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Moksha Dharma Parva
**King Senajit
& the Brahmana**
Shānti Parva
Chapter 168



Swami Tadatmananda
Arsha Bodha Center

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

धर्माः पितामहेनोक्ता

You have taught the duties
dharmāḥ pitāmahenoktā

राजधर्माश्रिताः शुभाः |

of kings, which are auspicious.
rāja-dharmāśritāḥ śubhāḥ

धर्ममाश्रमिणां श्रेष्ठं

Now, the duties of all people
dharmam āśramiṇāṃ śreṣṭham

वक्तुमर्हसि पार्थिव ||

you should teach, O Bhishma.
vaktum arhasi pārthiva (168.1)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

यथा यथा च पर्येति

As one reflects

yathā yathā ca paryeti

लोकतन्त्रमसारवत् |

on the uselessness of worldly accomplishments,

loka-tantram asāravat

तथा तथा विरागोऽत्र

then dispassion towards them

tathā tathā virāgo 'tra

जायते नात्र संशयः ||

arises, without doubt.

jāyate nātra saṁśayaḥ (168.4)

एवं व्यवसिते लोके

When the world is understood

evaṁ vyavasite loke

बहुदोषे युधिष्ठिर |

to have many defects, O Yudhishtira,

bahu-doṣe yudhiṣṭhira

आत्ममोक्षनिमित्तं वै

then, for the means for liberation,

ātma-mokṣa-nimittaṁ vai

यतेत मतिमान्नरः ||

an intelligent person will strive.

yateta matimān naraḥ (168.5)

युधिष्ठिर उवाच

Yudhishtira said,

yudhiṣṭhira uvāca

नष्टे धने वा दारे वा

When one's wealth or wife,

naṣṭe dhane vā dāre vā

पुत्रे पितरि वा मृते |

or son or father have died,

putre pitari vā mṛte

यया बुद्ध्या नुदेच्छोकं

by what wisdom can sadness be removed?

yayā buddhyā nudec chokaṁ

तन्मे ब्रूहि पितामह ||

Tell me that, O Bhisma.

tan me brūhi pitāmaha (168.6)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

अत्राप्युदाहरन्तीमम्

Regarding that, there is an
atrāpy udāharantīmam

इतिहासं पुरातनम् ।

old story

itihāsaṁ purātanam

यथा सेनजितं विप्रः

in which a brahmana and King Senajit
yathā senajitaṁ vipraḥ

कश्चिदित्यब्रवीद्वचः ॥

discussed this.

kaścid ity abravīd vacaḥ (168.8)

पुत्रशोकाभिसन्तप्तं

Stricken with grief for his dead son,
putra-śokābhisantaptaṁ

राजानं शोकविह्वलम् ।

the king was overcome by sadness.
rājānaṁ śoka-vihvalam

विषण्णवदनं दृष्ट्वा

Seeing his depressed appearance,
viṣaṇṇa-vadanaṁ dr̥ṣṭvā

विप्रो वचनमब्रवीत् ॥

the brahmana said...

vipro vacanam abravīt (168.9)

ब्राह्मण उवाच

The brahmana said,
brāhmaṇa uvāca

किं नु खल्वसि मूढस्त्वं

How can you be so deluded?

kiṁ nu khalvasi mūḍhastvaṁ

शोच्यः किमनुशोचसि |

You are pitiful. Why do you pity another?

śocyāḥ kim anuśocasi

यदा त्वामपि शोचन्तः

Others will grieve for you (when you die),

yadā tvām api śocantaḥ

शोच्या यास्यन्ति तां गतिम् ||

and they will be grieved for when they die.

śocyā yāsyanti tāṁ gatim (168.10)

यथा काष्ठं च काष्ठं च

Just like two sticks of wood

yathā kāṣṭhaṁ ca kāṣṭhaṁ ca

समेयातां महोदधौ |

meet in the ocean,

sameyātāṁ mahodadhau

समेत्य च व्यपेयातां

and after meeting get separated,

sametya ca vyapeyātāṁ

तद्वद्भूतसमागमः ||

so too is the union of people.

tadvad bhūta-samāgamaḥ (168.15)

एवं पुत्राश्च पौत्राश्च

For this reason, towards sons, grandsons,

evaṁ putrāś ca pautrāś ca

ज्ञातयो बान्धवास्तथा |

friends and relatives,

jñātayo bāndhavās tathā

तेषु स्नेहो न कर्तव्यो

to them, attachment should be avoided

teṣu sneho na kartavyo

विप्रयोगो हि तैर्ध्रुवम् ||

because separation from them is certain.

viprayogo hi tair dhruvam (168.16)

तृष्णार्तिप्रभवं दुःखं

Sadness is born from desire.

tr̥ṣṇārti-prabhavaṁ duḥkhaṁ

दुःखार्तिप्रभवं सुखम् |

Happiness is born from sadness.

duḥkhārti-prabhavaṁ sukham

सुखात्सञ्जायते दुःखम्

Sadness is born from happiness.

sukhāt sañjāyate duḥkham

एवमेतत्पुनः पुनः ||

Thus it happens again and again.

evam etat punaḥ punaḥ (168.18)

बुद्धिमन्तं च मूढं च
For the wise and foolish,
buddhimantaṃ ca mūḍhaṃ ca

शूरं भीरुं जडं कविम् ।
for the courageous, fearful, dull, and intelligent,
śūraṃ bhīruṃ jaḍaṃ kavim

दुर्बलं बलवन्तं च
for the weak and strong,
durbalaṃ balavantaṃ ca

भागिनं भजते सुखम् ॥
due to karma, they enjoy happiness.
bhāginaṃ bhajate sukham (168.22)

ये च मूढतमा लोके
Those who are totally deluded,
ye ca mūḍhatamā loke

ये च बुद्धेः परं गताः ।
and those reaching the pinnacle of wisdom,
ye ca buddheḥ paraṃ gatāḥ

ते नराः सुखमेधन्ते
they enjoy happiness.
te narāḥ sukham edhante

क्लिश्यत्यन्तरितो जनः ॥
Those in-between are afflicted.
kliśyaty antarito janaḥ (168.24)

ये तु बुद्धिसुखं प्राप्ता
Those with happiness born of wisdom,
ye tu buddhi-sukhaṃ prāptā

द्वंद्वतीता विमत्सराः ।
beyond duality, free from envy,
dvaṃdvātītā vimatsarāḥ

तान्नैवार्था न चानर्था
for them, gains and losses
tān naivārthā na cānarthā

व्यथयन्ति कदाचन ॥
never cause affliction.
vyathayanti kadācana (168.26)

सुखं वा यदि वा दुःखं
Happiness or sorrow,
sukhaṃ vā yadi vā duḥkhaṃ

द्वेष्यं वा यदि वा प्रियम् ।
undesirable or desirable,
dveṣyaṃ vā yadi vā priyam

प्राप्तं प्राप्तमुपासीत
whatever is obtained should be reflected upon
prāptaṃ prāptam upāsīta

हृदयेनापराजितः ॥
with an unaffected mind.
hṛdayenāparājitaḥ (168.30)

शोकस्थानसहस्राणि

Thousands are the occasions for sorrow.

śoka-sthāna-sahasrāṇi

हर्षस्थानशतानि च ।

Hundreds are the occasions for happiness.

harṣa-sthāna-śatāni ca

दिवसे दिवसे मूढम्

Every day, the foolish

divase divase mūḍham

आविशन्ति न पण्डितम् ॥

these afflict, not the wise.

āviśanti na paṇḍitam (168.31)

यदा संहरते कामान्

When one withdraws all desires,

yadā saṁharate kāmān

कूर्मोऽङ्गानीव सर्वशः ।

like a tortoise withdraws all its limbs,

kūrmo 'ṅgānīva sarvaśaḥ

तदात्मज्योतिरात्मा च

then, the shining self

tadātma-jyotir ātmā ca

आत्मन्येव प्रसीदति ॥

shines clearly in oneself.

ātmany eva prasīdati (168.40)

यच्च कामसुखं लोके

The happiness of fulfilling worldly desires,

yac ca kāma-sukhaṁ loka

यच्च दिव्यं महत्सुखम् ।

and the great happiness of heaven,

yac ca divyaṁ mahat sukham

तृष्णाक्षयसुखस्यैते

for one with happiness due to freedom from desire,

tr̥ṣṇākṣaya-sukhasyaite

नार्हतः षोडशीं कलाम् ॥

these do not amount to a sixteenth part.

nārhataḥ ṣoḍaśīṁ kalām (168.36)

या दुस्त्यजा दुर्मतिभिर्

Desire is unavoidable for the foolish.

yā dustyajā durmatibhir

या न जीर्यति जीर्यतः ।

It wanes not as one grows old.

yā na jīryati jīryataḥ

योऽसौ प्राणान्तिको रोगस्

It is the disease that kills.

yo 'sau prāṇāntiko rogas

तां तृष्णां त्यजतः सुखम् ॥

Casting off that desire, one enjoys happiness.

tām tr̥ṣṇām tyajataḥ sukham (168.45)

अत्र पिङ्गलया गीता

Regarding this, the verses of Pingala
atra piṅgalayā gītā

गाथाः श्रूयन्ति पार्थिव |

have been heard, O King,
gāthāḥ śrūyanti pārthiva

यथा सा कृच्छ्रकालेऽपि

about how she, at a time of great distress,
yathā sā kṛcchra-kāle 'pi

लेभे धर्मं सनातनम् ||

gained eternal dharma (wisdom).
lebhe dharmam sanātanam (168.46)

पिङ्गलोवाच

Pingala said,
piṅgalovāca

सङ्केते पिङ्गला वेश्या

When the prostitute Pingala
saṅkete piṅgalā veśyā

कान्तेनासीद्विनाकृता |

was deserted by her lover,
kāntenāsīd vinākṛtā

अथ कृच्छ्रगता शान्तां

then, overcome by distress,
atha kṛcchra-gatā śāntāṃ

बुद्धिमास्थापयत्तदा ||

she gained peace of mind.
buddhim āsthāpayat tadā (168.47)

उन्मत्ताहमनुन्मत्तं

I was intoxicated. Near my un-intoxicated
unmattāham anunmattam

कान्तमन्ववसं चिरम् |

beloved (self), I always dwelled.
kāntam anvavasaṃ ciram

अन्तिके रमणं सन्तं

Yet, this peaceful comfort
antike ramaṇam santam

नैनमध्यगमं पुरा ||

I did not seek out before.
nainam adhyagamaṃ purā (168.48)

अकामाः कामरूपेण

Those undesirable (men), appearing desirable,
akāmāḥ kāma-rūpeṇa

धूर्ता नरकरूपिणः |

deceptive, hellish,
dhūrtā naraka-rūpiṇaḥ

न पुनर्वञ्चयिष्यन्ति

will never again attract me.
na punar vañcayiṣyanti

प्रतिबुद्धास्मि जागृमि ||

I am awake now, free from ignorance.
pratibuddhāsmi jāgṛmi (168.50)

सुखं निराशः स्वपिति

The dispassionate sleep happily.
sukhaṁ nirāśaḥ svapiti

नैराश्यं परमं सुखम् |

Dispassion is the greatest happiness.
nairāśyaṁ paramaṁ sukham

आशामनाशां कृत्वा हि

Having converted all desires into non-desires,
āśāṁ anāśāṁ kṛtvā hi

सुखं स्वपिति पिङ्गला ||

Pingala sleeps happily.
sukhaṁ svapiti piṅgalā (168.52)