is he, who remains free from the desires in his every action, whose all bonds or attachments are totally burnt in the fire of renunciation, means who has renounced actually.

यतो न गुरुरप्येनं श्रावयेदुपपादयेत् ।

तं विद्याद् ब्रह्मणो योगं वियोगं योगसञ्ज्ञितम् ॥ ३३ ॥

As even Guru can only explain but can't give this renunciation (of the fruits of one's own actions), known as Yoga, it should be known as Brahman Yoga.

न हिंस्यात् सर्वभूतानि मैत्रायणगतिश्चरेत् ।

नेदं जीवितमासाद्य वैरं कुर्वीत केन चित् ॥ ३४ ॥

Whosoever gets this human birth should not kill any animal or enter into enmity with any-one; but should become friend of all beings.

आकिञ्चन्यं सुसन्तोषो निराशित्वमचापलम् ।

एतदेव परं ज्ञानं सदात्मज्ञानमुत्तमम् ॥ ३५ ॥

The vow of poverty is the best, when practiced with contentment by giving up desires & fickle mindedness; this itself is the supreme knowledge or excellent knowledge of the True Self.

परिग्रहं परित्यज्य भवेद् बुद्ध्या यतव्रतः ।

अशोकं स्थानमाश्रित्य निश्चलं प्रेत्य चेह च ॥ ३६ ॥

Here in this world, without accepting any gift, take refuge in a place, free from grief; and restrain sense-organs including mind with the help of intellect to achieve the Supreme Self.

तपोनित्येन दान्तेन मुनिना संयतात्मना ।

अजितं जेतुकामेन भाव्यं सङ्गेष्वसङ्गिना ॥ ३७ ॥

The Sage who has gained self control, and further practicing austerities by restraining his sense organs including mind, for realizing the unconquered i.e. the Supreme Self; must keep himself away & detached from the entangling enjoyments.

गुणागुणमनासङ्गमेककार्यमनन्तरम् ।

एतद् तद् ब्राह्मणो वृत्तमाहुरेकपदं सुखम् ॥ ३८ ॥

Revealing immediately after the obliteration of ignorance through renouncing worldly attributes, as endowed with all attributes but completely free from them; such is the description of that Brahman One without second & the happiness itself.

परित्यजति यो दुःखं सुखं चाप्युभयं नरः ।

ब्रह्म प्राप्नोति सोऽत्यन्तमसङ्गेन च गच्छति ॥ ३९ ॥

One who renounces both unpleasant & pleasant together, with extreme detachment, that unattached man goes forward and achieves the Brahman.

यथा श्रुतमिदं सर्वं समासेन द्विजोत्तम ।

एतत्ते सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि ॥ ४० ॥

Whatever I have heard is explained to you in brief, Oh best Brahmin; what more would like to listen?

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे प्राणस्थितिपरमप्राप्तिनाम नवमोऽध्यायः)

5 Physiological Systems

- **Prana Sakti or Respiratory System**
- **Vayna Sakti or Circulatory System**
- **Samana Sakti or Digestive System**
- **Udana Sakti or Reversal System**
- **Apana Sakti or Excretory System**

श्रीधर्मव्याध गीता

Shri Dharma Vyadh Gita

दशमोऽध्यायः

Tenth Chapter

मातापितादेवैव

The parents are verily gods

मार्कण्डेय उवाच

एवं संकथिते कृत्स्ने मोक्षधर्मे युधिष्ठिर ।

दृढप्रीतिमना विप्रो धर्मव्याधमुवाच ह ॥ १ ॥

Markandeya said

Oh Yudhisthira, that Brahmin was immensely pleased with such an exhaustive description of the apt process of achieving liberation, and said to the Vyadh like this.

ब्राह्मण उवाच

न्याययुक्तमिदं सर्वं भवता परिकीर्तितम् ।

न तेऽस्त्यविदितं किञ्चिद् धर्मेष्विह हि दृश्यते ॥ २ ॥

Brahmin said

Everything you have explained is logical, oh my dear, here it seems that regarding righteousness nothing is left unknown to you.

व्याध उवाच

प्रत्यक्षं मम यो धर्मस्तं च पश्य द्विजोत्तम ।

येन सिद्धिरियं प्राप्ता मया ब्राह्मणपुङ्गव ॥ ३ ॥

Vyadh said

Oh excellent Brahmin, Now please see my practical righteousness that have bestowed on me this occult power.

उत्तिष्ठ भगवन् क्षिप्रं प्रविश्याभ्यन्तरं गृहम् ।

द्रष्टुमर्हसि धर्मज्ञ मातरं पितरं च मे ॥ ४ ॥

Please stand-up and come quickly to the inner apartment of my house, oh knower of the righteousness, and meet my parents.

मार्कण्डेय उवाच

इत्युक्तः स प्रविश्याथ ददर्श परमार्चितम् ।

सौधं हृद्यं चतुःशालमतीव च मनोहरम् ॥ ५ ॥

देवतागृहसङ्काशं देवतैश्च सुपूजितम् ।

शयनासनसम्बाधं गन्धैश्च परमैर्युतम् ॥ ६ ॥

Markandeya said

Responding to that invitation, he accompanied Vyadh to the inner apartment of his house; and there he saw, nicely white washed, neat & clean four rooms, pleasing the mind with interior decoration, as if the dwelling of gods; beds stood on one side whereas other side was decorated with comfortable seats, air filled with the perfumes of Chandan, Kesar & alike; everything fit to be praised & honored by gods.

तत्र शुक्लाम्बरधरौ पितरावस्य पूजितौ ।

कृताहारौ तु संतुष्टावुपविष्टौ वरासने ।

धर्मव्याधस्तु तौ दृष्ट्वा पादेषु शिरसापतत् ॥ ७ ॥

There, on a beautiful sofa were seated parents of the Vyadh, well fed, satiated and resting; clean white clothes adored their bodies and both were worshiped with flowers etc. Dharma Vyadh prostrated at their feet on the ground, the moment he saw them.

वृद्धावूचतुः

उत्तिष्ठोत्तिष्ठ धर्मज्ञ धर्मस्त्वामभिरक्षतु ।

प्रीतौ स्वस्तव शौचेन दीर्घमायुरवाप्नुहि ॥ ८ ॥

Old ones said

Please stand up dear, you are the knower of the righteousness, may the righteousness protect you in every aspect and may you enjoy long life; both of us are very much pleased with your, service & purity of conduct, including thoughts.

गतिमिष्टां तपो ज्ञानं मेधां च परमां गतः ।

सत्पुत्रेण त्वया पुत्र नित्य काले सुपूजितौ ॥९॥

By rendering to us the regular worship with due honour befitting to the various occasions, oh dear & virtuous son; you have achieved the wisdom & excellent intellect, as the result of austerity.

(सुखमावां वसवोऽत्र देवलोकगताविव)

न तेऽन्यत् देवतं किञ्चिद् देवतेष्वपि वर्तते ।

प्रयतत्वाद् द्विजातीनां दमेनासि समन्वितः ॥ १० ॥

In this house we are living happily as if in the realm of gods; you are treating us verily as gods, for you, there is no other god better than us. By purifying your mind with restrain, you have proved that it befits a Brahmin.

पितुः पितामहा ये च तथैव प्रपितामहाः ।

प्रीतास्ते सततं पुत्र दमेनावां च पूजया ॥ ११ ॥

With, your worshiping us and restraining yourself in all respects, oh dear son, our forefathers are ever pleased.

मनसा कर्मणा वाचा शुश्रूषा नैव हीयते ।

न चान्या हि तथा बुद्धिर्दृश्यते साम्प्रतं तव ॥ १२ ॥

You never deviate from our service either in mind, or in speech, or in deeds; even now your thoughts are not otherwise.

जामदग्न्येन रामेण यथा वृद्धौ सुपूजितौ ।

तथा त्वया कृतं सर्वं तद्विशिष्टं च पुत्रक ॥ १३ ॥

Oh dear son your service & worship exceeds to that of Parshuram the son of Jamadagni, which he had rendered to his parents.

मार्कण्डेय उवाच

ततस्तं ब्राह्मणं ताभ्यां धर्मव्याधो न्यवेदयत् ।

तौ स्वागतेन तं विप्रमर्चयामासतुस्तदा ॥ १४ ॥

प्रतिगृह्य च तां पूजां द्विजः पप्रच्छ तावुभौ ।

Markandeya said

At that time Dharmavyadh had introduced the Brahmin to his parents; and when both of them welcomed that Brahmin with worship; accepting that worship gratefully the Brahmin inquired about their welfare.

ब्राह्मण उवाच

सुपुत्राभ्यां सभृत्याभ्यां कच्चिद् वां कुशलं गृहे ॥ १५ ॥

अनामयं च वां कच्चित् सदैवेह शरीरयोः ।

Brahmin said

Are you comfortable with your befitting son & servants? Are you always enjoying good health?

वृद्धावूचतुः

कुशलं नौ गृहे विप्र भृत्यवर्गे च सर्वशः ।

कच्चित् त्वमप्यविघ्नेन सम्प्राप्तो भगवन्निह ॥ १६ ॥

Old-ones said

We are always comfortable in this house with servants and everything rest, oh revered Brahmin; hope you too have reached here without any trouble on the way?

मार्कण्डेय उवाच

बाढमित्येव तौ विप्रः प्रत्युवाच मुदान्वितः ।

धर्मव्याधो निरीक्ष्याथ ततस्तं वाक्यमब्रवीत् ॥ १७ ॥

To such an affectionate inquiry that Brahmin responded 'Yes I have reached here without any trouble.' Next with his parents in view Dharmavyadh started conversing with the Brahmin.

व्याध उवाच

पिता माता च भगवन्नेतौ मदैवतं परम् ।

यद् दैवतेभ्यः कर्तव्यं तदेताभ्यां करोम्यहम् ॥ १८ ॥

Vyadh said

My parents are superior gods to me, oh revered one; whatever one suppose to do for gods, I am doing for them.

त्रयस्त्रिंशद् यथा देवाः सर्वे शक्रपुरोगमाः ।

सम्पूज्याः सर्वलोकस्य तथा वृद्धाविमौ ममः ॥ १९ ॥

These old ones are fit to be worshiped by me, just as all thirty three gods under Indra's leadership are to be worshiped by this entire world.

उपहारानाहरन्तो देवतानां यथा द्विजाः ।

कुर्वन्ति तद्वदेताभ्यां करोम्यहमतन्द्रितः ॥२० ॥

The priests are collecting gifts for gods; I do the same for these without any laziness.

एतौ मे परमं ब्रह्मन्पिता माता च दैवतम् ।

एतौ पुष्पैः फलै रत्नैस्तोषयामि सदा द्विज ॥ २१ ॥

My parents are superior gods to me, oh Brahmin; always I keep them happy with flowers, fruits, diamonds etc.

एतावेवाग्नयो मह्यं यान् वदन्ति मनीषिणः ।

यज्ञा वेदाश्च चत्वारः सर्वमेतौ मम द्विज ॥ २२ ॥

To me my parents are fire as called by wise ones; they are for me four Vedas, sacrifice and everything else.

एतदर्थं मम प्राणा भार्या पुत्रः सुहृज्जनाः ।

सपुत्रदारः शुश्रूषां नित्यमेव करोम्यहम् ॥ २३ ॥

My soul, wife, son, relatives and everything that is mine, is meant for their service; along with my wife & son I remain ever engaged in their service.

स्वयं च स्नापयाम्येतौ तथा पादौ प्रधावये ।

आहारं सम्प्रयच्छामि स्वयं च द्विजसत्तम ॥ २४ ॥

I myself wash their feet, bath them, cook for them, and oh best Brahmin; I serve them with my own hands.

अनुकूलाः कथा वच्मि विप्रियं परिवर्जये ।

अधर्मेणापि संयुक्तं प्रियमाभ्यां करोम्यहम् ॥ २५ ॥

Not only I talk those things which please them, and avoid unpleasant ones, but if there happens to be something unrighteous that pleases them, certainly I do it for them.

धर्ममेव गुरुं ज्ञात्वा करोमि द्विजसत्तम ।

अतन्द्रितः सदा विप्र शुश्रूषां वै करोम्यहम् ॥ २६ ॥

I treat the service to my parents, as the righteousness, oh best Brahmin; giving up laziness I ever engage myself in their service.

पञ्चैव गुरवो ब्रह्मन् पुरुषस्य बुभूषतः ।

पिता माताग्निरात्मा च गुरुश्च द्विजसत्तम ॥ २७ ॥

There are five gurus for the man desirous of the righteous progress, oh best Brahmin; and they are Father, Mother, Fire, the Supreme Self & last but not least Sad-guru.

एतेषु यस्तु वर्तेत सम्यगेव द्विजोत्तम ।

भवेयुरग्नयस्तस्य परिचीर्णास्तु नित्यशः ।

गार्हस्थ्ये वर्तमानस्य एष धर्मः सनातनः ॥ २८ ॥

Entertaining them with proper respect is the everlasting worship of all fires for a house-holder, and oh best Brahmin; this itself is the ancient righteousness at the present.

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे मातापितादेवैवनाम दशमोऽध्यायः)

श्रीधर्मव्याध गीता
Shri Dharma Vyadh Gita

एकादशोऽध्यायः
Eleventh Chapter

शुश्रूषाप्रेरणं
An inspiration to serve

मार्कण्डेय उवाच

गुरुं निवेद्य विप्राय तौ मातापितराबुभौ ।

पुनरेव स धर्मात्मा व्याधो ब्राह्मणमब्रवीत् ॥ १ ॥

Markandeya said

Thus presenting to that Brahmin his Gurus embodied in his parents only, the Dharmavyadh again said to that Brahmin.

प्रवृत्त चक्षुर्जातोऽस्मि सम्पश्य तपसो बलम् ।

यदर्थमुक्तोऽसि तथा गच्छ त्वं मिथिलामिति ॥ २ ॥

पतिशुश्रूषपरया दान्तया सत्यशीलया ।

मिथिलायां वसेद् व्याधः स ते धर्मान् प्रवक्ष्यति ॥ ३ ॥

You can see well that I have achieved the Divine foresight as the result of my austerity (in the form of dedicated service to my parents); so that truthful lady with restrains & dedicated to her husband have send you here by saying, “As you are free now, please go to Mithila, there lives the Vyadh who will certainly teach you the righteousness.”

ब्राह्मण उवाच

पतिव्रतायाः सत्यायाः शीलाढ्याया यतव्रत ।

संस्मृत्य वाक्यं धर्मज्ञं गुणवानसि मे मतः ॥ ४ ॥

Brahmin said

As I remember that sentence of the great truthful lady with restrains & dedicated to her husband; I have developed the conviction that you are the righteous & of noble conduct.

व्याध उवाच

यत् तदा त्वं द्विजश्रेष्ठ तयोक्तो मां प्रति प्रभो ।

दृष्टमेव तथा सम्यगोक्तपत्न्या न संशयः ॥ ५ ॥

Whatever was said at that time by her, oh excellent Brahmin; everything is correct and undoubtedly she has perceived it directly as the result of her dedication to her husband.

त्वदनुग्रहबुद्ध्या तु विप्रैतद् दर्शितं मया ।

वाक्यं च श्रुणु मे तात यत ते वक्ष्ये हितं द्विज ॥ ६ ॥

With the thought of blessing you I have placed everything before you, oh Brahmin, my dear, please listen to me, I am going to tell you the fact of your benefit.

त्वया विनिकृता माता पिता च द्विजसत्तम ।

अनिसृष्टोऽसि निष्क्रान्तो गृहात् ताभ्यामनिन्दित ॥ ७ ॥

वेदोच्चारणकार्यार्थमयुक्तं तत् त्वया कृतम् ।

तव शोकेन वृद्धौ तावन्धीभूतौ तपस्विनौ ॥८ ॥

You have left your house for study of the Vedas but without permission of your parents & thus you neglected them, oh excellent Brahmin; that was not proper for you & in a grieving separation from you, your parents both the austere old ones, have become blind.

तौ प्रसादयितुं गच्छ मा त्वा धर्मोऽत्यगादयम् ।

तपस्वी त्वं महात्मा च धर्मे च निरतः सदा । ॥९ ॥

Please go to your home to please them, you are the austere & ever righteous, in doing so your righteousness will never be affected.

सर्वमेतदपार्थ ते क्षिप्रं तौ सम्प्रसादय ।

श्रद्धस्य मम ब्रह्मन् नान्यथा कर्तुमर्हसि ।

गम्यतामद्य विप्रर्षे श्रेयस्ते कथयाम्यहम् ॥ १० ॥

All this righteousness of yours is turning futile as you have not satiated them; please trust me oh Brahmin, go quickly and satiate them; you should not do otherwise; oh the sage among Brahmins, please go to your home & serve your parents. This, I am insisting for your own supreme welfare.

ब्राह्मण उवाच

यदेतदुक्तं भवता सर्वं सत्यमसंशयम् ।

प्रीतोऽस्मि तव भद्रं ते धर्माचारगुणान्वित ॥ ११ ॥

Brahmin said

Whatever you have told is the truth beyond any doubt, oh gentleman you are the righteous one with the noble characters & conduct; I am very much pleased with you.

व्याध उवाच

दैवतप्रतिमो हि त्वं यस्त्वं धर्ममनुव्रतः ।

पुराणं शाश्वतं दिव्यं दुष्प्राप्यमकृतात्मभिः ॥ १२ ॥

Vyadh said

You have made yourself at par with gods, by engaging yourself in the righteousness, which always remains the Divine, Eternal & ancient.

मातापित्रोः सकाशं हि गत्वा त्वं द्विजसत्तम ।

अतन्द्रितः कुरु क्षिप्रं मातापित्रोर्हि पूजनम् ।

अतः परमहं धर्मं नान्यं पश्यामि कंचन ॥ १३ ॥

Immediately go to your parents & worship them by serving with ever alertness. Oh excellent Brahmin, I couldn't find any better righteousness than this.

ब्राह्मण उवाच

इहाहमागतो दिष्ट्या दिष्ट्या मे सङ्गतं त्वया ।

ईदृशा दुर्लभा लोके नरा धर्मप्रदर्शकाः ॥ १४ ॥

Brahmin said

With great fortune of mine I have reached here and benefitted of your holly company, oh dear one; in this world, it is certainly rare to meet with a person like you to guide in the righteousness.

एको नरसहस्रेषु धर्मावित् विद्यते न वा ।

प्रीतोऽस्मि तव सत्येन भद्रं ते पुरुषर्षभ ॥ १५ ॥

None can say with certainty that there exists at least one knower of the righteousness among thousand people in this world, may good fortune be yours oh excellent man; I am very much pleased with your truthfulness.

पतमानोऽद्य नरके भवतास्मि समुद्धृतः ।

भवितव्यमथैवं च यद् दृष्टोऽसि मयानघ ॥ १६ ॥

I was about to fall in the hell, but you have saved me now, oh sinless one; somehow I have seen you in this way, so certainly as per your advice everything in the future will be all-right.

राजा ययातिदौहित्रैः पतितस्तारितो यथा ।

सद्भिः पुरुषशार्दूल तथाहं भवता द्विजः ॥ १७ ॥

King Yayati was cursed to be out of the haven, but his grand sons (& daughter) made him free from that curse, and he was reestablished in the heaven again; in the similar way, oh the lion among men, you have saved me from falling in the hell.

(*महाभारत अनुशासनपर्व षष्ठोऽध्यायः

पुरा ययातिर्विभ्रष्टश्च्यावितः पतितः क्षितौ ।

पुनरारोपितः स्वर्गं दौहित्रैः पुण्यकर्मभिः ॥ ३० ॥

the story of Yayati in details is given in Adiparva of Mahabharata)

मातापितृभ्यां शुश्रूषां करिष्ये वचनात् तव ।

नाकृतात्मा वेदयति धर्माधर्मविनिश्चयम् ॥ १८ ॥

Certainly I will serve my parents as per your advice, one can't decide about righteous or unrighteous without purification of one's mind.

दुर्ज्ञेयः शाश्वतो धर्मः शूद्रयो नो हि वर्तते ।

न त्वां शूद्रमहं मन्ये भवितव्यं हि कारणम् ॥ १९ ॥

This is quite surprising that the eternal righteousness which is very difficult to grasp does exist in a man born as Shudra, however now I do not accept you as a Shudra, there must be some reason for this birth of yours.

येन कर्म विशेषेण प्राप्तेयं शूद्रता त्वया ।

एतदिच्छामि विज्ञातुं तत्त्वेन हि महामते ।

कामया ब्रूहि मे सर्वं सत्येन प्रयतात्मना ॥ २० ॥

If possible I would like to know essentials of that particular deed of yours giving you this birth, oh the man of great conviction, if you are willing, please narrate everything factually as you believe it.

व्याध उवाच

अनतिक्रमणीया हि ब्राह्मणा मे द्विजोत्तम ।

श्रृणु सर्वमिदं वृत्तं पूर्वदेहे ममानघ ॥ २१ ॥

I must not offend a Brahmin, please listen the incident that took place in my previous birth, oh the best Brahmin, I am narrating it in detail.

अहं हि ब्राह्मणः पूर्वमासं द्विजवरात्मज ।

वेदाध्यायी सुकुशलो वेदाङ्गानां च पारगः ॥२२ ॥

In my previous life, I was son of a great Brahmin, sincerely engaged in the study of Vedas. Being skillful in the studies, I had the recognition as an expert in all branches of the Vedas.

आत्मदोषकृतैर्ब्रह्मन्नवस्थामाप्तवानिमाम् ।

कश्चिद् राजा मम सखा धनुर्वेदपरायणः ॥२३ ॥

संसर्गाद् धनुषि श्रेष्ठस्ततोऽहमभवं द्विज ।

I have landed in this pitiable situation as the result of my own blunder, oh Brahmin; In my previous life one king, a skilful archer was my friend, in his company I started studying archery and I became an expert archer even as a son of the great Brahmin.

एतस्मिन्नेव काले तु मृगयां निर्गतो नृपः ॥२४ ॥

सहितो योधमुख्यैश्च मन्त्रिभिश्च सुसंवृतः ।

ततोऽभ्यहन् मृगांस्तत्र सुबहूनाश्रमं प्रति ॥ २५ ॥

During that period, said king along with his ministers & commanders went for hunting, & killed several animals in the region of an ashram of a sage.

अथ क्षिप्तः शरो घोरो मयापि द्विजसत्तम ।

ताडितश्च ऋषिस्तेन शरेणानतपर्वणा ॥ २६ ॥

In the due course I too had shot one terrible arrow with tilted sharp point which pierced that sage.

भूमौ निपतितो ब्रह्मन्नुवाच प्रतिनादयन् ।

नापराध्याम्यहं किञ्चित् केन पापमिदं कृतम् ॥ २७ ॥

Pierced with my arrow and fallen on the ground that sage screamed out in pain, “I have never offended anyone, even then who has done this sin.”

मन्वानस्तं मृगं चाहं सम्प्राप्तः सहसा प्रभो ।

अपश्यं तमृषिं विद्धं शरेणानतपर्वणा ॥२८॥

In search of an animal shot by my arrow when I reached that spot, oh honorable one; I saw a sage pierced with that terrible arrow with tilted sharp point.

अकार्यकरणञ्चापि भृशं मे व्यथितं मनः ।

तमुग्रतपसं विप्रं निष्टनन्तं महीतले ॥२९॥

To see that wailing Brahmin who was extreme austere, as he was **thrown** on the ground; my mind grew restless in pain because I had done that unpardonable sin.

अजानता कृतमिदं मयेत्यहमथाब्रुवम् ।

क्षन्तुमर्हसि मे सर्वमिति चोक्तो मया मुनिः ॥ ३० ॥

“This unpardonable sin has been done by me unknowingly” I said somehow by collecting all my courage, “please forgive me oh sage.”

ततः प्रत्यब्रवीद्वाक्यमृषिर्मा क्रोधमूर्च्छितः ।

व्याधस्त्वं भविता क्रूर शूद्रयोनाविति द्विज ॥ २९ ॥

“Oh merciless one, you will be born as a hunter belonging to Shudra caste.” responded that sage overpowered with anger as he fainted in unbearable pain.

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे शुश्रूषाप्रेरणनाम एकादशोऽध्यायः)

श्रीधर्मव्याध गीता
Shri Dharma Vyadh Gita

द्वादशोऽध्यायः
Twelveth Chapter

उपसंहारः
Conclusion

व्याध उवाच

एवं शप्तोऽहमृषिणा तदा द्विजवरोत्तम ।
अभिप्रसादयमृषिं गिरा त्राहीति मां तदा ॥ १ ॥
अजानता मयाकार्यमिदमद्य कृतं मुने ।
क्षन्तुमर्हसि तत्सर्वं प्रसीद भगवन्निति ॥ २ ॥

Vyadh said

Thus cursed by that sage, oh excellent Brahmin, I tried to pacify & please him, with the pleading, "Please save me, this unpardonable sin has been committed by me inadvertently, be gracious oh venerable one, by considering me fit to be forgiven."

ऋषिः उवाच

नान्यथा भविता शाप एवमेतदसंशयम् ।
आनुशंस्यात् त्वहं किञ्चित् कर्तानुग्रहमद्य ते ॥ ३ ॥

Rhushi said

This curse cannot be avoided, certainly it will happen as I have cursed, but still I am not a cruel; so let me bless you with some grace now.

शूद्रयोऽन्यां वर्तमानो धर्मज्ञो हि भविष्यसि ।
मातापित्रोश्च शुश्रूषां करिष्यसि न संशयः ॥ ४ ॥

Even though born in Shudra caste, you would be a knower of the righteousness and undoubtedly serve your parents.

तया शुश्रूषया सिद्धिं महत्त्वं समवाप्स्यसि ।
जातिस्रमश्च भविता स्वर्गं चैव गमिष्यसि ॥ ५ ॥

As the result of your dedicated service you will receive some occult powers & greatness. You will be remembering your previous birth & finally go to the heaven. When you will be freed from this curse you will become Brahmin again.

व्याध उवाच

एवं शप्तः पुरा तेन ऋषिणास्म्युग्रतेजसा ॥६ ॥

प्रसादश्च कृतस्तेन ममैवं द्विपदां वर ।

Vyadh said

Thus I was cursed by that extreme austere sage in the past, but oh nobleman; he himself was graceful to bless me later.

शरं चोद्धृतवानस्मि तस्य वै द्विजसत्तम ॥७ ॥

आश्रमं च मया नीतो न च प्राणैर्व्ययुज्यत ।

Later on I removed the arrow from his body and took him to his Ashram; luckily he was saved.

एतत्ते सर्वमारख्यातं यथा मम पुराभवत् ॥८ ॥

अभितश्चापि गन्तव्यं मया स्वर्गं द्विजोत्तम ॥ ९ ॥

Thus I have narrated to you in detail everything that I had gone through in my past birth; oh excellent Brahmin, **anyway I will be going** to the heaven soon.

ब्राह्मण उवाच

एवमेतानि पुरुषा दुःखानि च सुखानि च ।

आप्नुवन्ति महाबुद्धे नोत्कण्ठां कर्तुमर्हसि ॥१० ॥

Brahmin said

Such are the experiences of pleasure & pain for a man, oh the great intelligent one; it doesn't befit you to be worried.

दुष्करं हि कृतं कर्म जानता जातिमात्मनः ।

लेकवृत्तान्ततत्त्वज्ञ नित्यं धर्मपरायण ॥११ ॥

Remembering your past birth, you have undertaken the hard task of serving parents; you are the expert of social conducts & ever righteous.

कर्मदोषश्च वै विद्वन्नात्मजातिकृतेन ते ।

कञ्चित् कालमुष्यतां वै ततोऽसि भविता द्विजः ॥१२ ॥

Present devious duty you have received as the result of your deeds in the previous life; so you will continue for some time as you are now, and later on you will become a Brahmin again.

साम्प्रतं च मतो मेऽसि ब्राह्मणो नात्र संशयः ।

ब्राह्मणः पतनीयेषु वर्तमानो विकर्मसु ॥१३ ॥

दाम्भिको दुष्कृतप्रायः शूद्रेण सदृशो भवेत् ।

But even now itself you are verily the Brahmin, according to me it is beyond any doubt. Even a Brahmin by birth, who falls in the snare of sins & and remain engaged in dreadful activities, that atheist becomes at par with Shudra.

यस्तु शूद्रो दमे सत्ये धर्मे च सततोत्थितः । ॥१४ ॥

तं ब्राह्मणमहं मन्ये वृत्तेन हि भवेद्द्विजः ।

On the opposite, born as a Shudra but with restrained mind & organs one remains ever alert to be righteous, I treat him as a Brahmin; because one becomes a Brahmin by ones conduct only.

कर्म दोषेण विषमा गतिमाप्नोति दारुणाम् ॥१५॥

क्षीणदोषमहं मन्ये चाभितस्त्वां नरोत्तम ।

One faces misfortune & torments, as a result of one's own sins & misconducts, but oh excellent man; according to me, all of your faults have been already waned out.

कर्तुमर्हसि नोत्कण्ठां त्वद्विधा ह्यविषादिनः ।

लोकवृत्तानुवृत्तज्ञा नित्यं धर्मपरायणाः ॥ १६ ॥

So it doesn't befit you to be worried, as the experts of social conducts like you remain righteous forever.

व्याध उवाच

प्रज्ञया मानसं दुःखं हन्याच्छारीरमौषधैः ।

एतद् विज्ञानसामर्थ्यं न बालैः समतामियात् ॥ १७ ॥

Vyadh said

Overcoming physical illness with help of medicines, wise one should transcend mental afflictions tactfully with his sharp discrimination; this itself is the strength of his wisdom, he should never allow himself to be at par with ignorant ones.

अनिष्ट सम्प्रयोगाच्चविप्रयोगात् प्रियस्य च ।

मनुष्या मानसैर्दुःखैर्युज्यन्ते चाल्पबुद्धयः ॥ १८ ॥

Only men of poor intellect, get afflicted by association with unpleasant & dissociation from the pleasant.

गुणैर्भूतानि युज्यन्ते वियुज्यन्ते तथैव च ।

सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते ॥ १९ ॥

Each & every being in this world, usually gets associated with & dissociated from these Three Gunas, so association or dissociation with any one of them cannot be a cause of grief.

अनिष्टं चान्वितं पश्यंस्तथा क्षिप्रं विरज्यते ।

ततश्च प्रतिकुर्वन्ति यदि पश्यन्त्युपक्रमम् ॥ २० ॥

Man immediately gives up the undertaking if he discovers something disagreeable in it, and if it happens to be before its commencement, he takes steps to avoid that disagreeable.

शोचतो न भवेत् किञ्चित् केवलं परितप्यते ।

परित्यजन्ति ये दुःखं सुखं वाप्युभयं नराः ॥२१॥

त एव सुखमेधन्ते ज्ञानतृप्ता मनीषिणः ।

असन्तोषपरा मूढाः सन्तोषं यान्ति पण्डिताः ॥२२॥

Through howling, one can achieve nothing but afflicted condition, giving up both pleasure & pain, satiated wise men progress happily; wise ones achieves contentment whereas ignorant ones land into discontentment.

असन्तोषस्य नास्त्यन्तस्तुष्टिस्तु परमं सुखम् ।

न शोचन्ति गताध्वानः पश्यन्तः परमां गतिम् ॥ २३ ॥

Contentment itself is the supreme happiness as there is no end to discontentment; those who have achieved the supreme wisdom through discrimination never lament.

न विषादे मनः कार्यं विषादो विषमुत्तमम् ।

मारयत्यकृतप्रज्ञं बालं क्रुद्ध इवोरगः ॥ २४ ॥

Never allow your mind to be despondent, as despondence works as deadly poison and just like an angry cobra kills an ignorant, deprived of discrimination.

यं विषादोऽभिभवति विक्रमे समुपस्थिते ।

तेजसा तस्य हीनस्य पुरुषार्थो न विद्यते ॥ २५ ॥ ?

If a person becomes despondent at the time of an opportunity to prove one's valor; the valor of such one deprived of boldness does not exist.

अवश्यं क्रियमाणस्य कर्मणो दृश्यते फलम् ।

नहि निर्वेदमागम्य किञ्चित् प्राप्नोति शोभनम् ॥ २६ ॥

A result of the task undertaken certainly becomes obvious, but nothing presentable can be achieved through mere indifference.

अथाप्युपायं पश्येत दुःखस्य परिमोक्षणे ।

अशोचन्नारभेतैव मुक्तश्चाव्यसनी भवेत् ॥ २७ ॥

In the midst of suffering, without becoming despondent sufferer must search for & implement the action to come out of it, in this way certainly one gets freedom from the sufferings & addictions.

भूतेष्वभावं सञ्चिन्त्य ये तु बुद्धेः परं गताः ।

न शोचन्ति कृतप्रज्ञाः पश्यन्तः परमां गतिम् ॥ २८ ॥

Contemplating on death of beings, a person who achieves the supreme wisdom, perceives the Supreme Self & never gets dejected.

न शोचामि च वै विद्वन् कालाकाङ्क्षी स्थितो ह्यहम् ।

एतैर्निर्दशनैर्ब्रह्मन् नावसीदामि सत्तम ॥ २९ ॥

Without getting dejected, firmly I am awaiting completion of the due course, oh excellent Brahmin; with these positive indications, I never belittle myself.

ब्राह्मण उवाच

कृतप्रज्ञोऽसि मेधावी बुद्धिर्हि विपुला तव ।

नाहं भवन्तं शोचामि ज्ञानतृप्तोऽसि धर्मवित् ॥ ३० ॥

Brahmin said

Oh intelligent one, you have achieved the greater wisdom, & essentially you are righteous. I do not feel sorry for you, oh knower of the righteousness you are satiated with the perception.

आपृच्छे त्वां स्वस्ति तेऽस्तु धर्मस्त्वां परिरक्षतु ।

अप्रमादस्तु कर्तव्यो धर्मे धर्मभृतां वर ॥ ३१ ॥

I seek your permission to leave this place, may righteousness protect you, and may you be lucky; oh the best amongst righteous ones, may you be ever alert in righteous duties.

मार्कण्डेय उवाच

बाढमित्येव तं व्याधः कृताञ्जलिरुवाच ह ।

प्रदक्षिणमथो कृत्वा प्रस्थितो द्विजसत्तमः ॥ ३२ ॥

Markandeya said

To such request of that Brahmin Vyadh responded, 'Let it be so, now you may proceed towards your home.' and later on he left that place after going round Vyadh respectfully.

स तु गत्वा द्विजः सर्वां शुश्रूषां कृतवांस्तदा ।

मातापितृभ्यां वृद्धाभ्यां यथान्यायं सुसंशितः ॥ ३३ ॥

Back at his home, that well restrained Brahmin served his old parents undauntedly, properly comforting them all the time.

एतत् ते सर्वमाख्यातं निखिलेन युधिष्ठिर ।

पृष्टवानसि यं तात धर्मं धर्मभृतां वर ॥ ३४ ॥

Whatever you have asked for, oh dear Yudhisthira the best righteous one; I have narrated everything in details.

पतिव्रताया माहात्म्यं ब्राह्मणस्य च सत्तम ।

मातापित्रोश्च शुश्रूषा धर्मव्याधेन कीर्तितः ॥ ३५ ॥

I have narrated to you, oh excellent one, Glory of the righteous conduct of the woman faithful to her husband & that of the Brahmin, along with the service to the parents rendered by Dharmavyadh.

युधिष्ठिर उवाच

अत्यद्भुतमिदं ब्रह्मन् धर्माख्यानमनुत्तमम् ।

सर्वधर्मविदां श्रेष्ठ कथितं मुनिसत्तम ॥ ३६ ॥

Yudhisthira said

Very wonderful legend of the righteousness you have narrated, oh great sage; you are the best one amongst all knowers of righteousness.

सुखश्रव्यतया विद्वन् मुहूर्तं इव मे गतः ।

न हि तृप्तोऽस्मि भगवन् श्रृण्वानो धर्ममुत्तमम् ॥ ३७ ॥

As we were listening this marvelous legend, the time drifted away just like a moment, oh wise one; still we are not satiated in listening from you, about the glorious righteousness.

(इति श्रीधर्मव्याधगीतायां ब्राह्मणव्याधसंवादे उपसंहारोनाम द्वादशोऽध्यायः)
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