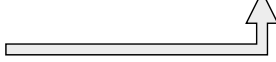


- 1 Ādi (225)
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Moksha Dharma Parva  
**Kshetrajna (knower)**  
**vs. senses, mind,**  
**& intellect**  
  
Shānti Parva  
Chapter 187



Swami Tadatmananda  
Arsha Bodha Center

**युधिष्ठिर उवाच**  
Yudhishtira said,  
yudhiṣṭhira uvāca

**अध्यात्मं नाम यदिदं**

That which is called atma,  
adhyātmaṁ nāma yad idaṁ

**पुरुषस्येह चिन्त्यते ।**

considered the self of each person,  
puruṣasyeha cintyate

**यदध्यात्मं यतश्चैतत्**

and that which is different from it,  
yad adhyātmaṁ yataś caitat

**तन्मे ब्रूहि पितामह ॥**

please tell me that, O Bhishma.  
tan me brūhi pitāmaha (187.1)

**भीष्म उवाच**

Bhishma said,  
bhīṣma uvāca

तद्वाख्यास्यामि ते तात

O Yudhishtira, I will tell you that  
tad vyākhyāsyāmi te tāta

श्रेयस्करतरं सुखम् ।

which leads to the highest good,  
śreyas-karataram sukham

यज्ज्ञात्वा पुरुषो लोके

knowing which, a person in the world  
yaj jñātvā puruṣo loka

प्रीतिं सौख्यं च विन्दति ॥

gains satisfaction and happiness.  
prītiṃ saukhyaṃ ca vindati (187.2,3)

प्रसार्य च यथाङ्गानि

Just like a tortoise stretches out its limbs  
prasārya ca yathāṅgāni

कूर्मः संहरते पुनः ।

and later withdraws them,  
kūrmaḥ saṁharate punaḥ

तद्वद्भूतानि भूतात्मा

in the same way, Ishvara  
tadvad bhūtāni bhūtātmā

सृष्ट्वा संहरते पुनः ॥

creates the elements and then withdraws them.  
sṛṣṭvā saṁharate punaḥ (187.6)

पृथिवी वायुराकाशम्

Earth, air, space,  
pṛthivī vāyur ākāśam

आपो ज्योतिश्च पञ्चमम् ।

water and fire, the fifth --  
āpo jyotiś ca pañcamam

महाभूतानि भूतानां

these elements are the  
mahābhūtāni bhūtānām

सर्वेषां प्रभवाप्ययौ ॥

beginning and end of all beings.  
sarveṣāṃ prabhavāpyayau (187.4)

इन्द्रियाणि मनश्चैव

The five senses and mind  
indriyāṇi manaś caiva

विज्ञानान्यस्य भारत ।

are sources of knowledge, O Yudhishtira.  
vijñānāny asya bhārata

सप्तमी बुद्धिरित्याहुः

The seventh is the intellect,  
saptamī buddhir ityāhuḥ

क्षेत्रज्ञः पुनरष्टमः ॥

and the eighth is the knower, kshetrajna.  
kṣetrajñāḥ punar aṣṭamaḥ (187.11)

चक्षुरालोकनायैव

Eyes are for seeing.

cakṣur ālokanāyaiva

संशयं कुरुते मनः ।

Mind is for doubting.

saṁśayaṁ kurute manaḥ

बुद्धिरध्यवसायाय

Intellect is for deciding.

buddhir adhyavasāyāya

क्षेत्रज्ञः साक्षिवत्स्थितः ॥

The knower remains like a witness.

kṣetrajñāḥ sākṣivat sthitaḥ (187.12)

प्रहर्षः प्रीतिरानन्दः

Elation, pleasure, joy,

praharṣaḥ prītir ānandaḥ

सुखं संशान्तचित्तता ।

happiness, and peace

sukhaṁ saṁśānta-cittatā

कथञ्चिदभिवर्तन्त

somehow arise -

kathañcid abhivartanta

इत्येते सात्त्विका गुणाः ॥

these are sattvika qualities.

ityete sātṭvikā guṇāḥ (187.33)

पुरुषे चेन्द्रियाणीह

In each person, the senses, mind and intellect

puruṣe cendriyāṅīha

वेदितव्यानि कृत्स्नशः ।

must be understood fully.

veditavyāni kṛtsnaśaḥ

तमो रजश्च सत्त्वं च

Tamas, rajas, and sattva

tamo rajaś ca sattvaṁ ca

विद्धि भावांस्तदाश्रयान् ॥

should be understood to arise in them.

viddhi bhāvāṁs tad-āśrayān (187.14)

अतुष्टिः परितापश्च

Discontent, pain,

atuṣṭiḥ paritāpaś ca

शोको लोभस्तथाक्षमा ।

sadness, greed, and intolerance -

śoko lobhas tathākṣamā

लिङ्गानि रजसस्तानि

these indicate the presence of rajas

liṅgāni rajasas tāni

दृश्यन्ते हेत्वहेतुभिः ॥

whether or not their causes are known.

drśyante hetv-ahetubhiḥ (187.34)

अभिमानस्तथा मोहः

Identification, delusion,  
abhimānas tathā mohah

प्रमादः स्वप्नतन्द्रिता |

error, and lethargy  
pramādaḥ svapna-tandritā

कथञ्चिदभिवर्तन्ते

somehow arise  
kathañcid abhivartante

विविधास्तामसा गुणाः ||

variously - these are tamasa qualities.  
vividhās tāmasā guṇāḥ (187.35)

पृथग्भूतौ प्रकृत्या तौ

By nature, these two (senses, etc & knower) are separate  
pṛthag-bhūtau prakṛtyā tau

सम्प्रयुक्तौ च सर्वदा |

yet always seem connected.  
samprayuktau ca sarvadā

यथा मत्स्यो जलं चैव

Like a fish in water,  
yathā matsyo jalam caiva

सम्प्रयुक्तौ तथैव तौ ||

both (senses, etc & knower) are connected.  
samprayuktau tathaiva tau (187.39)

सत्त्वक्षेत्रज्ञयोरेतत्

Between the senses/mind/intellect & the knower, this  
sattva-kṣetrajñayor etat

अन्तरं पश्य सूक्ष्मयोः |

difference you must understand:  
antaram paśya sūkṣmayoḥ

सृजते तु गुणानेक

One of them (senses/mind/intellect) produces the qualities.  
srjate tu guṇān eka

एको न सृजते गुणान् ||

The other (knower) does not produce the qualities.  
eko na srjate guṇān (187.37)

न गुणा विदुरात्मानं

The gunas do not know the knower.  
na guṇā vidur ātmānaṁ

स गुणान्वेत्ति सर्वशः |

The knower knows the gunas completely.  
sa guṇān vetti sarvaśaḥ

परिद्रष्टा गुणानां च

One is the knower of the gunas,  
paridraṣṭā guṇānāṁ ca

संश्रष्टा मन्यते सदा ||

the other is considered the source of the gunas.  
saṁsraṣṭā manyate sadā (187.40)

इन्द्रियैस्तु प्रदीपार्थं

To reveal the five senses, mind,  
indriyais tu pradīpārtham

कुरुते बुद्धिसप्तमैः |

and intellect, the seventh,  
kurute buddhi-saptamaiḥ

निर्विचेष्टैरजानद्भिः

which are inert, insentient,  
nirviceṣṭair ajānadbhiḥ

परमात्मा प्रदीपवत् ||

limitless consciousness illumines them like a lamp.  
paramātmā pradīpavat (187.41)

त्यक्त्वा यः प्राकृतं कर्म

Giving up all ordinary activities,  
tyaktvā yaḥ prākṛtaṁ karma

नित्यमात्मरतिर्मुनिः |

a sage always revels in himself  
nityam ātma-ratir muniḥ

सर्वभूतात्मभूतः स्यात्

being the self of all beings.  
sarva-bhūtātma-bhūtaḥ syāt

स गच्छेत्परमां गतिम् ||

He reaches the highest goal.  
sa gacchet paramāṁ gatim (187.45)

एतद्बुद्ध्वा भवेद्बुद्धः

Knowing this, he becomes enlightened.  
etad buddhvā bhaved buddhaḥ

किमन्यद्बुद्धलक्षणम् |

How else could the enlightened be described?  
kim anyad buddha-lakṣaṇam

विज्ञाय तद्धि मन्यन्ते

Having known that (self), he is considered  
vijñāya taddhi manyante

कृतकृत्या मनीषिणः ||

a perfected wise person.  
kṛta-kṛtyā manīṣiṇaḥ (187.57)