

॥ ॐ श्रीमहागणपतये नमः ॥

यक्ष प्रश्न

The questioner of the Dharma

ब्राह्मणस्यारणीमन्थनकाष्ठमनुसंधातुं पाण्डवाणां मृगमनुधावनं दुःखं च

Plight of the sons of Pandu while chasing the deer to recover fire-producing-sticks of a Brahmin

जनमेजय उवाच

एवं हतायां कृष्णायां प्राप्य क्लेशमनुत्तमम् ।

प्रतिलभ्य ततः कृष्णां किमकुर्वन्त पाण्डवाः ॥ १ ॥

Janmejaya said

Like this when abducted Draupadi was freed with great efforts; what did the sons of Pandu do next?

वैशम्पायन उवाच

एवं हतायां कृष्णायां प्राप्य क्लेशमनुत्तमम् ।

विहाय काम्यकं राजा सह भ्रातृभिरच्युतः ॥ २ ॥

पुनर्द्वैतवनं रम्यमाजगाम युधिष्ठिरः ।

स्वादुमूलफलं रम्यं विचित्रबहुपादम् ॥ ३ ॥

Vaishmpayan said

“Like this when abducted Draupadi was freed with great efforts”; Oh king! “Yudhishthira – one, who never deviated from righteousness, left the forest of desires and returned to the forest of duality, along with his brothers. Testy fruits & roots were available in abundance in that forest of duality adored with verities of trees etc.”

अनुभुक्तफलाहाराः सर्व एव मिताशनाः ।

न्यवसन्पाण्डवास्तत्र कृष्णया सह भार्यया ॥ ४ ॥

There lived the sons of Pandu with their wife – Draupadi, on fruits & restricted food.

वसन्द्वैतवने राजा कुन्तीपुत्रो युधिष्ठिरः ।

भीमसेनोऽर्जुनश्चैव माद्रीपुत्रौ च पाण्डवौ ॥ ५ ॥

ब्राह्मणार्थे पराक्रान्ता धर्मात्मानो यतव्रताः ।

क्लेशमार्छन्त विपुलं सुखोदकं परन्तपाः ॥ ६ ॥

While living in the forest of duality, sons of Kunti Yudhishthira, Bhimsena, Arjun as well sons of Madri Nakula & Sahadeva; all of them righteous with restricted routine, had to undergo great trouble one day to show their valour to help one Brahmin; however it resulted in their future pleasure.

तस्मिन् प्रतिवसन्तस्ते यत् प्रापुः कुरुसत्तमाः ।

वने क्लेशं सुखोदकं तत् प्रवक्ष्यामि ते शृणु ॥७॥

I am narrating that great trouble, which resulted in their future pleasure; but they had to undergo while living in that forest, please listen Oh king!

अरणीसहितं मन्थं ब्राह्मणस्य तपस्विनः ।

मृगस्य घर्षमाणस्य विषाणे समसज्जत ॥८॥

Fire-producing-sticks of a certain Brahmin were tied with a branch of tree, reaching there a deer started rubbing its' body against that very-tree; in that process those sticks got entangled in the horns of that deer.

तदादाय गतो राजंस्त्वरमाणो महामृगः ।

आश्रमान्तरितः शीघ्रं प्लवमानो महाजवः ॥९॥

“With those sticks”, Oh King! “That big-deer ran hastily and vanished in gallops from the Ashram’s sight.”

हियमाणं तु तं दृष्ट्वा स विप्रः कुरुसत्तम ।

त्वरितोऽभ्यागमत् तत्र अग्निहोत्रपरीप्सया ॥१०॥

“Witnessing that, the speeding-deer had vanished with his fire-producing sticks”, Oh excellent amongst the Kuru-dynasty, “that Brahmin immediately rushed to Ashrama of Pandavas’ - the sons of Pandu, for the protection of his fire-sacrifice.”

अजातशत्रुमासीनं भ्रातृभिः सहितं वने ।

आगम्य ब्राह्मणस्तूर्णं सन्तप्तश्चेदमब्रवीत् ॥ ११ ॥

Approaching Yudhishthira - one without enemy, seating with his brothers; that agitated Brahmin said like this...

अरणी सहितं मह्यं समासक्तं वनस्पतौ ।

मृगस्य घर्षमाणस्य विषाणे समसज्जत ॥ १२ ॥

तदादाय गतो राजंस्त्वरमाणो महामृगः ।

आश्रमात्त्वरितः शीघ्रं प्लवमानो महाजवः ॥ १३ ॥

Oh King! “I had tied my Fire-producing-sticks with a branch of tree, reaching there a deer started rubbing its' body against that very-tree; in that process those sticks got entangled in the horns of that deer. Within a short time that big-deer ran hastily and vanished in gallops from the Ashram’s sight, with those sticks.

तस्य गत्वा पदं शीघ्रमासाद्य च महामृगम् ।

अग्निहोत्रं न लुप्येत तदानयत पाण्डवाः ॥ १४ ॥

Please follow that deer on its' foot-steps, Oh king Yudhisthira! & Valiant son of Pandu!
And fetch me those sticks to save my fire-sacrifice.

ब्राह्मणस्य वचो श्रुत्वा सन्तप्तोऽथ युधिष्ठिरः ।

धनुरादाय कौन्तेयः प्राद्रवद्भ्रातृभिः सह ॥ १५ ॥

Yudhisthira the son of Kunti was moved to listen to that Brahmin and with bow in hand
he rushed immediately with his brothers in search of that deer.

सन्नद्धा धन्विनः सर्वे प्राद्रवन्नरपुङ्गवाः ।

ब्राह्मणार्थे यतन्तस्ते शीघ्रमन्वगमन्मृगम् ॥ १६ ॥

Shielded in their armours, all those excellent men rushed with bows in hands in search of
that deer, and away from their Ashrama to fulfill mission of that Brahmin.

कर्णिनालीकनाराचानुत्सृजन्तो महारथाः ।

नाविध्यन्पाण्डवास्तत्र पश्यन्तो मृगमन्तिकात् ॥ १७ ॥

After a little distance they found that deer just nearby, but with Karni, Nalika, & Narach
arrows the sons of Pandu could not pierce that deer.

तेषां प्रयतमानानां नादृश्यत महामृगः ।

अपश्यन्तो मृगं श्रान्ता दुःखं प्राप्ता मनस्विनः ॥ १८ ॥

Even with the best of their efforts, they could not capture that great deer, which
disappeared all of a sudden, leaving these magnanimous heroes dejected.

शीतलछायमासाद्य न्यग्रोधं गहने वने ।

क्षुत्पिपासापरीताङ्गाः पाण्डवाः समुपाविशन् ॥ १९ ॥

And greatly afflicted by hunger & thirst they took shelter in the shade of a fig-tree in that
dense forest.

तेषां समुपविष्टानां नकुलो दुःखितस्तदा ।

अब्रवीद्भ्रातरं ज्येष्ठममर्षात्कुरुनन्दनम् ॥ २० ॥

When they sat there Nakula overpowered by grief said to his elder brother Yudhisthira
like this ...

नास्मिन्कुले जातु ममज्ज धर्मो

न चालस्यादर्थलोपो बभूव ।

अनुत्तराः सर्वभूतेषु भूयः

सम्प्राप्ताः स्मः संशयं केन राजन् ॥ २१ ॥

“None of us in our dynast has swereved from righteousness, nor our purposes gulped in
lazyness, eventhough unsurpassed amongst all being as we stad; Oh King! Why should
we land in such a plight? It is my doubt.”

॥ इति श्रीमहाभारते वनपर्वणि आरणेयपर्वणि मृगान्वेषणे एकादशाधिकत्रिंशत्तमोऽध्यायः ॥३११ ॥

श्रीमहाभारते वनपर्वे जलमानेतुं तडागतटं गतानां चतुर्णां पाण्डवाणां मूर्च्छां

A lake of the Death

युधिष्ठिर उवाच

Yudhishtira said

नापदामस्ति मर्यादा न निमित्तं न कारणम् ।

धर्मस्तु विभजत्यत्र उभयोः पुण्यपापयोः ॥ १ ॥

Calamities never has, any limit or occasion or cause. The Dharma – ones own conducts in forms of merits & demerits in the past, is the distributor of pleasures & pains as one's own destiny.

भीम उवाच

प्रातिकाम्यनयत्कृष्णां सभायां प्रेष्यवत्तदा ।

न मया निहतस्तत्र तेन प्राप्ताः स्म संशयम् ॥ २ ॥

Bhima said

We have landed in this plight, certainly because I have not killed Dushyasan overpowered by desires then & thereitself, when he dragged Draupadi to the court.

अर्जुन उवाच

वाचस्तीक्ष्णास्थि भेदिन्यः सूतपुत्रेण भाषिताः ।

अतितीक्ष्णा मया क्षान्तास्तेन प्राप्तः स्म संशयम् ॥ ३ ॥

Arjuna said

We have landed in this plight, certainly because I remained patient on that day even after Karna's words pierced me to the marrow of my bones.

सहदेव उवाच

शकुनिस्त्वां यदाजैषीदक्षयूतेन भारत ।

स मया न हतस्तत्र तेन प्राप्ताः स्म संशयम् ॥ ४ ॥

Sahadeva said

We have landed in this plight, certainly because I had not killed Sakuni on that day when he played the game of dice.

वैशम्पायन उवाच

ततो युधिष्ठिरो राजा नकुलं वाक्यमब्रवीत् ।

आरुह्य वृक्षं माद्रेय निरीक्षस्व दिशो दश ॥ ५ ॥

पानीयमन्तिके पश्य वृक्षान्वाप्युदकाश्रयान् ।

इमे हि भ्रातरः श्रान्तास्तव तात पिपासिताः ॥ ६ ॥

Vaishmpayan said

Then with a little smile on his face King Yudhisthira said to Nakula: Our immediate worry is how are we to quench this dreadful thirst that has been troubling us since some time? Oh Dear-lad of Mother-Madri! Please get up on the tree and look around for a water-spot in the neighborhood; we all, your brothers are almost dying with thirst.

नकुलस्तु तथेत्युक्त्वा शीघ्रमारुह्य पादपम् ।

अब्रवीद्भ्रातरं ज्येष्ठमभिवीक्ष्य समन्ततः ॥ ७ ॥

पश्यामि बहुलान्नाजन्वृक्षानुदकसंश्रयान् ।

सारसानां च निर्हादमत्रोदकमसंशयम् ॥ ८ ॥

Let it be so! Agreeing thus, Nakula climbed on the tree nearby, and as he looked around quickly said to his elder brother; from here I can see several trees, possibly on the bank of a lake, so also am able to listen the chirping of aquatic birds, certainly there is a lake nearby.

ततोऽब्रवीत्सत्यधृतिः कुन्तीपुत्रो युधिष्ठिरः ।

गच्छ सौम्य ततः शीघ्रं तूर्णं पानीयमानय ॥ ९ ॥

Oh dear Nakula! Then please hurry-up and fetch some water in quivers for us; said Yudhisthira the truthful son of Kunti.

नकुलस्तु तथेत्युक्त्वा भ्रातुर्ज्येष्ठस्य शासनात् ।

प्राद्रवद्यत्र पानीयं शीघ्रं चैवान्वपद्यत ॥ १० ॥

That's fine! Saying so, Nakula hurried to the inferred water spot, in obedience to the order of his elder brother.

स दृष्ट्वा विमलं तोयं सारसैः परिवारितम् ।

पातु काकस्ततो वाचमन्तरिक्षात्स शुश्रुवे ॥ ११ ॥

At the sight of clean lake with crystal clear water & surrounded by aquatic birds, he felt intense urge to quench his thirst. As he approached the bank of the lake, suddenly he heard a voice from nowhere.

यक्ष उवाच

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः ।

प्रश्नानुक्त्वा तु माद्रेय ततः पिब हरस्व च ॥ १२ ॥

Yaksha said

Do not dare to drink the water from this lake, which has been already owned by me. You have to answer my questions first, Oh dear lad of Mother Madri! After answering my questions satisfactorily, you may drink it at your will and carry it too.

अनादृत्य तु तद्वाक्यं नकुलः सुपिपासितः ।

अपिबच्छीतलं तोयं पीत्वा च निपपात ह ॥ १३ ॥

Nakula as he was Overpowered by the thirst rushed to the brink of the lake to drink cold water eagerly, without heeding to this unseen warning, and fell down dead, immediately.

चिरायमाणे नकुले कुन्तीपुत्रो युधिष्ठिरः ।

अब्रवीद्भ्रातरं वीरं सहदेवमरिन्दमम् ॥ १४ ॥

When Nakula did not returned for a long time; Yudhisthira the son Kunti said to his brother, hero Sahdeva the conqueror of enemy.

भ्राता चिरायते तात सहदेव तवाग्रजः ।

तं चैवानय सोदर्यं पानीयं च त्वमानय ॥ १५ ॥

Certainly it's quite late Dear Sahadeva! That our dear Nakula has left from here, please go and call him. Also bring water for us.

सहदेवस्तथेत्युक्त्वा तां दिशं प्रत्यपद्यत ।

ददर्श च हतं भूमौ भ्रातरं नकुलं तदा ॥ १६ ॥

With spontaneous response, let me see! Sahadeva proceeded in that direction and reached there, where he saw the dead form of his brother lying on the ground.

भ्रातृशोकाभिसन्तप्तस्तृषया च प्रपीडितः ।

अभिदुद्राव पानीयं ततो वागभ्यभाषत ॥ १७ ॥

Shocked at the sight but overpowered by thirst he rushed towards the water, when he heard the warning from the space.

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः ।

प्रश्नानुक्त्वा यथाकामं ततः पिब हरस्व च ॥ १८ ॥

Do not dare to drink the water from this lake, which has been already owned by me. You have to answer my questions first. After answering my questions satisfactorily, you may drink it at your will and carry it too.

अनादृत्य तु तद्वाक्यं सहदेवः पिपासितः ।

अपिबच्छीतलं तोयं पीत्वा च निपपात ह ॥ १९ ॥

Without honoring this unseen warning, Sahadeva also drank cold water eagerly, and fell down dead, immediately.

अथाब्रवीत्स विजयं कुन्तीपुत्रो युधिष्ठिरः ।

भ्रातरौ ते चिरगतौ बीभत्सो शत्रुकर्शन ॥ २० ॥

तौ चैवानय भद्रं ते पानीयं च त्वमानय ।

त्वं हि नस्तात सर्वेषां दुःखितानामपाश्रयः ॥ २१ ॥

After some time Yudhisthira the son Kunti said to his brother, hero Arjuna, it's for quite some time that your brothers had gone, please look into the matter & arrange some water for us, now you the refuse for us, may you be good-fortuned one.

एवमुक्तो गुडाकेशः प्रगृह्य सशरं धनुः ।

आमुक्तखड्गो मेधावी तत्सरो प्रत्यपद्यत ॥ २२ ॥

Listening thus from his elder brother, Arjuna the conqueror of the sleep went on the bank of that lake with bow-arrows & sword in his hands.

यतः पुरुषशार्दूलौ पानीय हरणे गतु ।

तौ ददर्श हतौ तत्र भ्रातरौ श्वेतवाहनः ॥२३ ॥

There on the bank of that lake, Arjuna the rider of the chariot drawn by white horses found dead forms of his two brothers, the tigers amongst men, lying on the ground.

प्रसुप्ताविव तौ दृष्ट्वा नरसिंहः सुदुःखितः ।

धनुरुद्यम्य कौन्तेयो व्यलोकयत तद्वनम् ॥ २४ ॥

Observing both of them lying on the ground as if in the deep sleep; Arjuna the lion amongst the men filled up with grief. Lifting-up his bow he inspected the forest intensely.

नापश्यत्तत्र किञ्चित्स भूतं तस्मिन्महावने ।

सव्यसाची ततः श्रान्तः पानीयं सोऽभ्यधावत ॥ २५ ॥

Unable to locate any cruel-beast nearby in that dense-forest tired Arjuna hurried towards the water.

अभिधावंस्ततो वाचमन्तरिक्षात्स शुश्रुवे ।

किमासीदसि पानीयं नैतच्छक्यं बलात्त्वया ॥ २६ ॥

कौन्तेय यदि वै प्रश्नान्मयोक्तान्प्रतिपत्स्यसे ।

ततः पास्यसि पानीयं हरिष्यसि च भारत ॥ २७ ॥

As hurried, he listen the warning voice from the space, 'Why are you in hurry Oh dear son of Kunti! You can-not drink water forcibly, after replying my questions Oh son of Bharat-Dynasty! You may drink the water and carry it also.'

वारितस्त्वब्रवीत्पार्थो दृश्यमानो निवारय ।

यावद्वाणैर्विनिर्भिन्नः पुनर्नैवं वदिष्यसि ॥ २८ ॥

When he was obstructed like this. "Just come in front and dare, when reduced to pieces by my arrows, you won't be there to dare like this." Responded Arjuna!

एवमुक्त्वा ततः पार्थः शरैरस्त्रानुमन्त्रितैः ।

ववर्ष तां दिशं कृत्स्नां शब्दवेधं च दर्शयन् ॥ २९ ॥

Roaring like this Arjuna started showering sound-aimed arrows empowered with the Divine-weapons, displaying his art of aiming the unseen obstacles imparting sound.

कर्णिनालीकनाराचानुत्सृजन्भरतर्षभ ।

अनेकैरिषुसङ्घातैरन्तरिक्षं ववर्ष ह ॥ ३० ॥

अनेकैरिषुसंघातैरन्तरिक्षे ववर्ष ह ।

Haunted by the thirst at that time Arjuna had showered several piercing arrows like Karni, Nalika, Narach and others; covering the entire sky around.

यक्ष उवाच

किं विघातेन ते पार्थ प्रश्नानुत्त्वा ततः पिब ॥ ३१ ॥

अनुत्त्वा तु ततः प्रश्नान्पीत्वैव न भविष्यसि ।

Yaksha said

What can be achieved by your-striking animals like this? First answer my questions and then drink this water; Oh Prtha! Certainly you would be no more, if you dare to drink this water without answering my questions.

एवमुक्तस्ततः पार्थः सव्यसाची धनंजयः ॥ ३२ ॥

अवज्ञायैव तान्प्रश्नान्पीत्वैव निपपात ह ।

Even after warning like this; without showing any respect to it; Savyasachi Dhanjay – Arjun, tried to drink that water and fell down dead, immediately.

अथाब्रवीद्भीमसेनं कुन्तीपुत्रो युधिष्ठिरः ॥ ३३ ॥

नकुलः सहदेवश्च बीभत्सुश्चापराजितः ।

चिरं गतास्तोयहेतोर्न चागच्छन्ति भारत ॥ ३४ ॥

तांश्चैवानय भद्रं ते पानीयं च त्वमानय ।

After waiting for some time Yudhisthira the son of Kunti said to Bhima, ‘certainly it is late in returning of Nakul, Sahadeva & Arjuna who has gone to fetch the water. May good fortune be yours! Please look into the matter and bring them back with some water.’

भीमसेनस्तथेत्युत्त्वा तां दिशं पत्यपद्यत ॥ ३५ ॥

यत्र ते पुरुषव्याघ्रा भ्रातरोऽस्य निपातिताः ।

तान्दृष्ट्वा दुःखितो भीमस्तृषया च प्रपीडितः ॥ ३६ ॥

अमन्यत महाबाहुः कर्म तद्यक्षरक्षसाम् ।

स चिन्तयामास तदा योद्धव्यं ध्रुवमद्य मे ॥ ३७ ॥

पास्यामि तावत्पानीयमिति पार्थो वृकोदरः ।

ततोऽभ्यधावत्पानीयं पिपासुः पुरुषर्षभः ॥ ३८ ॥

Let me see! Responding thus Bhima too rushed to the spot where his three hero-brothers lying dead. He was intensely moved to see them in that plight; he thought that it must have been done by some Yaksha or Demon and he has to fight now! But troubled with intense-thirst deciding to drink water first he rushed to brink of the lake.

यक्ष उवाच

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः ।

प्रश्नानुक्त्वा तु कौन्तेय ततः पिब हरस्व च ॥ ३९ ॥

Yaksha said

Do not dare to drink this water; I have already owned this. Oh Dear son of Kunti! Please answer my questions first and then you may drink and carry it too.

एवमुक्तस्ततो भीमो यक्षेणामित तेजसा ।

अनुक्तैव तु तान्प्रश्नान्पीत्वैव निपपात ह ॥ ४० ॥

Even though that Yaksha with immense luster said so; without answering his questions, Bhimsena tried to sip that water and fell down dead like others.

ततः कुन्तीसुतो राजा विचिन्त्य पुरुषर्षभः ।

समुत्थाय महाबाहुर्दृष्टमानेन चेतसा ॥ ४१ ॥

अपेतजननिर्घोषं प्रविवेश महावनम् ।

रुरुभिश्च वराहैश्च पक्षिभिश्च निषेवितम् ॥ ४२ ॥

Valorous King Yudhishthira, the Jewel amongst the men remained merged in thoughts for some time, then got up with heavy heart and entered in that deep forest. There lived deers, pigs and herds of birds, but one can-not listen even human-voice even nearby.

नीलभास्वरवर्णैश्च पादपैरुपशोभितम् ।

भ्रमरैरुपगीतं च पक्षिभिश्च महायशः ॥ ४३ ॥

Glittering bluish trees adored that forest, with humming of bees and musical chirping of the birds.

स गच्छन्कानने तस्मिन्हेमजालपरिष्कृतम् ।

ददर्श तत्सरो श्रीमान्विश्वकर्म कृतं यथा ॥ ४४ ॥

Shriman Yudhishthir, the achiever of great success, while going round in that forest, saw that lake, adored with beautiful flowers, as if Vishwakarma Himself has created it.

उपेतं नलिनी जालैः सिन्धुवारैः सवेतसैः ।

केतकैः करवीरैश्च पिप्पलैश्चैव संवृतम् ।

(ततो धर्मसुतः श्रीमान् भ्रातृदर्शनलालसः ।)

श्रमार्तस्तदुपागम्य सरो दृष्ट्वाथ विस्मितः ॥ ४५ ॥

That lake was covered with lotus creepers, and surrounded all around by Sindhuchar, Veth, Kevade, Karvee, Figs and similar trees. Well tired but eager to meet his brothers,

Yudhisthira, the son of Dharma, got stunned at the sight after reaching there. ॥ ४५ ॥

॥ इति श्रीमहाभारते वनपर्वणि आरण्यपर्वणि नकुलादिपतने द्वादशाधिकत्रिंशत्तमोऽध्यायः ॥३१२॥

Thus is the description of the fall of Nalula and others in 312the section named fire-producing-sticks etc., in the forest section of Mahabharata!

यक्षयुधिष्ठिरप्रश्नोत्तराणि ततस्तुष्टस्य यक्षस्य भ्रातृचतुष्टयस्योज्जीवनाय वरदानम्
Resurgence of four brothers as a boon from Yaksha, pleased with answers from
Yudhisthira, to his questions.

वैशम्पायन उवाच

स ददर्श हतान्भ्रातृं लोकपालानिवच्युतान् ।

युगान्ते समनुप्राप्ते शक्र प्रतिमगौरवान् ॥ १ ॥

Vaishampayan said

Lifeless bodies of his brothers spread on the brink of the lake were seen by Yudhisthira as
if *Lokpalas* - the guardian gods of quarters dumped there after being deprived of their
quarters.

विनिकीर्णधनुर्बाणं दृष्ट्वा निहतमर्जुनम् ।

भीमसेनं यमौ चैव निर्विचैष्टान् गतायुषः ॥ २ ॥

स दीर्घमुष्णं निःश्वस्य शोकबाष्पपरिप्लुतः ।

तान् दृष्ट्वा पतितान् भ्रातृन् सर्वाश्चिन्तासमन्वितः ॥३॥

धर्मपुत्रो महाबाहुर्विललाप सुविस्तरम् ।

Dead Arjuna with his bow & arrows around, along with life-less Bhima, Nakula &
Sahdeva; Yudhisthira started panting to see that, with eyes flooded with tears, & deeply
worried he started lamenting.

ननु त्वया महाबाहो प्रतिज्ञातं वृकोदर ॥४॥

सुयोधनस्ये तस्यामिगदयासक्थिनो रणे ।

व्यर्थं तदद्य मे सर्वं त्वयि वीर निपातिते ॥५॥

महात्मनि महाबाहो कुरूणां कीर्तिवर्धने ।

Oh Bhima the Vrikodara! Certainly it's you who vowed "I will smash both the thighs of
Duryodhana in fight". Oh generous champion you have spread the glory of Kuru-
dynasty. With your fall here today, everything has turned in vain for me.

मनुष्यसंभवा वाचो विधर्मिण्यः प्रति श्रुताः ॥ ६ ॥

बहवतां दिव्यवाचस्तु ता भवन्तु कथं मृषा ।

The vows of a common man may be violated, but how it can be of you about whom the
Divine-predictions were heard?

देवाश्चापि यदाऽवोचन् सूतके त्वां धनञ्जय ॥ ७ ॥

सहस्राक्षादनवरः कुन्तिपुत्रस्तवेति वै ।

उत्तरे पारियात्रे च जगुर्भूतानि सर्वशः ॥ ८ ॥

विपनष्टं श्रियं चैषामाहर्ता पुनरञ्जसा ।

नास्य जेता रणे कश्चिदजेता नैष कस्यचित् ॥ ९ ॥

“At your birth gods had declared, ‘Oh Kunti! This son of yours will never be inferior to thousand eyed Indra in any aspect.’” Oh Dhanjaya! The residents of the Northern-pilgrimage-mountains had unanimously declared about you, “This Arjuna, will fetch back the auspicious-kingdom, lost by Pandavas; there will be none to defeat him in fight, so also he will never turn back without defeating whomsoever, who challenges him.

सोऽयं मृत्युवशं यातः कथं जिष्णुर्महाबलः ।

अयं ममांशां संहत्य शेते भूमौ धनञ्जयः ॥ १० ॥

आश्रित्य यं वयं नाथं दुःखान्येतानि सेहिम ।

And how, the same powerful Arjuna is overpowered by the Death? Who was our protector and depending on whom we were bearing all miseries.

रणे प्रमत्तौ वीरौ च सदा शत्रुनिबर्हणौ ॥ ११ ॥

कथं रिपुवशं यातौ कुन्तीपुत्रौ महाबलौ ।

यौ सर्वास्त्राप्रतिहतौ भीमसेनधनञ्जयौ ॥ १२ ॥

How these terrors on the battlefield, whom The Divine-weapons cannot strike; both Bhimsena & Arjuna the heroic sons of Kunti, who could ever destroy their enemies, have been overpowered?

अश्मसारमयं नूनं हृदयं मम दुर्हृदः ।

यमौ यदेतौ दृष्ट्वाऽद्य पतितौ नावदीयते ॥ १३ ॥

My heart which has not broken-down even at this site is certainly hard-one made up either of stone or iron.

शास्त्रज्ञा देशकालज्ञास्तपोयुक्ताः क्रियान्विताः ।

अकृत्वा सदृशं कर्म किं शेध्वं पुरुषर्षभाः ॥ १४ ॥

Oh my dear ones the tigers amongst the men, the knower of scriptures, time, situations; you have undergone penance and were fully active; how have you fallen down without showing befitting valor?

अविक्षतशरीश्चाप्यप्रमृष्टशरासनाः ।

असंज्ञा भुवि सङ्गम्य किं शेध्वमपराजिताः ॥ १५ ॥

Without any wound, your bodies are not even touched by arrows, none could conquer you; even then how you have fallen unconscious on the ground?

सानूनिवाद्रेः संसुप्तां दृष्ट्वा भ्रातृन् महामतिः ।

सुखं प्रसुप्तां प्रस्विन्नः खिन्नः कष्टां दशां गतः ॥ १६ ॥

Witnessing his stalwart & towering brothers sleeping peacefully like this; shrewd
Yudhisthira suffered immensely with perspiring limbs.

एवमेवेदमित्युक्त्वा धर्मात्मा स नरेश्वरः ।

शोकसागर मध्यस्थो दध्यौ कारणमाकुलः ॥ १७ ॥

Thinking, 'possibly it is destined like this' and drowned in the ocean of grief, Yudhisthira
started contemplating on the possible causes of his brothers' death.

इतिकर्तव्यतां चेति देशकालविभागवित् ।

नाभिपेदे महाबाहुश्चिन्तयानो महामतिः ॥ १८ ॥

He also tried to work out next strategy, but even after prolonged contemplation sharp
Yudhisthara, even though well-aware of time, regions along with situation, could not
reach any conclusion.

अथ संस्तभ्य धर्मात्मा तदाऽऽत्मानं तपः सुतः ।

एवं विलप्य बहुधा धर्मपुत्रो युधिष्ठिरः ॥ १९ ॥

बुद्ध्या विचिन्तयामास वीराः केन निपातिताः ॥ २० ॥

नैषां शस्त्रप्रहारोऽस्ति पदं नेहास्ति कस्यचित् ।

भूतं महदिदं मन्ये भ्रातरो येन मे हताः ॥ २१ ॥

Thus mournful for some time, truthful and the great meditative Yudhisthara, the son of
Dharma!; with deep introspection thought, whosoever has killed my brothers without
striking them with any weapon, so also without a single footprint of his around here, must
be a great one, I suppose!

एकाग्रं चिन्तयिष्यामि पीत्वा वेत्स्यामि वा जलम् ।

स्यात्तु दुर्योधनेनेदमुपांशु विहितं कृतम् ॥ २२ ॥

Let me concentrate my mind on it latter after having little water from here. It may be
possibly wicked trap of Duryodhana in secrecy.

गन्धारराजरचितं सततं जिह्वबुद्धिना ।

यस्य कार्यमकार्यं वा सममेव भवत्युत ॥ २३ ॥

कस्तस्य विश्वसेद्धीरो दुष्कृतेरकृतात्मनः ।

अथवा पुरुषैर्गूढैः प्रयोगोऽयं दुरात्मनः ॥ २४ ॥

Or it may be wickedness of Shakuni, the king of Gandhara, whose intellect is always
overpowered by crookedness. Duty or prohibited one all actions are equal to him, can
any-hero trust that wicked one? This must have been murderous-attack by some-one
appointed by them (Duryodhana in consultations of Shakuni) in secrecy.

भवेदिति महाबुद्धिर्बहुधा तदचिन्तयत् ।

तस्यासीन्न विषेणेदमुदकं दूषितं यथा ॥ २५ ॥

Sitting for a while in deep-contemplation, wise Yudhisthira arrived at the conclusion that possibly there is poison mixed in the water of this lake.

मृतानामपि चैतेषां विकृतं नैव जायते ।

मुखवर्णाः प्रसन्ना मे भ्रातृणामित्यचिन्तयत् ॥ २६ ॥

Without any deformity in their bodies after death, even now faces of my brothers are calm & peaceful.

एकैकशश्चौघबलानिमान्पुरुषसत्तमान् ।

कोऽन्यः प्रतिसमासेत कालान्तकयमादृते ॥ २७ ॥

Every-body of my brothers was throbbing with the unlimited strength, even after completion of their life-span, none other than Yama himself could have challenged them.

एतेन व्यवसायेन तत्तोयं व्यवगाढवान् ।

गाहमानश्च तत्तोयमन्तरिक्षात्स शुश्रुवे ॥ २८ ॥

As Yudhisthira approached the brink of that lake, with such thoughtful mind; he too heard that warning from the space.

यक्ष उवाच ।

अहं बकः शैवलमत्स्यभक्षो

नीताः मया प्रेतवशं तवानुजाः ।

त्वं पञ्चमो भविता राजपुत्र

न चेत्प्रश्नान्पृच्छतो व्याकरोषि ॥ २९ ॥

Here I am a crane sustaining on fishes around, Oh Prince! I have sent your brothers to Yamloka. And your inability to answer my questions would certainly make you the fifth guest there.

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः ।

प्रश्नानुक्त्वा तु कौन्तेय ततः पिब हरस्व च ॥ ३० ॥

Do not dare to drink this water, which I have already owned, my dear son of Kunti! First answer my questions and then you may drink it & carry it too.

युधिष्ठिर उवाच ।

रुद्राणां वा वसूनां वा मरुतां वा प्रधानभाक् ।

पृच्छामि को भवान्देवो नैतच्छकुनिना कृतम् ॥ ३१ ॥

Yudhisthira said

Let me ask you, who you are amongst Rudras, Vasus, Marudganas, or any chief of the gods; certainly this daring is not of a bird.

हिमवान्पारियात्रश्च विन्ध्यो मलय एव च ।

चत्वारः पर्वताः केन पातिता भूरितेजसः ॥ ३२ ॥

Who have killed my four brothers valorous like Himvan, Pariyatra, Vindhya & Malay Mountains?

अतीव ते महत्कर्म कृतं च बलिनां वर ।

यान्न देवा न गन्धर्वा नासुराश्च राक्षसाः ॥ ३३ ॥

विषहेरन्महायुद्धे कृतं ते तन्महान्द्रुतम् ।

न ते जानामि यत्कार्यं नाभिजानामि काङ्क्षितम् ॥ ३४ ॥

Certainly you are the best among warriors, who are successful in this heroic task. You have recorded your unique valor by defeating those great-warriors, even gods, demy-gods or demons could not stand against one of them. I am unaware of your mission. I do not know what do you want at present?

कौतूहलं महज्जातं साध्वसं चागतं मम ।

येनास्म्युद्विग्नहृदयः समुत्पन्नशिरोज्वरः ॥ ३५ ॥

पृच्छामि भगवंस्तस्मात्को भवानिह तिष्ठति ।

My mind is full of curiosity about you. Upset with your fear my head is reeling. Most humbly I pray you, please, reveal to me your identity. Who is standing here?

यक्ष उवाच ।

यक्षोऽहमस्मि भद्रं ते नास्मि पक्षी जलेचरः ॥ ३६ ॥

मयैते निहताः सर्वे भ्रातरस्ते महौजसः ।

Yaksha said

May good fortune be yours! Certainly not an aquatic bird but I am Yaksha, the demy-god. I have defeated your valorous brothers.

वैशंपायन उवाच ।

ततस्तामशिवां श्रुत्वा वाचं स परुषाक्षराम् ॥ ३७ ॥

यक्षस्य ब्रुवतो राजन्नुपक्रम्य तदा स्थितः ।

विरूपाक्षं महाकायं यक्षं तालसमुच्छ्रयम् ॥ ३८ ॥

ज्वलनार्कप्रतीकाशमधृष्यं पर्वतोपमम् ।

वृक्षमाश्रित्य तिष्ठन्तं ददर्श भरतर्षभः ॥ ३९ ॥

मेघगंभीरनादेन तर्जयन्तं महास्वनम् ।

Vaishampayan said

Oh king! After hearing such inauspicious & harsh utterances from that mouth, Yudhisthira the lion from Bharat-dynasty went and stood nearby that Yaksha. There he saw a terrible & huge figure with wicked eyes, spread like the hillock near a tall palm-tree showing his effulgence like that of a sun, undefeatable as it looked was threatening with his loud & thunderous voice.

यक्ष उवाच ।

इमे ते भ्रातरो राजन्वार्यमाणा मयाऽसकृत् ॥४० ॥

बलात्तोयं जिहीर्षन्तस्ततो वै मृदिता मया ।

न पेयमुदकं राजन्प्राणानिह परीप्सता ॥ ४१ ॥

पार्थ मा साहसं कार्षीर्मम पूर्वपरिग्रहः ।

प्रश्नानुक्त्वा तु कौन्तेय ततः पिब हरस्व च ॥ ४२ ॥

I had already warned your brothers repeatedly, Oh King! But they tried to drink this water forcefully and are laid down by me. If you care for your life, Oh Maharaja Yudhisthira! You must not drink this water. I have already owned this lake, Oh son of Kunti! First answer my questions and then you may drink it and carry it too.

युधिष्ठिर उवाच ।

न चाहं । न कामये यक्ष तव पूर्वपरिग्रहम् ।

कामं नैतत्प्रशंसन्ति सन्तो हि पुरुषाः सदा ॥ ४३ ॥

यदात्मना स्वमात्मानं प्रशंसे पुरुषर्षभ ।

यथा प्रज्ञं तु ते प्रश्नान्प्रतिवक्ष्यामि पृच्छ माम् ॥ ४४ ॥

Yudhisthira said

I do not like to snatch a thing of your ownership; self-commend is never appreciated by truthful people. Oh Yaksha! Please put your questions to me & let me try to answer them as per my intellect.

यक्ष उवाच ।

किं स्विदादित्यमुन्नयति के च तस्याभितश्चराः ।

कश्चैनमस्तं नयति कस्मिंश्च प्रतितिष्ठति ॥ ४५ ॥

युधिष्ठिर उवाच ।

ब्रह्मादित्यमुन्नयति देवास्तस्याभितश्चराः ।

धर्मश्चास्तं नयति च सत्ये च प्रतितिष्ठति ॥ ४६ ॥

Q-1: Who commands the rising of the Sun?

A: Brahma commands the rising of the Sun.

Q-2: Who goes surrounding the Sun?

A: Gods go surrounding the Sun.

Q-3: Who commands the setting-down of the Sun?

A: Dharma the righteousness commands the setting-down of the Sun.

Q-4: What is that, in which the Sun is established?

A: It is the Truth, in which the Sun is established.

यक्ष उवाच ।

केनस्विच्छ्रोत्रियो भवति केनस्विद्विन्दते महत् ।

केनस्वद्विद्वितीयवान्भवति राजन् केन च बुद्धिमान् ॥ ४७ ॥

युधिष्ठिर उवाच ।

श्रुतेन श्रोत्रियो भवति तपसा विन्दते महत् ।

धृत्या द्वितीयवान्भवति बुद्धिमान् वृद्धसेवया ॥ ४८ ॥

Q-5: what makes one learned?

A: By the study of the Shrutis one becomes learned.

Q-6: How the greatness is attained?

A: Through ascetic-austerity one achieves the greatness.

Q-7: how one gets second companion?

A: Through sharp & appreciative patience one gets second companion.

Q-8: How one becomes intelligent?

A: By serving the elder-ones, one becomes intelligent.

यक्ष उवाच ।

किं ब्राह्मणानां देवत्वं कश्च धर्मः सतामिव ।

कश्चैषां मानुषो भावः किमेषामसतामिव ॥ ४९ ॥

युधिष्ठिर उवाच ।

स्वाध्याय एषां देवत्वं तप एषां सतामिव ।

मरणं मानुषो भावः परिवादोऽसतामिव ॥ ५० ॥

Q-9: what is the divinity of the Brahmins?

A: The study of Vedas is the divinity of the Brahmins.

Q-10: What is the duty of the truthful-Brahmins?

A: The ascetic-austerity is the duty of the truthful-Brahmins.

Q-11: What is the human-aspect of the Brahmins?

A: The death is the human- aspect of the Brahmins.

Q-12: What is untruthful- aspect of the Brahmins?

A: Speaking dreadful of others is untruthful- aspect of the Brahmins.

यक्ष उवाच ।

किं क्षत्रियाणां देवत्वं कश्च धर्मः सतामिव ।

कश्चेषां मानुषो भावः किमेषामसतामिव ॥ ५१ ॥

युधिष्ठिर उवाच ।

इष्वस्त्रमेषां देवत्वं यज्ञ एषां सतामिव ।

भयं वै मानुषो भावः परित्यागोऽसतामिव ॥ ५२ ॥

Q-13: What is the divinity of the warriors?

A: Archery (skill in war) is the divinity of the warriors.

Q-14: What is the duty of the warriors?

A: Sacrifice is the duty of the warriors.

Q-15: What is the human- aspect of the warriors?

A: Fear is the human- aspect of the warriors.

Q-16: What is the untruthful- aspect of the warriors?

A: Leaving miserable-one without any help is the untruthful- aspect of the warriors.

यक्ष उवाच ।

किमेकं यज्ञियं साम किमेकं यज्ञियं यजुः ।

का चैषां वृणुते यज्ञं कां यज्ञो नातिवर्तते ॥ ५३ ॥

युधिष्ठिर उवाच ।

प्राणो वै यज्ञियं साम मनो वै यज्ञियं यजुः ।

ऋगोका वृणुते यज्ञं तां यज्ञो नातिवर्तते ॥ ५४ ॥

Q-17: What is meant the Sama in a sacrifice?

A: Sama is vital-force (or external expression) of a sacrifice.

Q-18: What is meant the Yajus in a sacrifice?

A: Yajus is mind (prayers to be offered in) of a sacrifice.

Q-19: What is the refuge of a sacrifice?

A: Rik is the refuge of a sacrifice.

Q-20: What is that, which a sacrifice cannot surpass?

A: It is Rik, which a sacrifice cannot surpass.

यक्ष उवाच ।

किंस्विदावपतां श्रेष्ठं किंस्विन्नवपतां वरम् ।

किंस्वित्प्रतिष्ठमानानां किंस्वित्प्रसवतां वरम् ॥ ५५ ॥

युधिष्ठिर उवाच ।

वर्षमावततां श्रेष्ठं बीजं निवपतां वरम् ।

गावः प्रतिष्ठमानानां पुत्रः प्रसवतां वरः ॥ ५६ ॥

Q-21: What is excellent for a farmer?

A: Rain is excellent for a farmer.

Q-22: What is excellent for a person who sows?

A: Seed is excellent for a person who sows.

Q-23: What is excellent for a dignified wealthy one?

A: Multitude of cows (wealth used in the service of multitude) is excellent for a dignified wealthy one.

Q-24: What is excellent for one who procreates?

A: The son (one who helps to achieve the Divinity by crossing the worldliness) is excellent for one who procreates.

यक्ष उवाच ।

इन्द्रियार्थाननुभवन् बुद्धिमाँल्लोकपूजितः ।

संमतः सर्वभूतानामुच्छ्वसन् को न जीवति ॥ ५७ ॥

युधिष्ठिर उवाच ।

देवतातिथिभृत्यानां पितृणामात्मनश्च यः ।

न निर्वपति पञ्चानामुच्छ्वसन्न स जीवति ॥ ५८ ॥

Q-25: Who is that person, who enjoys sense-objects fully; an intelligent, held in esteem by the society with quite popularity and yet in fact he is not alive, even though he breaths?

A: One who do not care about one's duties for Gods, a guest, the family dependents, one's departed forefathers & one's own Self is not alive, even though he breaths.

यक्ष उवाच ।

किंस्विद्गुरुतरं भूमेः किंस्विदुच्चतरं च खात् ।

किंस्विच्छीघ्रतरं वायोः किंस्विद्बहुतरं तृणात् ॥ ५९ ॥

युधिष्ठिर उवाच ।

माता गुरुतरा भूमेः खात् पितोच्चरस्तथा ।

मनः शीघ्रतरं वाताच्चिन्ता बहुतरी तृणात् ॥ ६० ॥

Q-26: What is heavier than the earth?

A: The glory of mother is heavier than the earth.

Q-27: What is taller than the sky?

A: Father is taller than the sky.

Q-28: What is swifter than a wind?

A: Mind is swifter than a wind.

Q-29: In count what exceeds blades of grass?

A: In count, worries exceed blades of grass.

यक्ष उवाच ।

किंस्वित्सुप्तं न निमिषति किंस्विज्जातं न चोपति ।

कस्यस्विद्धृदयं नास्ति किंस्विद्वेगेन वधते ॥ ६१ ॥

युधिष्ठिर उवाच ।

मत्स्यः सुप्तो न निमिषत्यण्डं जातं न चोपति ।

अश्मनो हृदयं नास्ति नदी वेगेन वधते ॥ ६२ ॥

Q-30: Who does not close eyes even during sleep?

A: Fishes do not close eyes even during sleep.

Q-31: Who does not try even after birth?

A: An egg does not try even after birth.

Q-32: What is heartless?

A: A stone is heartless.

Q-33: Who proceeds in speed?

A: A river proceeds in speed.

यक्ष उवाच ।

किंस्वित्प्रवसतो मित्रं किंस्विन्मित्रं गृहे सतः ।

आतुरस्य च किं मित्रं किंस्विन्मित्रं मरिष्यतः ॥ ६३ ॥

युधिष्ठिर उवाच ।

सार्थः प्रवसतो मित्रं भार्या मित्रं गृहे सतः ।

आतुरस्य भिषङ्मित्रं दानं मित्रं मरिष्यतः ॥ ६४ ॥

Q-34: Who is friend of a traveler?

A: Co-traveler is friend of a traveler.

Q-35: Who is friend of a house-holder?

A: Wife is friend of a house-holder.

Q-36: Who is friend of a patient?

A: Doctor is friend of a patient.

Q-37: Who is friend on death-bed?

A: Donation is friend on death-bed.

यक्ष उवाच ।

कोऽतिथिः सर्वभूतानां किंस्विद्धर्म सनातनम् ।

अमृतं किंस्विद्राजेन्द्र किंस्वित् सर्वमिदं जगत् ॥ ६५ ॥

युधिष्ठिर उवाच ।

अतिथिः सर्वभूतानामग्निः सोमो गवामृतम् ।

सनातनोऽमृतो धर्मो वायुः सर्वमिदं जगत् ॥ ६६ ॥

Q-38: Who visits without any information to all beings?

A: Fire visits without any information to all beings.

Q-39: What is nectar (for common-people)?

A: Cow's milk is nectar (for common-people).

Q-40: What is an ancient religion?

A: Eternal truth is an ancient religion.

Q-41: What this entire world is (full-of)?

A: this entire world is (full-of) air.

यक्ष उवाच ।

किंस्विदेको विचरते जातः को जायते पुनः ।

किंस्विद्धिमस्य भैषज्यं किंस्विदावपनं महत् ॥ ६७ ॥

युधिष्ठिर उवाच ।

सूर्य एको विचरते चन्द्रमा जायते पुनः ।

अग्निर्हिमस्य भैषज्यं भूमिरापवनं महत् ॥ ६८ ॥

Q-42: Who moves alone?

A: Sun moves alone.

Q-43: Who is born repeatedly after coming into existence?

A: Moon is born repeatedly after coming into existence.

Q-44: What is remedy for cold?

A: Fire is remedy for cold.

Q-45: What is the biggest amongst rotating-ones?

A: Earth is the biggest amongst rotating-ones.

यक्ष उवाच ।

किंस्विदेकपदं धर्म्यं किंस्विदेकपदं यशः ।

किंस्विदेकपदं स्वर्ग्यं किंस्विदेकपदं सुखम् ॥ ६९ ॥

युधिष्ठिर उवाच ।

दाक्ष्यमेकपदं धर्म्यं दानमेकपदं यशः ।

सत्यमेकपदं स्वर्ग्यं शीलमेकपदं सुखम् ॥ ७० ॥

Q-46: What is refuge of virtue?

A: Ever-vigilance is refuge of virtue.

Q-47: What is refuse of success?

A: Donation is refuge of success.

Q-48: What is refuge of haven?

A: Truth is refuge of haven.

Q-49: What is refuge of happiness?

A: Character is refuge of happiness.

यक्ष उवाच ।

किंस्विदात्मा मनुष्यस्य किंस्विदैवकृतः सरवा ।

उपजीवनं किंस्विदस्य किंस्विदस्य परायणम् ॥ ७१ ॥

युधिष्ठिर उवाच ।

पुत्र आत्मा मनुष्यस्य भार्या दैवकृतः सखा ।

उपजीवनं च पर्जन्यो दानमस्य परायणम् ॥ ७२ ॥

Q-50: What is soul of a man?

A: Son is soul of a man.

Q-51: Who is friend granted by Gods to a man?

A: Wife is friend granted by Gods to a man.

Q-52: What sustains life of a man?

A: Cloud or rain sustains life of a man.

Q-53: What is an excellent refuge for a man?

A: Donation is an excellent refuge for a man.

यक्ष उवाच ।

धन्यानामुत्तमं किंस्विद् धनानां स्यात् किमुत्तमम् ।

लाभानामुत्तमं किंस्यात् सुखानां स्यात्किमुत्तमम् ॥ ७३ ॥

युधिष्ठिर उवाच ।

धन्यानामुत्तमं दाक्ष्यं धनानामुत्तमं श्रुतम् ।

लाभानां श्रेय आरोग्यं सुखानां तुष्टिरुत्तमा ॥ ७४ ॥

Q-54: What excellence is there in the successful-ones?

A: Ever-vigilance is an excellence in the successful-ones.

Q-55: What is an excellent possession?

A: Knowledge is an excellent possession.

Q-56: What is an excellent gain?

A: Health is an excellent gain.

Q-57: What is an excellent happiness?

A: Contentment is an excellent happiness.

यक्ष उवाच ।

कश्च धर्मः परो लोके कश्च धर्मः सदा फलः ।

किं नियम्य न शोचन्ति कैश्च सन्धिर्न जीयते ॥ ७५ ॥

युधिष्ठिर उवाच ।

आनुशंस्यं परो धर्मस्त्रयी धर्मः सदा फलः ।

मनो यम्य न शोचन्ति सन्धिः सद्भिर्न जीयते ॥ ७६ ॥

Q-58: What is excellent virtue in this world?

A: Compassion is excellent virtue in this world.

Q-59: What is ever-beneficial virtue in this world?

A: Vedic-religion is ever-beneficial virtue in this world.

Q-60: What is that by controlling which one will lead to no regret?

A: Controlling one's own mind will never lead to regret.

Q-61: Whose friendship is everlasting?
A: Friendship with truthful-one is everlasting.

यक्ष उवाच ।

किं नु हित्वा प्रियो भवति किं नु हित्वा न शोचति ।
किं नु हित्वाऽर्थवान्भवति किं नु हित्वा सुखी भवेत् ॥ ७७ ॥

युधिष्ठिर उवाच ।

मानं हित्वा प्रियो भवति क्रोधं हित्वा न शोचति ।

कामं हित्वाऽर्थवान्भवति लोभं हित्वा सुखी भवेत् ॥ ७८ ॥

Q-62: Renunciation of what makes one fit to be loved by one and all?

A: Renunciation of pride makes one fit to be loved by one and all.

Q-63: Renunciation of what makes one ever-free from regret?

A: Renunciation of anger makes one ever-free from regret.

Q-64: Renunciation of what makes one wealthy?

A: Renunciation of desires makes one wealthy.

Q-65: Renunciation of what makes one happy?

A: Renunciation of greed makes one happy

यक्ष उवाच ।

किमर्थं ब्राह्मणे दानं किमर्थं नटनर्तके ।

किमर्थं चैव भृत्येषु किमर्थं चैव राजसु ॥ ७९ ॥

युधिष्ठिर उवाच ।

धर्मार्थं ब्राह्मणे दानं यशोर्थं नटनर्तके ।

भृत्येषु भरणार्थं वै भयार्थं चैव राजसु ॥ ८० ॥

Q-66: Why one donates to Brahmins?

A: One donates to Brahmins for earning religiosity.

Q-67: Why one donates to actors & dancers?

A: One donates to actors & dancers for success or fame.

Q-68: Why one pays to the servants?

A: One pays to the servants for their maintenance.

Q-69: Why one pays to the king?

A: One pays to the king out of fear.

यक्ष उवाच ।

केन स्विदावृतो लोकः केन स्विन्न प्रकाशते ।

केन त्यजति मित्राणि केन स्वर्गं न गच्छति ॥ ८१ ॥

युधिष्ठिर उवाच ।

अज्ञानेनावृतो लोकस्तमसा न प्रकाशते ।

लोभात्त्यजति मित्राणि सङ्घात् स्वर्गं न गच्छति ॥ ८२ ॥

Q-70: What has covered this world?

A: Ignorance has covered this world.

Q-71: Why it is not revealed?

A: Because of tamas (or dullness) it not revealed.

Q-72: Why a friend is parted with?

A: A friend is parted with for greed.

Q-73: What deprives one from the heaven?

A: An attachment deprives one from the heaven.

यक्ष उवाच ।

मृतः कथं स्यात्पुरुषः कथं राष्ट्रं मृतं भवेत् ।

श्राद्धं मृतं कथं वा स्यात् कथं यज्ञो मृतो भवेत् ॥ ८३ ॥

युधिष्ठिर उवाच ।

मृतो दरिद्रः पुरुषो मृतं राष्ट्रमराजकम् ।

मृतमश्रोत्रियं श्राद्धं मृतो यज्ञस्त्वदक्षिणः ॥ ८४ ॥

Q-74: When a man said to be dead?

A: When a man is overpowered by poverty, he is said to be dead.

Q-75: How a nation is dead?

A: A nation without king i.e. proper-ruling dies.

Q-76: How a *Sraaddha* (a ceremony performed in the honour of the departed spirits or dead relatives) is dead?

A: A *Sraaddha* performed by anyone else, other than a Brahmin qualified in Vedas is dead.

Q-77: How a sacrifice becomes dead?

A: A sacrifice performed without any donation becomes dead.

यक्ष उवाच ।

का दिक्किमुदकं प्रोक्तं किमन्नं किंच वै विषम् ।

श्राद्धस्य कालमाख्याहि ततः पिब हरस्व च ॥ ८५ ॥

युधिष्ठिर उवाच ।

सन्तो दिग्जलमाकाशं गौरन्नं प्रार्थना विषम् ।

श्राद्धस्य ब्राह्मणः कालः कथं वा यक्ष मन्यसे ॥ ८६ ॥

Q-78: What is a direction or guide-line?

A: Truthful-one is a direction or the character of truthful-one is a guide line.

Q-78: What is the sky?

A: Sky is water. (Sky supplies water)

Q-79: What is food?

A: An earth is food. (Food grows on earth)

Q-80: What is poison?

A: A prayer (for some personal gain) is poison.

Q-81: What is proper time for Sraddha?

A: An availability of qualified priest is proper time of Sraddha.

Here Yaksha has told Yudhisthira to drink water after answering these questions; but after completing his answers Yudhisthira placed a cross-question viz. What is your opinion in this regard, Oh Yaksha? And as a result Yaksha continued questioning.

यक्ष उवाच ।

तपः किंलक्षणं प्रोक्तं को दमश्च प्रकीर्तितः ।

क्षमा च का परा शोक्ता का च हः परिकीर्तिता ॥ ८७ ॥

युधिष्ठिर उवाच ।

तपः स्वधर्मवर्तित्वं मनसो दमनं दमः ।

क्षमा द्वन्द्वसहिष्णुत्वं हरकार्यनिवर्तनम् ॥ ८८ ॥

Q-82: What is a sign of an austerity?

A: Ever-eagerness to perform one's own duties is a sign of an austerity.

Q-83: What is said to be *dama* i.e. restrain?

A: Controlling one's own mind is said to be *dama* i.e. restrain.

Q-84: What is excellent forgiveness?

A: Accepting & bear all possible dual-opinions is excellent forgiveness.

Q-85: What is modesty?

A: Restraining one-self from all unworthy acts is modesty.

यक्ष उवाच ।

किं ज्ञानं प्रोच्यते राजन् कः शमश्च प्रकीर्तितः ।

दया च का परा प्रोक्ता किञ्चार्जवमुदाहृतम् ॥ ८९ ॥

युधिष्ठिर उवाच ।

ज्ञानं तत्त्वार्थसंबोधः शमश्चित्तप्रशान्तता ।

दया सर्वसुखैषित्वमार्जवं समचित्तता ॥ ९० ॥

Q-86: Oh King! What is called knowledge?

A: The knowledge of Supreme Self is called true knowledge.

Q-87: What is called *Shama*- the tranquility?

A: Serenity of heart is called *Shama* - the tranquility.

Q-88: What is excellent mercy?

A: Wishing welfare & happiness for everybody is excellent mercy.

Q-89: What is called *Arjav* - the serenity?

A: Equanimity of the heart is called *Arjav* - the serenity.

यक्ष उवाच ।

कः शत्रुर्दुर्जयः पुंसां कश्च व्यादिरनन्तकः ।

कीदृशश्च स्मृतः साधुरसाधुः कीदृशः स्मृतः ॥ ९१ ॥

युधिष्ठिर उवाच ।

क्रोधः सुदुर्जयः शत्रुर्लोभो व्यादिरनन्तकः ।

सर्वभूतहितः साधुरसाधुर्निर्दयः स्मृतः ॥ ९२ ॥

Q-90: Which enemy is invincible for men?

A: Anger is invincible enemy for men.

Q-91: What is fatal disease of men?

A: Covetousness is fatal disease of men.

Q-92: How one is considered as honest or saint?

A: One engaged in welfare & happiness for everybody is considered as honest or saint.

Q-93: Who is considered as dishonest?

A: One who is not merciful is considered as dishonest.

यक्ष उवाच ।

को मोहः प्रोच्यते राजन् कश्च मानः प्रकीर्तितः ।

किमालस्यं च विज्ञेयं कश्च शोकः प्रकीर्तितः ॥ ९३ ॥

युधिष्ठिर उवाच ।

मोहो हि धर्ममूढत्वं मानस्त्वात्माभिमानिता ।

धर्मनिष्क्रियताऽऽलस्यं शोकस्त्वज्ञानमुच्यते ॥ ९४ ॥

Q-94: What is called *Moha* - the delusion?

A: Unawareness of one's own duties is called *Moha* - the delusion.

Q-95: What is that which is described as ego?

A: Awareness of one's own true Self is described as ego.

Q-96: What is laziness?

A: Neglecting one's own duties is laziness.

Q-97: What is *Shoka* - the grief?

A: Ignorance is *Shoka*- the grief.

यक्ष उवाच ।

किं स्थैर्यमृषिभिः प्रोक्तं किं च धैर्यमुदाहृतम् ।

स्नानं च किं परं प्रोक्तं दानं च किमिहोच्यते ॥ ९५ ॥

युधिष्ठिर उवाच ।

स्वधर्मे स्थिरता स्थैर्यं धैर्यमिन्द्रियनिग्रहः ।

स्नानं मनोमलत्यागो दानं वै भूतरक्षणम् ॥ ९६ ॥

Q-98: What is *Sthairya*- steadfastness proclaimed by saints?

A: Remaining ever dutiful is *Sthairya*- steadfastness proclaimed by saints.

Q-99: What is quoted as *Dhairya*- the patience?

A: Restraining one's own senses is quoted as *Dhairya*- the patience.

Q-100: What is excellent bath?

A: Purification of one's own mind is excellent bath.

Q-101: What is charity?

A: Protecting all beings is charity.

यक्ष उवाच ।

कः पण्डितः पुमान् ज्ञेयो नास्तिकः कश्च उच्यते ।

को मूर्खः कश्च कामः स्यात् को मत्सर इति स्मृतः ॥ ९७ ॥

युधिष्ठिर उवाच ।

धर्मज्ञः पण्डितो ज्ञेयो नास्तिको मूर्ख उच्यते ।

कामः संसारहेतुश्च हृत्तापो मत्सरः स्मृतः ॥ ९८ ॥

Q-102: Which man is known as wise one?

A: Man, expert regarding one's own duties, is known as wise one.

Q-103: Who is called an atheist? & who is a fool?

A: An atheist is called a fool.

Q-104: What is desire?

A: Desire is the cause of births & deaths.

Q-105: What is envy?

A: Envy is restlessness in one's own heart to witness others' success.

यक्ष उवाच ।

कोऽहङ्कार इति प्रोक्तः कश्च दंभः प्रकीर्तितः ।

किं तद्देवं परं प्रोक्तं किं तत्पैशुन्यमुच्यते ॥ ९९ ॥

युधिष्ठिर उवाच ।

महाज्ञानमहङ्कारो दम्भो धर्मो ध्वजोच्छ्रयः ।

दैवं दानफलं प्रोक्तं पैशुन्यं परदूषणम् ॥ १०० ॥

Q-106: How *Ahamkara* - pride is described?

A: *Ahamkara* - Pride is described as great ignorance.

Q-107: How *Dambha*- pretense is explained?

A: *Dambha* pretense is explained as simulating oneself to be religious.

Q-108: What is called as *Daiva* - an excellent fortune?

A: A result of one's charity is called as *Daiva* - an excellent fortune.

Q-109: What is called *Paishunam*- (blaming others even for ones' own faults) Censure?

A: Blaming others is called *Paishunam*- (blaming others even for ones' own faults)
Censure.

यक्ष उवाच ।

धर्मश्चार्थश्च कामश्च परस्परविरोधिनः ।

एषां नित्यविरुद्धानां कथमेकत्र सङ्गमः ॥ १०१ ॥

युधिष्ठिर उवाच ।

यदा धर्मश्च भार्या च परस्परवशानुगौ ।

तदा धर्मार्थकामानां त्रयाणामपि सङ्गमः ॥ १०२ ॥

Q-110: Righteousness, wealth & desires are contradictory to each others; how one can combine these for successful life?

A: By selecting righteous wife, it is possible to combine these for successful life.

यक्ष उवाच ।

अक्षयो नरकः केन प्राप्यते भरतर्षभ ।

एतन्मे पृच्छतः प्रश्नं तच्छीघ्रं वक्तुमर्हसि ॥ १०३ ॥

Q-111: Oh the best one amongst Bharat dynasty! Tell me quickly who goes to eternal-hell?

युधिष्ठिर उवाच ।

ब्राह्मणं स्वयमाहूय याचमानमकिञ्चनम् ।

पश्चान्नास्तीति यो ब्रूयात् सोऽक्षयं नरकं व्रजेत् ॥ १०४ ॥

A: One who invites mendicant Brahmin for accepting alms and keeps on repeating there is nothing to give goes to eternal-hell.

वेदेषु धर्मशास्त्रेषु मिथ्या यो वै द्विजातिषु ।

देवेषु पितृधर्मेषु सोऽक्षयं नरकं व्रजेत् ॥ १०५ ॥

One who does not believe in Vedas, religious-scriptures, Brahmins, gods & dynastical duties goes to eternal-hell.

विद्यमाने धने लोभादानभोगविवर्जितः ।

पश्चान्नास्तीति यो ब्रूयात् सोऽक्षयं नरकं व्रजेत् ॥ १०६ ॥

A wealthy one who keeps oneself away from charity & enjoyments at the same time keeps on repeating I have got nothing goes to eternal-hell.

यक्ष उवाच ।

राजन् कुलेन वृत्तेन स्वाध्यायेन श्रुतेन वा ।

ब्राह्मण्यं केन भवति प्रब्रूह्येतत् सुनिश्चितम् ॥ १०७ ॥

युधिष्ठिर उवाच ।

श्रुणु यक्ष कुलं तात न स्वाध्यायो न च श्रुतम् ।

कारणं हि द्विजत्वे च वृत्तमेव न संशयः ॥ १०८ ॥

Q-112: Out of birth, behavior, study, & learning; which one makes Brahmin?

A: Neither birth nor study nor learning but only one's own behavior makes one Brahmin.

वृत्तं यत्नेन संरक्ष्यं ब्राह्मणेन विशेषतः ।

अक्षीणवृत्तो न क्षीणो वृत्ततस्तु हतो हतः ॥ १०९ ॥

So one must get established in truthful-conduct & must maintain it with ever-alertness. In particular a Brahmin must be very careful about this, as one who continues in truthful-conduct continues to be Brahmin and one who deviates from truthful-conduct remains Brahmin no more.

पठकाः पाठकाश्चैव ये चान्ये शास्त्रचिन्तकाः ।

सर्वे व्यसनिनो मूर्खा यः क्रियावान् स पण्डितः ॥ ११० ॥

Those who keep on reading, teaching & discussing scriptures are addicted fools. Only those who keep themselves engaged in righteous duties are wise ones.

चतुर्वेदोऽपि दुर्वृत्तः स शूद्रादतिरिच्यते ।

योऽग्निहोत्रपरो दान्तः स ब्राह्मण इति स्मृतः ॥ १११ ॥

Even the master of four Vedas with misconduct, is worse than downtrodden. Only one who remains ever-alert in maintaining one's family, fire-sacrifice and control over sense-organs is Brahmin.

यक्ष उवाच ।

प्रियवचनवादी किं लभते

विमृशितकार्यकरः किं लभते ।

बहुमित्रकरः किं लभते

धर्मे रतः किं लभते कथय ॥ ११२ ॥

युधिष्ठिर उवाच ।

प्रियवचनवादी प्रियो भवति

विमृशितकार्यकरोऽधिकं जयति ।

बहुमित्रकरः सुखं वसते

यश्च धर्मरतः स गतिं लभते ॥ ११३ ॥

Q-113: What is the reward for one who always speaks agreeable words?

A: One who always speaks agreeable words becomes dear to one and all.

Q-114: What one achieves by thoughtful acts?

A: One achieves major success by thoughtful acts.

Q-115: What one gains by keeping friendship with many?

A: One lives happily by keeping friendship with many.

Q-116: What one gets by maintaining righteous-conduct here?

A: One gets better-placement in next worlds by maintaining righteous-conduct here.

यक्ष उवाच ।

को मोदते किमाश्चर्यं कः पन्थाः का च वार्तिका ।

वद मे चतुरः प्रश्नान् कथयित्वा जलं पिब ११४ ॥

Who is happy? What is most wonderful thing in this world? What is the way? & What is the news? Answer to me these four questions & drink water.

युधिष्ठिर उवाच ।

पञ्चमेऽहनि षष्ठे वा शकं पचति स्वे गृहे ।

अनृणी चाप्रवासी च स वारिचर मोदते ॥ ११५ ॥

Q-117: Who is happy? :

A: Free from debt and not in foreign-land, one, who eats simple cooked vegetables in one's home, even after fasting of five or six days, is happy.

अहन्यहनि भूतानि गच्छन्तीह यमालयम् ।

शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतः परम् ॥ ११६ ॥

Q-118: What is most wonderful thing in this world?

A: Day after day beings are entering in the abode of the Death, even after observing this, rest ones are desirous of living an eternal-life, what can be more wondrous than this.

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्न

नैको ऋषिर्यस्य मतं प्रमाणम् ।

धर्मस्य तत्त्वं निहितं गुहायां

महाजनो येन गतः स पन्थाः ॥ ११७ ॥

Q-119: What is the way?

A: Logic does not lead to any basic-principle, quotations of scriptures are various and contradictory, one cannot depend on a single sage for accepting his views as standard, the truth of righteousness is hidden in a cavity or darkness (by ignorance), therefore that alone is the way on which great-souls trod.

अस्मिन् महामोहमये कटाहे

सूर्याग्निना रात्रिदिवेन्धनेन ।

मासर्तुदर्वीपरिघट्टनेन

भूतानि कालः पचतीति वार्ता ॥ ११८ ॥

Q-120: What is the news?

A: In this huge pan of great illusion all beings are being cooked/played by the Time, using ladle made-up of seasons and the Sun as fire fueled by day & night.

यक्ष उवाच ।

व्याख्याता मे त्वया प्रश्ना याथातथ्यं परन्तप ।

पुरुषं त्विदानीं व्याख्याहि यश्च सर्वधनी नरः ॥ ११९ ॥

Here Yaksha said: Oh the best among austere ones! You have answered my questions properly. Now define...

युधिष्ठिर उवाच ।

दिवं स्पृशति भूमिं च शब्दः पुण्येन कर्मणा ।

यावत्स शब्दो भवति तावत्पुरुष उच्यते ॥ १२० ॥

Q-121: Define *Purusha* the man.

A: One whose meritorious & charitable actions results in to flood-tide of fame covering entire earth to reach heaven is called *Purusha* the man, so long as the effect of that flood-tide of fame lasts.

तुल्ये प्रियाप्रिये यस्य सुखदुःखे तथैव च ।

अतीतानागते चोभे स वै सर्वधनी नरः ॥ १२१ ॥

Q-122: The wealthiest one?

A: One who treats all dualities such as likes-dislikes, pleasures-pains & past-future equally is the wealthiest one.

(भूतभव्यभविष्येषु निःस्पृहः शान्तमनसः ।

सुप्रसन्नःसदा योगी स वै सर्वधनीश्वरः ॥)

One who remains free from desires amongst all objects of present & future; happy with peaceful mind ever in union with the Divine is the Master of all wealthy-ones.

यक्ष उवाच ।

व्याख्यातः पुरुषो राजन्यश्च सर्वधनी नरः ।

तस्मात्त्वमेकं भ्रातृणां यमिच्छसि स जीवतु ॥ १२२ ॥

Yaksha said

Oh king! You have aptly defined the man & wealthy-one. So let any one of your brothers as per your choice come back to life.

युधिष्ठिर उवाच ।

श्यामो य एष रक्ताक्षो बृहच्छाल इवोत्थितः ।

व्यूढोरस्को महाबाहुर्नकुलो यक्ष जीवतु ॥ १२३ ॥

Yudhisthira said

If you are pleased Oh Yaksha! Let then, this dark young handsome brother of mine, Nakulan come back to life.

यक्ष उवाच ।

प्रियस्ते भीमसेनोऽयमर्जुनो वः परायणम् ।

स कस्मान्नकुलो राजन्सापत्नं जीवमिच्छसि ॥ १२४ ॥

Yaksha said

Here is Bhima your dearest one; so also Arjuna on whom you are depending mainly; in this situation why, Oh king! You are selecting your step-brother to return to life.

यस्य नागसहस्रेण दशसङ्ख्येन वै बलम् ।

तुल्यं तं भीममुत्सृज्य नकुलं जीवमिच्छसि ॥ १२५ ॥

Leaving one with the strength of ten thousand elephants', why are you desirous of step-brother Nakula's return to life.

तथैनं मनुजाः प्राहुर्भीमसेनं प्रियं तव ।

अथ केनानुभावेन सापत्नं जीवमिच्छसि ॥ १२६ ॥

Every-one says that Bhima is dearest to you; leaving him aside, what great might you have found in Nakula, making you desirous of his return to life.

यस्य बाहुबलं सर्वे पाण्डवाः समुपासते ।

अर्जुनं तमपाहाय नकुलं जीवमिच्छसि ॥ १२७ ॥

Leaving Arjuna, in whose muscular-strength all Pandavas have got confidence; why do you wish Nakula's return to life?

युधिष्ठिर उवाच ।

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्माद्धर्मं न त्यजामि मा नो धर्मो हतोऽवधीत् ॥ १२८ ॥

Yudhisthira said

Righteousness alone kills one who does not abide by it; at the same time it is Righteousness only, which protects one who protects it in one's own conduct. Therefore I shall not give-up Righteousness, which after leaving me, kill me-itself in due time.

आनृशंस्यं परो धर्मः परमार्थाच्च मे मतम् ।

आनृशंस्यं चिकीर्षामि नकुलो यक्ष जीवतु ॥ १२९ ॥

In my opinion "only compassion & impartiality signifies an excellent-Righteousness", & I would prefer to be an excellent-Righteous-one; so, Oh Yaksha! Let Nakulan come back to life.

धर्मशीलः सदा राजा इति मां मानवा विदुः ।

स्वधर्मान्न चलिष्यामि नकुलो यक्ष जीवतु ॥ १३० ॥

People know me as an excellent-Righteous-one; & I do not like to defer my Righteousness, Oh Yaksha! Let Nakulan return to life.

कुन्ती चैव माद्री च द्वे भार्ये तु पितुर्मम ।

उभे सपुत्रे स्यातां वै इति मे धीयते मतिः ॥ १३१ ॥

There were two wives of my father namely Kunti & Madri; and I wish, sons of both of them should continue to live.

यथा कुन्ती तथा माद्री विशेषो नास्ति मे तयोः ।

मातृभ्यां सममिच्छामि नकुलो यक्ष जीवतु ॥ १३२ ॥

For me both Kunti & Madri are same, I do not make any difference between them, to protect this view of mine towards our mothers Oh Yaksha! Let Nakulan return to life.

यक्ष उवाच ।

तस्य तेऽर्थाच्च कामाच्च आनुशंस्यं परं मतम् ।

तस्मात्ते भ्रातरः सर्वे जीवन्तु भरतर्षभ ॥ १३३ ॥

Yaksha said

You have honored compassion & impartiality more than worldly ends of life, wealth & fulfillment of desires; so Oh the best one amongst Bharat dynasty! Let all of your brothers return to life.

॥ इति श्रीमहाभारते आरण्यके पर्वणि आरण्यपर्वणि यक्षप्रश्ने त्रयोदशाधिकत्रिंशत्तमोऽध्ययः ॥

Thus is the description in 313the section named fire-producing-sticks etc., in the forest section of Mahabharata!

चतुरो बन्धून् जीवयित्वा धर्मात्मना दत्तदर्शनस्य यक्षस्य युधिष्ठिराय वरदानम्
After resurgence of four brothers Dharma's bestowing boons on Yudhisthira.

वैशम्पायन उवाच

ततस्ते यक्षवचनादुदतिष्ठन्त पाण्डवाः ।

क्षुत्पिपासे च सर्वेषां क्षणे तस्मिन्व्यगच्छताम् ॥ १ ॥

Vaishampayan said

As Yaksha was saying like this, Oh king! All brothers - the sons of Pandu stood up and within a moment they were freed from hunger & thirst.

युधिष्ठिर उवाच

रसस्येकेन पादेन तिष्ठन्तमपराजितम् ।

पृच्छामि को भवान्देवो न मे यक्षो मतो भवान् ॥ २ ॥

Yudhisthira said

Oh venerable undefeated one, who is standing on a single foot in this lake, I pray! Please reveal us yourself, which superior god you are? In my opinion certainly you are not Yaksha.

वसूनां वा भवानेको रुद्राणामथ वा भवान् ।

अथ वा मरुतां श्रेष्ठो वर्जी वा त्रिदशेश्वरः ॥ ३ ॥

Certainly you are one amongst Vasus, or Rudras, or superior Marudgan or Indra Himself possessing Vajra.

मम हि भ्रातर इमे सहस्रशतयोधिनः ।

न तं योगं प्रपश्यामि येन स्युर्विनिपातिताः ॥ ४ ॥

These brothers of mine are capable of fighting with Millions of warriors; I have not seen any warrior who has defeated them even singly on battle-field.

सुखं प्रतिबुद्धानामिन्द्रियाण्युपलक्षये ।

स भवान्सुहृदस्माकमथ वा नः पिता भवान् ॥ ५ ॥

Even after returning to life physically they are healthy as if awakened from sound-sleep; certainly you are our well-wisher or fore-father.

यक्ष उवाच

अहं ते जनकस्तात धर्मो मृदु पराक्रम ।

त्वां दिदृक्षुरनुप्राप्तो विद्धि मां भरतर्षभ ॥ ६ ॥

Yaksha said

Oh valiant warrior of Bharat dynasty, Dear Yudhisthira! Learn it from me; I am your father Dharma, have come to see you.

यशो सत्यं दमः शौचमार्जवं हीरचापलम् ।

दानं तपो ब्रह्मचर्यमित्येतास्तनवो मम ॥ ७ ॥

Success, Truthfulness, Restrain, Purity, Straightforwardness, Modesty, Steadiness, Charity, Austerity, & Celibacy know all these to be my limbs.

अहिंसा समता शान्तिस्तपो शौचममत्सरः ।

द्वाराण्येतानि मे विद्धि प्रियो ह्यसि सदा मम ॥ ८ ॥

Non-violence, Equality, Peace, Compassion, freedom from jealousy; know all these to be ways or doors to reach me. You are always dear to me.

दिष्ट्या पञ्चसु रक्तोऽसि दिष्ट्या ते षट्पदी जिता ।

द्वे पूर्वे मध्यमे द्वे च द्वे चान्ते साम्परायिके ॥ ९ ॥

Fortunately you are already attached with control of organs, restrain of mind, tolerance, self-sufficiency, dependence on the Truth; and you are conqueror of the three dualities, viz. sprouting with life itself - hunger & thirst, visiting in mid-age - delusion & grief and the unavoidable companions of ageing – advanced age & death.

धर्मोऽहमस्मि भद्रं ते जिज्ञासुस्त्वमिहागतः ।

आनृशंस्येन तुष्टोऽस्मि वरं दास्यामि तेऽनघ ॥ १० ॥

Let good-fortune be yours, Oh dear one! I am Dharma and am here to know your conduct. Oh sinless-one! I am pleased with your compassion & wish to grant you boons.

वरं वृणीष्व राजेन्द्र दाता ह्यस्मि तवानघ ।

ये हि मे पुरुषा भक्ता न तेषामस्ति दुर्गतिः ॥ ११ ॥

Please select boons of your choice, Oh Chief amongst kings! Certainly I am going to grant you, your-selected-boons; none of my devotees are ruined.

युधिष्ठिर उवाच

अरणी सहितं यस्य मृग आदाय गच्छति ।

तस्याग्नयो न लुप्येरन्प्रथमोऽस्तु वरो मम ॥ १२ ॥

Yudhisthara said

Pray, Oh venerable one! For the continuity of the fire-sacrifice of the Brahmin, from whose cottage the deer ran with (*Arani & Mantha*) the fire-producing-sticks; let it not vanish.

धर्म उवाच

अरणी सहितं तस्य ब्राह्मणस्य हृतं मया ।

मृगवेषेण कौन्तेय जिज्ञासार्थं तव प्रभो ॥ १३ ॥

The fire-producing-sticks of that Brahmin have been carried away by me in the guise of deer; Oh Maharaja Yudhisthira, the son of Kunti! Just to test you.

वैशम्पायन उवाच

ददानीत्येव भवगानुत्तरं प्रत्यपद्यत ।

अन्यं वरय भद्रं ते वरं त्वममरोपम ॥ १४ ॥

Vaishampayan said

“I am handing it over to you itself”, thus handing it over to Yudhishtara, Dharma said further, and “Let good fortune be yours, Oh Gentleman; Now select another boon.”

युधिष्ठिर उवाच

वर्षाणि द्वादशारण्ये त्रयोदशमुपस्थितम् ।

तत्र नो नाभिजानीयुर्वसतो मनुजाः क्वचित् ॥ १५ ॥

Yudhisthira said

We have already spent twelve years in forest, now thirteenth-one is knocking; grant us boon that none can recognize us, wherever we stay.

वैशम्पायन उवाच

ददानीत्येव भगवानुत्तरं प्रत्यपद्यत ।

भूयो चाश्वासयामास कौन्तेयं सत्यविक्रमम् ॥ १६ ॥

Vaishampayan said

“I grant you that one also” with this reply Dhrrama continued to encourage Yudhisthira the truthful-hero-warrior.

यद्यपि स्वेन रूपेण चरिष्यथ महीमिमाम् ।

न वो विज्ञास्यते कश्चित्त्रिषु लोकेषु भारत ॥ १७ ॥

“Even if you move on the earth as you are now” Oh sons of Bharat-Dynasty “none from three worlds can recognize you.

वर्षं त्रयोदशं चेदं मत्प्रसादात्कुरूर्वहाः ।

विराटनगरे गूढा अविज्ञाताश्चरिष्यथ ॥ १८ ॥

With my blessing all of you will move freely in disguise” Oh sons of Kuru-Dynasty “in Viratnagar during this thirteenth year, without being recognized by anybody

यद्गः सङ्कल्पितं रूपं मनसा यस्य यादृशम् ।

तादृशं तादृशं सर्वे छन्दतो धारयिष्यथ ॥ १९ ॥

And you will be able to assume any form as you think in your mind.

अरिणी सहितं चेदं ब्राह्मणाय प्रयच्छत ।

जिज्ञासार्थं मया ह्येतदाहृतं मृगरूपिणा ॥ २० ॥

Please give these fire-producing-sticks to that Brahmin, which I have carried away in the guise of deer, to test you.

प्रवृणीष्वपरं सौम्य वरमिष्टं ददानि ते ।

न तृप्यामि नरश्रेष्ठ प्रयच्छन् वै वरांस्तथा ॥ २१ ॥

Select any other boon of your choice.” Oh gentle-one! “Certainly I am going to grant you that-one.” Oh excellent amongst the men! “I am craving to bestow boons upon you, as I am granting boons to you.

तृतीयं गृह्यतां पुत्र वरमप्रतिमं महत् ।

त्वं हि मत्प्रभवो राजन्विदुरश्च ममांश भाक् ॥ २२ ॥

Please select third great & excellent boon son! Oh King! You are my son; Vidura too is born from my part.

युधिष्ठिर उवाच

देवदेवो मया दृष्टो भवान्साक्षात्सनातनः ।

यं ददासि वरं तुष्टस्तं ग्रहीष्याम्यहं पितः ॥ २३ ॥

Yudhisthira said

I have seen you in-person, you are ancient chief of gods.” Oh dear father! “Whatever you are pleased to bestow, I will honour it/accept it with gratitude.

जयेयं लोभमोहौ च क्रोधं चाहं सदा विभो ।

दाने तपसि सत्ये च मनो मे सततं भवेत् ॥ २४ ॥

Please grant me the boon so that I may conquer greed, delusion, & anger as well I may take interest in practicing truthfulness, charity, & austerity.

धर्म उवाच

उपपन्नो गुणैः सर्वैः स्वभावेनासि पाण्डव ।

भवान्धर्मः पुनश्चैव यथोक्तं ते भविष्यति ॥ २५ ॥

By nature you are Dharma the righteousness itself. So naturally you are endowed with these qualities.” Oh Son of Pandu! “In future also all these qualities will be yours as per your wish.

वैशम्पायन उवाच

इत्युत्त्वान्तर्दधे धर्मो भगवाँल्लोकभावनः ।

समेताः पाण्डवाश्चैव सुखसुप्ता मनस्विनः ॥ २६ ॥

अभ्येत्य चाश्रमं वीराः सर्व एव गतक्लमाः ।

आरण्यं ददुस्तस्मै ब्राह्मणाय तपस्विने ॥ २७ ॥

Vaishampayan said

“Saying so Lord Dharma the protector of the worlds disappeared” Oh king! “And sons of Pandu, as if awakened from peaceful sleep to their content returned to their Ashrama together. Reaching Ashrama they handed over those fire-producing-sticks to that awaiting austere-Brahmin.

इदं समुत्थान समागमं महत्
पितुश्च पुत्रस्य च कीर्तिवर्धनम् ।
पठन्नरः स्याद्विजितेन्द्रियो वशी
सपुत्रपौत्रः शतवर्षं भागभवेत् ॥ २८ ॥

Those who will recite this episode spreading the fame of father & sons and their resurrection, will have control over his sense-organs and will enjoy prosperous life for a century with sons & grand-sons

न चाप्यधर्मे न सुहृद्विभेदने
परस्वहारे परदारमश्नि ।
कदर्यं भावे न रमेन्मनो सदा
नृणां सदाख्यानमिदं विजानताम् ॥ २९ ॥

Similarly those who will remember these pleasing-episode forever, they will be protected from unrighteousness, splitting friendship, theft of others' wealth, pollution of other women,

॥ इति श्रीमहाभारते आरण्यके पर्वणि आरण्यपर्वणि यक्षप्रश्ने चतुर्दशाधिकत्रिंशत्तमोऽध्यायः ॥

Thus is the description in 314th section named fire-producing-sticks etc., in the forest section of Mahabharata!